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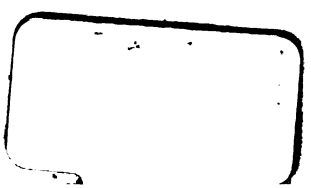

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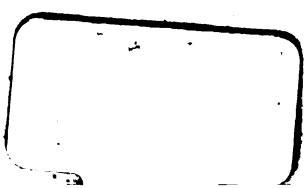

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(I. 1.) DÆMONIAC, *n. f.* [from *dæmon*,] a human being whose volition and other mental faculties are overpowered and restrained, and his body possessed and actuated, by some created spiritual being of superior power. Such seems to be the determinate sense of the word; but it is disputed whether any of mankind ever were in this unfortunate condition.

(2.) DÆMONIACS, ANCIENT OPINIONS RESPECTING. It is generally agreed, that neither good nor evil spirits are known to exert such authority at present over the human race: but in the ancient heathen world, and among the Jews, particularly in the days of our Saviour, evil spirits, at least, are thought by many to have been more troublesome. The Greeks and Romans imagined, that their deities, to reveal future events, frequently entered into the prophet or prophetess who was consulted, overpowered their faculties, and uttered responses with their organs of speech. Apollo was believed to enter into the Pythoness, and to dictate the prophetic answers received by those who consulted her. Other oracles besides that of Delphi were supposed to unfold futurity by the same machinery. And in various other cases, either malignant dæmons or benevolent deities were thought to enter into, and to actuate human beings. The *Lymphatici*, the *Cerriti*, the *Larvati*, of the Romans, were all of this description; and the Greeks, by the use of the word δαιμονιζομενοι, show that they referred to this cause the origin of madness. Among the ancient heathens, therefore, it appears to have been a generally received opinion, that superior beings entered occasionally into men, overpowered the faculties of their minds, and actuated their bodily organs. They might imagine that this happened in instances in which the effects were owing to the operation of different causes; but an opinion so generally prevalent had surely some plausible foundation. The Jews too, both from the sacred writings, and Josephus, appear to have believed in dæmoniacal possession. The case of Saul may be recollected as one among many in which superior created beings were believed by the Jews to exert in this manner their influence over human life. The general tenor of their history and language, and their doctrines concerning good and evil spirits, prove the opinion of dæmoniacal possession to have been well known and generally received among them.

(3.) DÆMONIACS, ARGUMENTS AGAINST THE EXISTENCE OF. Those who are unwilling to allow that angels or devils have ever intermeddled with the concerns of human life, urge a number of specious arguments. The Greeks and Romans of old, say they, did believe in the reality of dæmoniacal possession. They supposed that spiritual beings did at times enter into the sons or daughters of men, and distinguish themselves in that situation by capricious freaks, deeds of wanton mischief, or prophetic enunciations. But in the instances in which they supposed this to happen, it is evident that no such thing took place. Their accounts of the state and conduct of those persons whom they believed to be possessed in this supernatural manner, show plainly that what they ascribed to the influence of dæmons were merely the effects of natural diseases. Whatever they relate concerning the *larvati*, the *cerriti*, and the *lymphatici*, shows that these were merely people disordered in mind, in the same unfortunate situation with those madmen and idiots, and melancholy persons, whom we have among ourselves. Festus describes the *Larvati* as being *furiosi et mentemoti*. Plato, in his *Timæus*, says, νοσοις γαρ ενιους ιδιωτικαις μαλιστα νοσους, αλλους. Lucian describes dæmoniacs as lunatic, and as staring with their eyes, foaming at the mouth, and being speechless. It appears still more evidently, that all the persons spoken of as possessed with devils in the New Testament, were either mad or epileptic, and precisely in the same condition with the madmen and epileptics of modern times. The Jews, among other reproaches which they threw out against our Saviour, said, *He hath a devil, and is mad: why hear ye him?* The expressions *he hath a devil*, and *is mad*, were certainly used on this occasion as synonymous. With all their virulence they would not surely ascribe to him at once two things that were inconsistent and contradictory. Those who thought more favourably of the character of Jesus, asserted concerning his discourses, in reply to his adversaries, *These are not the words of him that hath a dæmon*; meaning, no doubt, that he spoke in a more rational manner than a madman could be expected to speak. The Jews appear to

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have aſcribed to the influence of dæmons, not only that ſpecies of madneſs in which the patient is *raving and furious*, but alſo *melancholy* madneſs. Of John, who ſecluded himſelf from intercourſe with the world, and was diſtinguiſhed for abſtinence and acts of mortification, they ſaid, *He hath a dæmon.* The youth, whoſe father applied to Jeſus to free him from an evil ſpirit, deſcribing his unhappy condition in theſe words, *Have mercy on my ſon for he is lunatic, and ſore vexed with a dæmon; for oft-times he falleth into the fire, and oft into the water*, was plainly epileptic. Every thing indeed that is related in the New Teſtament concerning dæmoniacs, proves that they were people affected with ſuch natural diſeaſes as are far from being uncommon among mankind in the preſent age. When the ſymptoms of diſorders cured by our Saviour and his apoſtles as caſes of dæmoniacal poſſeſſion, correſpond ſo exactly with thoſe of diſeaſes well known as natural in the preſent age, it would be abſurd to impute them to a ſupernatural cauſe.' It is much more conſiſtent with common ſenſe and ſound philoſophy to ſuppoſe, that our Saviour and his apoſtles wiſely, and with that condeſcenſion to the weakneſs and prejudices of thoſe with whom they converſed, which ſo eminently diſtinguiſhed the character of the author of our holy religion, and muſt always be a prominent feature in the character of the true Chriſtian, adopted the vulgar language in ſpeaking of thoſe unfortunate perſons who were groundleſsly imagined to be poſſeſſed with dæmons, though they well knew the notions which had given riſe to ſuch modes of expreſſion to be ill founded, than to imagine that diſeaſes which ariſe at preſent from natural cauſes, were produced in days of old by the intervention of dæmons, or that evil ſpirits ſtill continue to enter into mankind in all caſes of madneſs, melancholy, or epilepſy. Beſides, it is by no means a ſufficient reaſon for receiving any doctrine as true, that it has been generally received through the world. Error, like an epidemical diſeaſe, is communicated from one to another. In certain circumſtances, too, the influence of imagination predominates, and reſtrains the exertions of reaſon. Many falſe opinions have extended their influence through a very wide circle, and maintained it long. On every ſuch occaſion as the preſent, therefore, it becomes us to enquire, not ſo much how generally any opinion has been received, or how long it has prevailed, as from what cauſe it has originated, and on what evidence it reſts. When we contemplate the frame of nature, we behold a grand and beautiful ſimplicity prevailing through the whole: Notwithſtanding its immenſe extent, and though it contains ſuch numberleſs diverſities of being; yet the ſimpleſt machine conſtructed by human art does not diſplay greater ſimplicity, or an happier connection of parts. We may therefore infer, by analogy, from what is obſervable of the order of nature in general to the preſent caſe; that to permit evil ſpirits to intermeddle with the concerns of human life, would be to break through that order which the Deity appears to have eſtabliſhed through his works; it would be to introduce a degree of confuſion unworthy of the wiſdom of Divine Providence.

(4.) DÆMONIACS, ARGUMENTS FOR THE EXISTENCE OF. In oppoſition to theſe arguments (ſect. 3.) the following are urged by the Dæmoniani. In the days of our Saviour, it would appear that dæmoniacal poſſeſſion was very frequent among the Jews and the neighbouring nations. Many were the evil ſpirits whom Jeſus is related in the goſpels to have ejected from patients that were brought unto him as poſſeſſed and tormented by thoſe malevolent dæmons. His apoſtles too, and the firſt Chriſtians, who were moſt active and ſucceſsful in the propagation of Chriſtianity, appear to have often exerted the miraculous powers with which they were endowed on ſimilar occaſions. The dæmons diſplayed a degree of knowledge and malevolence which ſufficiently diſtinguiſhed them from human beings: and the language in which the dæmoniacs are mentioned, and the actions and ſentiments aſcribed to them in the New Teſtament, ſhow that our Saviour and his apoſtles did not conſider the idea of dæmoniacal poſſeſſion as being merely a vulgar error concerning the origin of a diſeaſe or diſeaſes produced by natural cauſes. The more enlightened cannot always avoid the uſe of metaphorical modes of expreſſion; which though founded upon error, yet have been ſo eſtabliſhed in language by the influence of cuſtom, that they cannot be ſuddenly diſmiſſed. But in deſcriptions of characters, in the narration of facts, and in the laying down of ſyſtems of doctrine, we require different rules to be obſerved. Should any perſon, in compliance with popular opinions, talk in ſerious language of the exiſtence, diſpoſitions, declarations, and actions of a race of beings whom he knew to be abſolutely fabulous, we ſurely could not praiſe him for integrity: we muſt ſuppoſe him to be either exulting in irony over the weak credulity of thoſe around him, or taking advantage of their weakneſs, with the diſhoneſty and the ſelfiſh views of an impoſtor. And if he himſelf ſhould pretend to any connection with this imaginary ſyſtem of beings; and ſhould claim, in conſequence of his connection with them, particular honours from his contemporaries; whatever might be the dignity of his character in all other reſpects, nobody could heſitate to brand him as an impoſtor. In this light muſt we regard the conduct of our Saviour and his apoſtles, if the idea of dæmoniacal poſſeſſion were to be conſidered merely as a vulgar error. They talked and acted as if they believed that evil ſpirits had actually entered into thoſe who were brought to them as poſſeſſed with devils, and as if thoſe ſpirits had been actually expelled by their authority out of the unhappy perſons whom they had poſſeſſed. They demanded too, to have their poſſeſſions and declarations believed, in conſequence of their performing ſuch mighty works, and having thus triumphed over the powers of hell. The reality of dæmoniacal poſſeſſion ſtands upon the ſame evidence with the goſpel ſyſtem in general. Nor is there any thing unreaſonable in this doctrine. It does not appear to contradict thoſe ideas, which the general appearances of nature and the ſeries of events ſuggeſt, concerning the benevolence and wiſdom of the Deity, by which he regulates the affairs of the univerſe. We often fancy ourſelves able to comprehend things

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things to which our understanding is wholly inadequate: we persuade ourselves, at times, that the whole extent of the works of the Deity must be well known to us, and that his designs must always be such as we can fathom. We are then ready, whenever any difficulty arises to us, in considering the conduct of Providence, to model things according to our own ideas; to deny that the Deity can possibly be the author of things which we cannot reconcile; and to assert, that he must act on every occasion in a manner consistent with our narrow views. This is the pride of reason; and it seems to have suggested the strongest objections that have been at any time urged against the reality of dæmoniacal possession. But the deity may surely connect one order of his creatures with another. We perceive mutual relations and a beautiful connection to prevail through all that part of nature which falls within the sphere of our observation. The inferior animals are connected with mankind, and subjected to their authority, not only in instances in which it is exerted for their advantage, but even where it is tyrannically abused to their destruction. Among the evils to which mankind have been subjected, why might not their being liable to dæmoniacal possession be one? While the Supreme Being retains the sovereignty of the universe, he may employ whatever agents he thinks proper in the execution of his purposes: he may either commission an angel or let loose a devil; as well as bend the human will, or communicate any particular impulse to matter. All that revelation makes known, all that human reason can conjecture, concerning the existence of various orders of spiritual beings, good and bad, is perfectly consistent with, and even favourable to, the doctrine of dæmoniacal possession. It is mentioned in the New Testament in such language, and such narratives are related concerning it, that the gospels cannot well be regarded in any other light than as pieces of imposture, and Jesus Christ must be considered as a man who took advantage of the weakness and ignorance of his contemporaries, if this doctrine be nothing but a vulgar error; it teaches nothing inconsistent with the general conduct of Providence. In short, it is not the caution of philosophy, but the pride of reason, that suggests objections against this doctrine. Dr Jortin thinks, that about the time our Saviour appeared, the evil spirits had more influence over the bodies of men, in order that the power of Jesus Christ over sin and Satan, might be manifested in expelling them, and putting them to open shame; and that thus even they might be made unwilling witnesses of the truth of his gospel. Thus men beheld the the vile nature and terrible force of these apostate spirits, and at the same time the superior power and goodness of the Saviour of the world, who delivered miserable men from such dreadful enemies.

(II.) Dæmoniacs, in church history, a branch of the Anabaptists; whose distinguishing tenet is, that the devils shall be saved at the end of the world.

DÆMONIANISTS, a name given to authors, who plead for the reality of dæmoniacal possession; as their opponents are stiled *Anti-dæmoniacists*.

DÆMONISM, *n. s.* the worship of dæmons.

DAER, Lord. See Douglas.

(1.) DAFAR, a town of Arabia, near the coast of the Red sea, in the country of Yemen, 130 miles S. of Mecca.

(2.) Dafar, Dofar, or Dolfar, a seaport of Arabia, in Hadramaut, seated on the bay, (N° 3.) and governed by a sheick. Its chief export is olibanum. It is 160 miles ENE. of Cape Fartach.

(3.) Dafar, or Dofar Bay, a bay on the W. coast of Arabia Felix.

(1.) DAFFODIL, in botany. See Narcissus.

(2.) * Daffodil. } *n. s.* [Supposed
* Daffodilly. } by *Skinner* to be
* Daffodowndilly. } corrupted from *asphodelus*.]—This plant hath a lilly flower consisting of one leaf, which is bell shaped and cut into 6 segments, which encircle its middle like a crown; but the empalement, which commonly rises out of a membranous vagina, turns to an oblong or roundish fruit, which is triangular, and grapes in three parts; is divided into three cells, and full of roundish seeds. *Miller*.

DAFNE, a river of European Turkey, in Bulgaria, which runs into the Urana, between Marcenopolf and Varna.

* *To* Daft. *v. a.* [contracted from *do aft*: that is, to *throw back*, to *throw off*.] To toss aside; to put away with contempt; to throw away slightly. Not now in use.—I would she had bestow'd this dotage on me: I would have *daft* all other respects, and made her half myself. *Shak.*

* DAG. *n. s.* [*dague*, Fr.] 1. A dagger. 2. A handgun; a pistol: so called from serving the purposes of a dagger, being carried secretly, and doing mischief suddenly. It is in neither sense now used.

* *To* Dag. *v. a.* [from *daggle*.] To daggle; to bemire; to let fall in the water: a low word.

DAGELET, an island on the coast of Corea, about three leagues in circumference, covered with fine trees, and surrounded with steep rocks, except a few sandy creeks, which form convenient landing-places. It was discovered by La Peyrouse in 1787, who found some boats of a Chinese construction upon the stocks. The men employed upon them, were supposed to be Corean carpenters, but as the ships approached, they fled to the woods. The French navigator supposed that the island was uninhabited, except during summer by people from Corea, for building boats. Lon. 129. 2. E. from Paris, Lat. 3. 15. N.

DAGENHAM, a village in Essex, on the Thames, 9 miles E. by N. of London. In 1734, a breach was made by the river, which overflowed near 5000 acres of ground; but Captain Perry reduced it to its former channel.

DAGER-ORT, a town of Russia, in the island of Dago, 84 miles WSW. of Revel.

* DAGGER. *n. s.* [*dague*, French.] 1. A short sword; a poniard.—He strikes himself with his *dagger*; but being interrupted by one of his friends, he stabs him, and breaks the *dagger* on one of his ribs. *Addison*. 2. [In fencing schools.] A blunt blade of iron with a basket hilt, used for

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defence. 2. [With printers.] The obelus: a mark of reference in form of a dagger; as [†].

(1.) * *To* DAGGLE. *v. a.* [from *dag*, dew: a word, according to Mr *Lye*, derived from the Daniſh; according to Mr *Skinner*, from *dag*, ſprinkled, or *deagan*, to dip. They are probably all of the ſame root.] To dip negligently in mire or water; to bemire; to beſprinkle.

(1.) * *To* DAGGLE. *v. n.* To be in the mire; to run through wet or dirt.—

Nor like a puppy, *daggled* through the town.
To fetch and carry ſing ſong up and down.
Pope.

* DAGGLEDTAIL. *n. ſ.* [*daggle* and *tail*.] Bemired; dipped in the water or mud; beſpattered.—The gentlemen of wit and pleaſure are apt to be choaked at the ſight of ſo many *daggled tail* parſons, that happen to fall in their way. *Swift.*

DAGHESTAN. a province of Aſia, bounded by Circaſſia on the N. by the Caſpian Sea on the E.; by Shirvan, in Perſia, on the S.; and by mount Caucaſus and Georgia on the W. Its chief towns are Tarku and Derbent, both ſituated on the Caſpian Sea. It is inhabited by Tartars, who are ſubject to Ruſſia.

(1.) DAGISTAN, or DABESTAN, a diſtrict of Perſia, probably the ſame with DAGHESTAN; ſome geographers often make great blunders in orthography.

(2.) DAGISTAN, the capital of the above diſtrict (N° 1.) ſeated on a river which runs into the Caſpian Sea; 240 miles NW. of Meſchid. *Cruttwell.*

DAGLAN, a town of France, in the department of Dordogne, 8 miles S. of Sarjat.

DAGLINGWORTH, a village in Glouceſterſhire, 2 miles NW. of Cirenceſter.

DAUNO, a town of Turkey in Europe, in Albania, with a biſhop's ſee; capital of the diſtrict of Ducagini; near the confluence of the Driño, and Nero; 13 miles SE. of Scutari, and 15 NE. of Aleſſio. Lon. 19. 39. E. Lat. 42. 30. N.

DAGO, or DAGHO, an iſland in the Baltic Sea, on the coaſt of Livonia, between the gulf of Finland and Riga. It is of a triangular figure, and may be about 20 miles in circumference. It has nothing conſiderable but two caſtles called *Daggerwort* and *Paden*. Lon. 22. 50. E. Lat. 58. 44. N.

DAGON, the idol of Aſhdod or Azotus. He is commonly repreſented as a monſter, half man and half fiſh; whence moſt learned men derive the name from the Hebrew *dag*, which ſignifies "a fiſh." Thoſe who make him to have been the inventor of *bread corn*, derive his name from the Hebrew, דגן, *Dagon*, ſignifying, corn; whence Philo-Biblius calls him Ζευς Αρουριος, *Jupiter Acarius*. This deity continued to have a temple at Aſhdod to the time of the Maccabees: for the author of the firſt book of Maccabees tells us, that "Jonathan, one of the Maccabees, having beaten the army of Apollonius, Demetrius's general, they fled to Azotus, and entered into Bethdagon (the temple of their idol); but Jonathan ſet fire to Azotus, and burnt the temple of Dagon and all thoſe who were fled into it." Dagon according to ſome, was the ſame with Jupiter, according to others Saturn or Venus; but according to moſt Neptune.

DAGONVILLE, a town of France, in the department of Meuſe, 9 miles E. of Bar-le-duc.

DAGOUA, a town of Egypt, on the Nile, a harbour for thieves and pirates, 12 miles N. of Cairo.

DAGSBOROUGH, or DAGSBURY, } a town of the United States, in Suſſex county, Delaware, on the NW. bank of Pepper Creek, 19 miles from Clowes, 35 SSE. from Dover, and 127 S. of Philadelphia.

DAGWORTH, a village NW. of Stow, Suſſex.

DAGESTAN. See DAGHESTAN.

DAHHI, a town of Arabia, in the country of Zemen, 67 miles SE. of Locheia.

DAHHLAK, DALAKA, or DALACCA, an iſland in the Red Sea, near the coaſt of Abyſſinia, about 22 leagues in length, and four in breadth, ancient-ly celebrated for its pearl fiſhery. It is low and flat, with a ſandy ſoil, mixed with ſhells, and in ſummer deſtitute of every kind of herbage, except a ſmall quantity of bent graſs, which is barely ſufficient to feed a few antelopes and goats. In many places, however, it is covered with extenſive plantations of acacia trees, which ſeldom exceed 8 feet in height, ſpreading wide, and turning flat at the top, probably from the influence of the wind, which blows from the ſea. From the end of March to the beginning of October, they have no rain in Dahhlak; but in the intermediate months they have heavy ſhowers, when the water is collected into artificial ciſterns, to ſupply the inhabitants during the enſuing ſummer. Of theſe ciſterns, which are ſuppoſed to be either the work of the Perſians or of the firſt Ptolemies, 370 yet remain, cut out of the ſolid rock. The graſs ſprings up luxuriantly after the rains, and then the goats give the inhabitants a plentiful ſupply of milk, which in winter is the principal part of their ſubſiſtence. The poorer ſort live entirely on ſhell and other fiſh. This is the only part of Arabia, where no one is furniſhed with arms of any kind; and its inhabitants are a ſimple, fearful, and inoffenſive people. Their chief employment is to work the veſſels which trade to the different parts of the coaſt. The iſland contains 12 villages or towns, each of which is encircled with a plantation of *doom* trees; the leaves of which, when dried, are of a gloſſy white; and of theſe the inhabitants make neat and beautiful baſkets, ſeemingly the only reſemblance to manufacture among them. This as well as the other iſlands of the Red Sea is dependent upon Maſuah; and the governor is furniſhed monthly with a goat from each of the 12 villages; beſides which every veſſel putting in here for Maſuah, pays him a pound of coffee, and every one from Arabia, a dollar. From theſe his revenue chiefly ariſes. Lon. 39. 0. E. Lat. 15. 40. N.

DAHHMAK, a town of Arabia, in the country of Yemen, 16 miles SSE. of Abu-Ariſch.

DAHL, or DAL, the firſt river of Sweden, which runs through the provinces of Dalecarlia and Geſtricia, and falls into the gulf of Bothnia, four leagues ESE. of Geſſle. Near Eſcarleby it forms a celebrated cataract, ſcarcely inferior to the fall of the Rhine at Lauffen.

DAHLEN,

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DAHLEN, a town of Germany, in the circle of Upper Saxony, and margraviate of Meiſſen, 23 miles NW. of Meiſſen.

DAHME, a town of Saxony, in the circle of Upper Germany, and principality of Querfurt, miles S. of Berlin.

DAHMEC, a town of Aſia, in the country of Candahar, 28 miles SW. of Candahar.

DAHN, a town of France, in the department Lower Rhine, 13 miles W. of Landau.

DAHOME, } or DAUMA, a kingdom of Afri-
DAHOMY, } ca, on the coaſt of Guinea, ſituated about 60 or 70 miles from the Atlantic. This kingdom, which is correctly placed in various old maps, particularly that of Mercator, who names its ancient capital *Dauina*, was erazed from the maps of Africa, in 1700, and the exiſtence of the nation of Dauma denied, but it emerged from obſcurity, in 1727, by the fame of its conqueſts of the Maritime States of Whidah and Ardra. Dahome, as known at preſent, is ſuppoſed to reach from the ſea coaſt 150 or 200 miles inland, though no European has penetrated above half that diſtance. The ſoil is a deep rich clay, of a reddiſh colour, with a little ſand on the ſurface, except about Cannina, where it is more light and gravelly, but there is not to be found a ſtone ſo big as a pea in the whole country, ſo far as it has been viſited by Europeans. Of farinaceous vegetables, the country yields a plentiful ſupply, in proportion to the quantity of culture; viz. maize, millet, Guinea corn of different ſorts, a kind of pea, or rather kidney-beans, called cadavances, and alſo a ſpecies of beans, called ground-beans. The Dahomans likewiſe cultivate yams, potatoes of two ſorts, the caſſada or manioka, the plantain, and the banana. Pine-apples, melons, oranges, lime, guavas, and other tropical fruits, alſo abound in this fertile country. Nor is it deſtitute of productions adapted for commerce and manufacture; ſuch as indigo, cotton, the ſugar-cane, tobacco, palm-oil, with a variety of ſpices, particularly ſpecies of pepper, very ſimilar in flavour, and indeed ſcarcely diſtinguiſhable from the black pepper of the Eaſt Indies. A very curious fruit is produced in Dahomy, as well as in ſome other parts of Africa, which reſembles a ſmall olive in every reſpect but the colour, being of a duſky reddiſh hue, changing at the end next the ſtalk to a faint yellow; the pulp is firm, and almoſt inſipid; the ſtone is hard like that of the olive. After having chewed one or more of ſuch berries, and ſpit out or ſwallowed the pulp at pleaſure, a glaſs of vinegar will taſte, to the perſon trying the experiment, like ſweet wine; a lime will ſeem to have the flavour of a very ripe China orange; and the ſame change is produced in other acids, without effervescence, or any ſenſible motion. The Dahomans, like the other inhabitants of tropical climates, plant twice a-year, viz. at the vernal and autumnal equinoxes; after which the periodical rains prevail. The language is that which the Portugueſe call *Lingua Geral*, or General Tongue, and is ſpoken not only in Dahomy proper, but in Whidah, and the other dependent ſtates, as well as in Mahee and ſeveral neighbouring places. With reſpect to the Dahoman religion, it is vague and uncertain in its principles, and rather conſiſts in the performance of ſome traditionary ceremonies, than of any fixed ſyſtem of belief, or of moral conduct. They believe more firmly in their amulets and fetiches, than in the deity; their national fetiche is *the Tiger*; and their houſes or huts are decorated with ugly images, tinged with blood, ſtuck with feathers, beſmeared with palm oil, and bedaubed with eggs. The government is perhaps the moſt perfect deſpotiſm upon earth. The policy of the country admits of no intermediate degree of ſubordination between the king and ſlave, at leaſt in the royal preſence, where the prime miniſter is obliged to proſtrate himſelf with as much abject ſubmiſſion as the meaneſt ſubject, all acknowledging the unlimited power of the ſovereign. A miniſter of ſtate crawls towards the apartment of audience on his hands and knees, till he arrives in the royal preſence, where he lays himſelf flat on his belly, rubbing his head in the duſt, and uttering the moſt humiliating expreſſions. Being deſired to advance, he receives the king's commands, or communicates any particular buſineſs, ſtill continuing in a recumbent poſture; for no perſon is permitted to ſit, even on the floor, in the royal preſence, except the women; and even they muſt kiſs the earth when they receive or deliver the king's meſſage. The king of Dahomy maintains a conſiderable ſtanding army, commanded by an agaow or general, with ſeveral other ſubordinate military officers, who muſt hold themſelves in readineſs to take the field upon all occaſions, at the command of the ſovereign. The payment of theſe troops chiefly depends on the ſucceſs of the expeditions in which they are engaged. On extraordinary occaſions, all the males able to bear arms are obliged to repair to the general's ſtandard, every caboceer marching at the head of his own people. Sometimes the king takes the field at the head of his troops; and on very great emergencies at the head of his women. Within the walls of the different royal palaces in Dahomy are immure not leſs than 3000 women; ſeveral hundreds of theſe are trained to arms under a female general, and ſubordinate officers appointed by the king, in the ſame manner as thoſe under the agaow. Theſe Amazons are regularly exerciſed, and go through their evolutions with as much expertneſs as the male ſoldiers. They have their large umbrellas, their flags, their drums, trumpets, flutes, and other muſical inſtruments. In ſhort, the ſingularity of this inſtitution never fails to attract the particular attention of Europeans, when, among other uncommon exhibitions, they are preſented with the curious ſpectacle of a review of female troops. The dreſs of the men in Dahomy conſiſts of a pair of ſtriped or white cotton drawers, of the manufacture of the country, over which they wear a large ſquare cloth of the ſame, or of European manufacture. This cloth is about the ſize of a common counterpane, for the middling claſs, but much larger for the grandees. It is wrapped about the loins, and tied on the left ſide by two of the corners, the others hanging down, and ſometimes trailing on the ground. A piece of ſilk or velvet, of 16 or 18 yards, makes a cloth for a grandee. The head is uſually covered with a beaver or felt hat, according to the quality of the wearer.

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er. The king, as well as ſome of his miniſters, often wears a gold or ſilver laced hat and feather. The arms and upper part of the body remain naked, unleſs when the party travels, or performs certain pieces of work, when the large cloth is laid aſide, and the body is covered with a ſort of frock or tunic without ſleeves. The feet are always bare, none but the ſovereign having a right to wear ſandals. The dreſs of the women, though ſimple, conſiſts of a greater number of articles than that of the men. They uſe ſeveral cloths or handkerchiefs, ſome to wrap round the loins, and others to cover occaſionally the breaſts and upper parts of the body. The neck, arms, and ancles, are adorned with beads and chowries; and rings of ſilver, or baſer metal, encircle the fingers. The ears are ſo pierced as to admit the little finger, and a coral bead of that ſize ſtuck into each, if the party be able to afford it; otherwiſe a portion of red ſealing wax, or a piece of oyſter-ſhell poliſhed, is applied in the ſame manner. Girls before the age of puberty, wear nothing but a ſtring of beads or ſhells round the loins, and young women uſually expoſe the breaſts to view. The general character of the Dahomans is marked by a mixture of ferocity and politeneſs. The former appears in the treatment of their enemies; the latter they poſſeſs far above the African nations with whom we hitherto had any intercourſe; this being the country where ſtrangers are leaſt expoſed to inſult, and where it is eaſy to reſide in ſecurity and tranquillity. Abomey, the capital, lies between Lon. 3° and 4° E. and in Lat. 9. 50. N.

DAHRIJE, a town of Egypt, ſeated on the Nile; 13 miles SSW. of Damietta.

DAILESFORD, a town of Worceſterſhire, nearly ſurrounded by Oxfordſhire.

DAILLE, John, a proteſtant miniſter near Paris, one of the moſt learned divines of the 17th century, and the moſt eſteemed by the Catholics, of all the controverſial writers among the Proteſtants. He was tutor to two of the grandſons of the illuſtrious M. Du Pleſſis Mornai. Mr Daille having lived 14 years with this excellent maſter, travelled into Italy with his two pupils; one of them died abroad; with the other he viſited Italy, Switzerland, Germany, Flanders, Holland, and England, and returned in 1625. He was received miniſter in 1623, and firſt exerciſed his office in the family of M. Du Pleſſis Mornai; but that lord died ſoon after. The memoirs of this great man employed Mr Daille in 1624. In 1625, he was appointed miniſter of the church of Samur, and in 1626 removed to Paris, where he ſpent all the reſt of his life, and compoſed ſeveral works. His firſt piece was his maſterpiece, and an excellent work; *Of the Uſe of the Fathers*, printed 1631. It is a ſtrong chain of reaſoning, which forms a moral demonſtration againſt thoſe who would have religious diſputes decided by the authority of the fathers. He died in 1670, aged 77.

DAILLY, a pariſh of Scotland, nearly in the centre of Airſhire, extending along the banks of the Girvan, 6 m. in length and from 4 to 6 in breadth; and containing about 17,000 acres. The ſoil is various; the ſurface diverſified with natural woods and plantations. The climate is uſually dry, mild, and agreeable, but moiſt and chilly on the hills. Agriculture is much improved, but the ground is fitter for paſture. The population, in 1801, was 1621.

(1.) * DAILY. *adj.* [*daglic*, Saxon.] Happening every day or very frequently; done every day; quotidian.—

Much are we bound to heaven
In *daily* thanks that gave us ſuch a prince. *Shak.*

Ceaſe, man of woman born! to hope relief
From *daily* trouble, and continued grief. *Prior.*

(2.) * DAILY. *adv.* Every day; very often.—A man with whom I converſed almoſt *daily*, for years together. *Dryden.*

* DAINTILY. *adv.* [from *dainty*.] 1. Elegant; delicately.—Truth is a naked and open day light, that doth not ſhew the maſks and mummeries, and triumphs of the world, half ſo ſtately and *daintily* as candle-light. *Bacon.* 2. Deliciouſly; pleaſantly.—Thoſe young ſuiters had been accuſtomed to nothing but to ſleep well, and fair *daintily*. *Broome.* 3. Nicely; ceremoniouſly; ſcrupulouſly. 4. Squeamiſhly: faſtidiouſly.

* DAINTINESS. *n. ſ.* [from *dainty*.] 1. Delicacy; ſoftneſs.—

What ſhould yet thy palate pleaſe?
Daintineſs and ſofter eaſe,
Sleeked limbs and fineſt blood? *Ben Jonſon.*

2. Elegance; nicety.—The duke exceeded in the *daintineſs* of his leg and foot, and the earl in the fine ſhape of his hands. *Wotton.* 3. Delicacy; deliciouſneſs.—It was more notorious for the *daintineſs* of the proviſion which he ſerved in it, than for the maſſineſs of the diſh. *Hakewill.* 4. Squeamiſhneſs; faſtidiouſneſs.—Of ſand, and lime, and clay, Vitruvius hath diſcourſed without any *daintineſs*. *Wotton.* 5. Ceremonioſneſs; ſcrupuloſity.

(1.) * DAINTY. *adj.* [derived by *Skinner* from *dain*, an old French word for *delicate*; which yet I cannot find in dictionaries.] 1. Pleaſing to the palate; of exquiſite taſte; delicious.—Higher concoction is required for ſweetneſs, or pleaſure of taſte, and therefore all your *dainty* plumbs are a little dry. *Bacon.* 2. Delicate; of acute ſenſibility; nice; ſqueamiſh; ſoft; luxurious; tender.—

This is the ſloweſt yet the *daintieſt* ſenſe;
For ev'n the ears of ſuch as have no ſkill,
Perceive a diſcord, and conceive offence;
And knowing not what's good, yet find the ill.
Davies.

—They were a fine and *dainty* people; frugal and yet elegant though not military. *Bacon.* 3. Scrupulous; ceremonious.—

Which of you all
Will now deny to dance? She that makes *dainty*,
I'll ſwear hath corns. *Shakeſp. Romeo and Juliet.*

4. Elegant; tenderly, languiſhingly, or effeminately beautiful.—

Why ſhould ye be ſo cruel to yourſelf,
And to thoſe *dainty* limbs which nature lent
For gentle uſage, and ſoft delicacy? *Milton.*

Your *dainty* ſpeakers have the curſe,
To plead bad cauſes down to worſe. *Prior.*

(2.) * DAINTY. *n. ſ.* 1. Something nice or delicate; a delicacy; ſomething of exquiſite taſte.—Be not deſirous of his *dainties*; for they are deceitful meat. *Prov.* xxiii. 3.—A worm breedeth in meal, of the ſhape of a large white maggot, which is given as a great *dainty* to nightingales.

2. A

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A word of fondneſs formerly in uſe.—

Why, that's my *dainty*; I ſhall miſs thee:
But thou ſhalt have freedom. *Shakeſp. Tempeſt.*

DAINUR, a town of Perſia, in the province of Irc Agemi, 50 miles weſt of Amadan.

DAJON, a town of Africa, in Agouna.

DAIRE, a river of Scotland, which riſes in the border of the pariſh of Crawford, in Lanarkſhire, and forms a principal branch of the Clyde.

DAIRI, or DAIRO, in Japan, is the ſovereign prieſt of the Japaneſe; or, according to Kæmpfer, the hereditary eccleſiaſtical monarch of Japan. Before, the empire of Japan is at preſent under two ſovereigns, viz. an eccleſiaſtical one called the Dairo, and a ſecular one who bears the title of Cubo. The laſt is the emperor, and the former the oracle of the religion of the country.

DAIR-KARRAN, a town of Aſiatic Turkey, in Curdiſtan, 30 miles SSE. of Kerkuk.

DAIRSIE, a pariſh of Scotland, in Fifeſhire, 2 miles from St Andrews; about three miles long and equally broad, but of an irregular figure. The ſoil is rich, and the climate dry and healthy. Agriculture is improved, and the produce is chiefly wheat, potatoes, turnips, flax, and artificial graſs. The population in 1801, was 556.

(1.) * DAIRY. *n. ſ.* [from *dey*, an old word for a maid. Mr *Lye*.] 1. The occupation or art of making various kinds of food from milk.—Grounds are turned much in England either to feeding or dairy: and this advanced the trade of Engliſh butter. *Temple.* 2. The place where the milk is manufactured.—

You have no more worth
Than the coarſe and country fairy,
That doth haunt the hearth or *dairy*. *Ben Jonſ.*

A Paſturage; milk farm; ground where milch cattle are kept.—*Dairies*, being well houſewived, are exceeding commodious. *Bacon.*—Children, in dairy countries do wax more tall than where they have more upon bread and fleſh. *Bacon.*

(2.) DAIRY. See BUTTER, CHEESE, &c. The dairy, (1 *def.* 2.) ſhould always be kept in the moſt cool order, and ſo ſituated, that the windows or lattices never front the S.—SE. or SW. Lattices are alſo to be preferred to windows, as they admit of more free circulation of the air than glaſs lights poſſibly can do. It has been objected, that they admit cold air in winter, and the ſun in ſummer; but the remedy is eaſily obtained, by making a frame the ſize of or ſomewhat larger than this lattice, and conſtructing it ſo as to ſlide backward and forward at pleaſure. Packthread drawn acroſs the frame, and oiled cap paper paſted thereon, will admit the light, and keep out the ſun and wind. It is hardly poſſible to keep a dairy houſe in ſummer too cool; on which account none ſhould be ſituated far from a good ſpring or current of water. It ſhould be neatly paved either with red brick or ſmooth hard ſtone; and laid with a proper deſcent, ſo that no water may lodge. This pavement ſhould be well waſhed in ſummer every day, and all the utenſils belonging to the dairy ſhould be kept perfectly clean. Nor ſhould the churns be ſcalded in the dairy, as the ſteam that ariſes from hot water injures the milk. Nor ſhould cheeſe be kept therein, nor rennet for making cheeſe, nor a cheeſe preſs be fixed in a dairy, as the whey and curd will diffuſe their acidity throughout the room. The proper receptacles for milk are earthen pans, or wooden vats or trundles; but none of theſe ſhould be lined with lead, as that mineral contains a poiſonous quality, and may in ſome degree affect the milk: but if people are ſo obſtinate in uſing them, they ſhould never forget to ſcald them, ſcrub them well with ſalt and water, and to dry them thoroughly, before they depoſite the milk in them. Indeed all the utenſils ſhould be cleaned in like manner before they are uſed; and if after this they in the ſmalleſt degree ſmell ſour, they muſt undergo a ſecond ſcrubbing before they are ſet for uſe.

* DAIRYMAID. *n. ſ.* [*dairy* and *maid*.] The woman ſervant whoſe buſineſs is to manage the milk.—Come up quickly, or we ſhall conclude that thou art in love with one of Sir Roger's *dairymaids*. *Addiſon.*

DAIS, in botany a genus of the monogynia order, belonging to the decandria claſs of plants, and in the natural method ranking under the 31ſt order, *Vepreculæ*. The involucrum is tetraphyllous; the corolla quadrifid, or quinquefid; the fruit a monoſpermous berry.

(1.) * DAISY. *n. ſ.* [*d.ægeſeage*, day's eye. *Chaucer.*] A ſpring flower.—It hath a perennial root: the ſtalks are naked, and never branch out; the cup of the flower is ſcaly and ſimple, divided into many ſegments to the foot ſtalk. The flowers are radiated; and the heads, after the petals are fallen off, reſemble obtuſe cones. *Miller.*—As he paſſed, the woods put forth their bloſſoms, the earth her primroſes and *days eyes* to behold him. *Howel.*—This will find thee picking of *daiſies*, or ſmelling to a cock of hay. *Addiſon.*—

Fair handed Spring unboſoms every grace;
The *daiſy*, primroſe, violet. *Thomſon.*

(2.) DAISY. See BELLIS, N° I.

(3.) DAISY, BLUE, } in botany. See GLO-
(4.) DAISY, GLOBE, } BULARIS.

DAKIR, in our ſtatutes, is uſed for the 20th part of a laſt of hides. According to the ſtatute of 15 Hen. III. *De compoſitione ponderum & menſurarum*, a laſt of hides conſiſts of 20 dakirs, and every dakir of ten hides. But by 1 Jac. cap. 33. one laſt of hides or ſkins is 12 dozen. See DICKER.

DALA, a river of Switzerland, which runs into the Rhone, near Leuk, in the Vallais.

DALACA, a town of Africa over againſt Abaſſia.

DALAGOA, a large bay on the coaſt of Caffraria, oppoſite the S. point of Madagaſcar, much frequented by whalers. It affords a commodious harbour, receiving very large rivers, particularly the *Mafumo*, in which ſhips may lie perfectly ſafe from all winds, and obtain plenty of all ſorts of refreſhment. Lon. 33. 0. E. Lat. 25. 52. S.

DALAROSSIE, or DALFERGUSSIE, [Gael. *i. e.* Fergus's valley,] a pariſh of Scotland, in Inverneſs-ſhire, united to that of Moy. See MOY.

DALAVICH, [Gael. *i. e.* the valley of Avich,] a pariſh of Scotland in Argyllſhire, united to Kilchrenan. See KILCHRENAN.

DALBEATTIE, or DALBEATY, a village of Scotland, in the ſtewartry of Kirkcudbright, and pariſh of Urr, built about 26 years ago. It is admirably ſituated for trade, the river Urr being navigable ſo far for ſmall veſſels; and a conſiderable

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ſtream

ſtream called *Dalbeaty burn*, running through it, well adapted for driving machinery.

DALBERGIA, in botany, a genus of the octandria order, belonging to the diadelphia claſs of plants. There are two filaments or ſtamina quadrifid at top. The fruit is pedicellated, not gaping; leguminous, membrano-compreſſed, and bearing ſeeds.

DALBURY, a town W. of Derby.

(1.) DALBY, a town of Sweden, in the province of Schonen; 4 miles ESE. of Lund.

(2.) DALBY, a town of England, SW. of New Malton, Yorkſhire.

(3.) DALBY, N. of Spilſby, Lincolnſhire.

(4.) DALBY PARVA, in Leiceſterſhire.

DALCROSS. See CROY, N° 1.

DALDEN, in Durham, near Eaſington.

(1.) DALE, a lake of Ireland, in Donegal, 10 miles W. of Lifford.

(2.) DALE, a river of Ireland, in Donegal, which runs into the Foyle, below Lifford.

(3.) DALE, a town of England, E. of Derby.

(4.) * DALE. *n. ſ.* [*dalei*, Gothick; *dal*. Dutch and German.] A low place between hills; a vale; a valley.—

Long toſt with ſtorms, and beat with bitter winds,
High over hills, and low adown the *dale*,
She wandred many a wood, and meaſur'd many a vale. *Fairy Queen.*

(5.) DALE, David, a very eminent character in ſociety, and paſtor of an independent congregation in Glaſgow, was born in 1739, in the village of Stewart town, in Ayrſhire, where he received his education. His parents were reſpectable both in circumſtances and character, and being Preſbyterians, brought him up in this way. Leaving his native place, he went to Paiſley, where he reſided a few years, following the weaving buſineſs, and where he became intimately acquainted with the great Dr Witherſpoon, then one of the miniſters of that town, with whom he ever afterwards maintained a correſpondence. In 1761, Mr Dale removed from Paiſley to Glaſgow, where he was firſt employed as clerk or ſhopman to Mr James Alſton, ſilk-mercer; but in the beginning of 1763 he commenced buſineſs in the linen-yarn branch, and after carrying on this line in partnerſhip with others and alone with various ſucceſs, he engaged in the importation of fine French yarn, in which he maintained an extenſive traffic for a long time on his own account. Upon the introduction of the muſlin manufacture, he was employed by Sir R. ARKWRIGHT and others as agent for the ſale of their cotton yarn in Glaſgow; and by his ſucceſs in this employment he became a partner in various cotton-ſpinning concerns. At length, in 1785, he erected and eſtabliſhed, excluſively for himſelf, the LANARK Cotton-mills. The patriotic and benevolent ſpirit of Mr Dale appeared conſpicuous in all the undertakings he was concerned in, but in none more than in the erection of theſe mills, which ſays T. Barnard, Eſq. are four in number, of very large dimenſions, turned by the rapid ſtream of the Clyde: the firſt two contain 12,000 ſpindles for ſpinning water-twiſt; the two others are occupied by jennies for ſpinning mule yarn. The village of NEW LANARK owes its exiſtence to theſe mills. Near the centre of the village are the mills; and oppoſite to them a neat manſion, the occaſional reſidence of Mr Dale, the proprietor, and his principal manager. Of about 1500 inhabitants, all that are capable of work are employed in and about the mills; and of theſe there are 500 children who are entirely fed, cloathed, and educated by Mr Dale: the others who lodge with their parents, having a weekly allowance for their work. The healthy and pleaſurable appearance of theſe children has frequently attracted the attention of the traveller. Peculiar regulations adapted by Mr Dale, for the preſervation of the health and morals of thoſe under his protection, have made this ſtriking difference between his manufactory and many other ſimilar undertakings in this kingdom; ſo that out of near 3000 children employed in theſe mills during a period of twelve years, from 1785 to 1797, only 14 have died; and not one has been the object of judicial puniſhment." If the honour of the invention of the cotton-mill was due to Sir R Arkwright, much was alſo due to Mr Dale, whoſe ſpirited exertions in their erection in Scotland, not only in the above inſtance, but in many others, contributed greatly to the increaſe of buſineſs, and wealth and comfort of the inhabitants of his country. Mr Dale was many years one of the caſhiers of the Royal Bank, and a magiſtrate of the city of Glaſgow. As to Mr Dale's religious life, he had been but a few years in Glaſgow, when his mind was ſomewhat ſhaken from the national religion, and his attention turned to the Scriptures, as alone containing the words of eternal life, and regulations for the worſhip of God. After ſome time Mr Dale and a few friends of the ſame mind with himſelf, became acquainted with Meſſrs Smith and Ferrier, two miniſters who had left the church of Scotland, and formed a kind of independent church at Balchriſty, ſimilar to thoſe formed by Mr Glaſs; (ſee INDEPENDENTS,) and it was agreed that Mr Ferrier ſhould leave Balchriſty and go to Glaſgow; after which Mr Dale was ordained joint elder with Mr Ferrier (who was an able preacher,) over a church in Glaſgow. This was in 1769. Mr Dale accepted the office with much diffidence and anxiety, and it for ſome time conſiderably affected his health, and Independents being then conſidered as heretics, he was ſubjected to much outward perſecution. In the courſe of a few years, however, many ſimilar congregations were formed in Scotland, which ſtill ſu'fiſt and continue greatly to increaſe. In the mean time the congregation in Glaſgow was greatly agitated by diſputations on various ſubjects; and Mr Ferrier, who contended for uniformity of faith and unrelaxing diſcipline, ſeparated from Mr Dale and his friends and joined Mr Glaſs; Mr Dale's view of Chriſtian forbearance making him differ from them. Theſe and various other occurrences greatly diſtreſſed Mr Dale; yet he continued his miniſtry among them, not leſs eſteemed in his office, than he was in the world, till his death, April 17, 1806. He was lamented by all with whom he had been connected, or to whom he had been known. His fellow citizens, and eſpecially the poor, bewailed him as their father, being applied to as well for counſel as aſ-

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ſiſtance.

stance. His manners were always modeſt and unaſſuming: his charities, though numerous and great, were never oſtentatious; on the contrary, he was ſo careful to conceal them, that many of the individuals who were ſaved by him from wretchedneſs and want, never knew the inſtrument of their deliverance. In ſhort, as induſtry and honour advanced him to the diſtinguiſhed ſtation in which he lived and died, his public beneficence, his patriotic exertions for the proſperity of his country, and his private charities, have engraven his memory on the hearts of all ranks, in characters which will not be ſoon nor eaſy obliterated.

DALEA, Dalia, or Daal, a province of Sweden bounded on the N. by Delecarlia, on the E. by the Wermeland and the lake Wenner, on the S. by Gothland, and the W. by Norway and the ſea. This province is 84 miles long, and 39 broad. It abounds with mountains and foreſts on the N. but the S. part is fertile and produces corn ſufficient for the inhabitants. It has ſeveral mines. Cattle, fiſh, butter, and cheeſe, are the chief articles of commerce. Daleburg is the capital.

DALEBURG, a town in Sweden, and capital of the province of Dalia, ſeated on the W. bank of the lake Wener, 50 miles north of Gottenburg. Lon. 13. 0. E. Lat. 59. 0. N.

(1.) DALECARLIA, a province of Sweden, bounded on the N. by Hilſingland; on the E. by Gefricia; on the S. by Warmland, and on the W. by Norway. It is divided into two parts, which they call *valleys*: and is about 175 miles in length and 100 in breadth. It is full of mountains, which abound in mines of copper and iron, ſome of which are of a prodigious depth. The inhabitants are rough, robuſt, and warlike: and all the great revolutions in Sweden had their riſe in this province. Its principal productions are corn, wood, and hemp; and its chief towns are Falkoura, Tuna, and Sater.

(2.) DALECARLIA, a river of Sweden which riſes in the Dofrine mountains, dividing Sweden from Norway, and running SE. through the province (N° 1.) falls into the Gulf of Bothnia, between Upland and Gaſtrickland.

DALECHAMP, James, a phyſician in Normandy, in the 16th century, who wrote a Hiſtory of Plants, and was ſkilled in polite learning. He wrote Notes on Pliny's Natural Hiſtory, and tranſlated Athenæus into Latin. He practiſed phyſic at Lyons from 1552 to 1568, when he died, aged 75.

DALECHAMPIA, in botany, a genus of the monadelphia order, belonging to the monœcia claſs of plants; and in the natural method ranking under the 38th order, *Tricoccæ*. The involucrum of the male is common and quadripartite; the calyces hexaphyllous; corolla none; the nectarium laminated or ſcaly; the ſtamina monadelphous or coalited at the baſe, and polyandrous or numerous. The female involucrum is common and triphyllous; corolla none; ſtyle one; the capſule tricoccous. There is but one ſpecies: viz.

DALECHAMPIA SCANDENS, a native of Jamaica. It is a climbing plant, which riſes to a conſiderable height; and is remarkable for nothing but having its leaves armed with briſtly hairs, which ſting the hands of thoſe who unwarily touch them.

DALEGARTH, a town of England, in Cumberland, near Eſkdale.

DALEHIR, a fortreſs of Sweden, built on a rocky iſland, with a garriſon, to guard the entrance, and receive the duties of veſſels going to Stockholm.

(1.) DALEM, a ci-devant county of Germany, in the circle of Weſtphalia, and duchy of Limburg, annexed to France, in 1795.

(2.) DALEM, or DALEN, a town of France, in the department of Ourte, and ci-devant county of Dalem (N° 1.) of which it was the capital, ſeated on the river Bervine. It was taken by the French, and its fortifications demoliſhed, in 1672. It was ceded to the Dutch at the peace of Nimeguen. It is 5 miles NE. of Liege, 15 NNW. of Juliers, and 16 WSW. of Aix-la-Chapelle. Lon. 5. 59. E. Lat. 50. 40. N.

(3.) DALEM, a town of Germany, in the biſhopric of Paderborn, 7 miles E. of Buren.

D'ALEMBERT. See ALEMBERT.

DALEN, Cornelius VAN. See VAN DALEN.

DALENBURG, a town of Germany, in the circle of Lower Saxony, and principality of Luneburg Zell, on the Netze, 16 miles ESE of Zell.

DALFFEN, or DALFSEN, a town of Holland, in Overiſſel, ſeated on the Vecht, 24 miles SW. of Covordon.

DALHEIM, a town of France, in the dep. of Mont Tonerre, late of Germany, in the palatinate of the Rhine; 6 miles NW. of Worms.

DALGAIN, a village of Scotland, in Ayrſhire, and Lorn pariſh, ſituated on the road from Ayr to Muirkirk, on the banks of the river Ayr. It is regularly built, and in 1797 conſiſted of upwards of 30 neat houſes, inhabited by 200 perſons.

DALGARNO. See CLOSEBURN.

DALGETY, a pariſh of Scotland, in Fifeſhire, in the form of an irregular triangle, extending about three miles along the N. coaſt of the Frith of Forth. It is 4 miles long from S. to N. but diminiſhes to half a mile on the N. The ſoil is moſtly a deep ſtrong loam, but fertile, and produces good crops of wheat, barley, oats, peaſe, turnips, &c. The population, in 1801, was 898. The coal works and ſalt manufacture, which are carried on to a conſiderable extent, on Sir J. Henderſon's property, are the only ſources of trade in Dalgety. Theſe coal works are far from being exhauſted.

DALGINCROSS, a plain in Perthſhire, near Comrie, where there are very diſtinct remains, ſtill viſible, of two Roman camps, joined by an *agger*. One of them is 402 paces long, and 302 broad. The other has been encroached upon by the waters of the Ruchil. Mr Gordon, in his *Itinerarium Septentrionale*, ſhows this to have been the plain on which the battle was fought between Agricola and Galgacus.

DALHEIM, a town of France, in the dep. of Roer, late of Germany, in the circle of Weſtphalia, and duchy of Juliers, 3 miles NNW. of Waſſenburg.

DALLAS, a town of Spain, in Grenada; 17 miles WSW. of Almura.

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DALINGHO, a village of England, in Suffolk, near Wickham.

DALINGTON, a town W. of Northampton.

(1.) DALKEITH, [Gael. *i. e.* a plain between two rivers,] a parish of Scotland, in Mid Lothian, situated between the S. and N. Esk, and not exceeding 2 miles in length or in breadth. The soil is partly light and sandy, partly deep clay. The population, in 1801, was 3906. A tannery, soapwork, and candle-making, are carried on in the parish.

(2.) DALKEITH, a small town in the above parish, 6 miles SE. of Edinburgh, seated on the N. Esk. It has a good street, and a weekly market on Thursday, reckoned one of the best in Scotland for grain; which is all sold for ready money, and supplies the west country about Glasgow, Pailley, Carron, &c. as well as Edinburgh in part. It has also markets on Mond. and Tues. for meal and cattle, in winter; and a fair 3d Tues. in October. The palace of the duke of Buccleugh is the principal ornament of the place, and the plantations which surround it are laid out with great taste. The duke's eldest son is earl of Dalkeith. The house was built in the beginning of the 18th century, on the site of Dalkeith castle, N° 3. Lon. 2. 20. W. Lon. 50. 55. N.

(3.) DALKEITH CASTLE formerly stood at the E. end of the town of Dalkeith. It was built on a perpendicular rock of great height, and inaccessible on all sides, except the E. where it was defended by a fosse, through which the river is said to have run. On the defeat of the Scots at the battle of Pinkie, in 1547, James E. of Morton, Sir David Wedderburn, and many others fled to this castle; where they were besieged for some time by the English, but were obliged to surrender at last, for want of provisions. In this castle, which, in 1660, was the head quarters of General Monk, the restoration of monarchy, by calling home Charles II. was planned.

(1.) DALKEY, a small island, in St George's channel, near the coast of Ireland, a little to the S. of Dublin bay. Lon. 6. 5. W. Lat. 53. 20. N.

(2.) DALKEY, a neat village, near the island (N° 1.) on the S. side of Dublin bay, 7 miles from Dublin.

DALCOWICZE, a town of Lithuania, in the palatinate of Minsk, 32 miles NE. of Minsk.

DALLAS, [from *Dal ais*, Gael. *i. e.* a watered valley,] a parish of Scotland, in the county of Elgin, 12 miles long from E. to W. and 9 broad. Its form is oval; it is surrounded with hills, and intersected from SW. to E. by the river Lossie. The produce is oats, barley, rye, and potatoes, but not in sufficient quantity to maintain the people. The climate is sharp and dry, but healthy. There is a good deal of old wood in the parish. The population, in 1801, was 818.

* DALLIANCE. *n. s.* [from *dally*.] 1. Interchange of caresses; acts of fondness.—

Nor gentle purpose, nor endearing smiles
Wanted; nor youthful *dalliance*, as beseems
Fair couple link'd in happy nuptial league,
Alone as they. *Milton.*

2. Conjugal conversation.—

The giant, self-dismayed with the sound,
Where he with his Duessa *dalliance* found,
In haste came rushing forth from inner bow'r.
Fairy Queen.

3. Delay; procrastination.—

Both wind and tide wait for that gentleman
And I, to blame, have held him here too long.—
—Good lord, you use this *dalliance* to excuse
Your breach of promise. *Shake.*

* DALLIER. *n. s.* [from *dally*.] A trifler; a fondler.—The daily *dalliers* with pleasant words with smiling countenances, and with wagers, purposed to be lost, before they were proposed to be made. *Ascham.*

DALLINGTON, a town in Nottinghamshire near Normanton.

(2.) * To DALLY. *v. a.* To put off; to delay to amuse till a proper opportunity.—He set down to perform service; not by the hazard of one set battle, but by *dallying* off the time with often skirmishes. *Knolles's History.*

(2.) * To DALLY. *v. n.* [*dollen*, Dutch, to trifle.] 1. To trifle; to play the fool; to amuse one's self with idle play; to lose time in trifles; to procrastinate idly.—We have trifled too long already; it is madness to *dally* any longer, when our souls are at stake. *Calamy's Sermons.*—L. 100,000 must be raised; for there is no *dallying* with hunger. *Swift.* 2. To exchange caresses; to play the wanton; to fondle.—

He is not lolling on a lewd love bed,
But on his knees at meditation;
Not *dallying* with a brace of courtezans,
But meditating with two deep divines. *Shakes.*

3. To sport, to play; to frolick.—

She her airie buildeth in the cedar's top,
And *dallies* with the wind, and scorns the sun.
Shakes.

4. To delay.—They that would be reformed by that correction, wherein he *dallied* with them, shall feel a judgment worthy of God. *Wisd.* xii. 16.

DALMACHERRY, a town of Hindoostan, in the Mysore country, 95 miles SE. of Bangalore, and 86 NW. of Madras.

DALMALLY, a small village of Scotland, at the head of Loch Awe, Argyll-shire.

DALMANUTHA, in ancient geography, a city of Judæa, on the E. side of the Sea of Tiberias, either the same with MAGDALA, or situated near it. Hence Mark says, (Ch. viii. 10.) that our Saviour and his disciples landed in the parts of Dalmanutha: while Matthew, recording the same fact, says that they came into the coasts of Magdala.

(1.) DALMATIA, a country of Europe, in the late maritime division of Austria, bounded on the N. by Bosnia and Croatia, on the E. by Servia, and on the S. and W. by the Adriatic. The country is as it were strewed with mountains, but these are not unfruitful; olives, vines, myrtles, and a great variety of palatable and wholesome vegetables, growing upon them, besides treasures of gold and silver ore within them. It has also many fertile plains; and, besides a sufficiency of horned cattle, feeds considerable numbers of sheep. The rivers of Dalmatia have no long course, but are mostly navigable. The air is temperate and pure. The Dalmatians use the Sclavonian language and customs, and profess the Roman catholic religion. Dalmatia was distinguished as follows:

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have: 1. *Hungarian Dalmatia*, lying on the upper part of the Adriatic Sea, containing part of ancient Liburnia, and is more generally called MORLACHIA. 2. *Venetian Dalmatia*, or that part which was poſſeſſed by the Venetians, lying to the S. of Hungarian Dalmatia, and abounds in ancient caſtles and fortreſſes. The inhabitants are eſtimated at 25,000, and are diſtinguiſhed by different names, as well as diverſity of manners, the HAIDUCKS, MORLACHS, and UHLANS. They are warlike, intrepid ſoldiers, and excellent ſeamen. The nobility and people were well attached to the republic; mildneſs made them faithful ſubjects to Venice; their privileges were reſpected, and it was dangerous to offend them. The chief towns are Spalatro, the capital, Amiſſa, Narenta, Sebenico, Trau, and Zara. Beſides what the Venetians poſſeſſed on the continent, ſeveral iſlands in the Adriatic belong to them, which are conſidered as part of Dalmatia. 3. *Turkiſh Dalmatia*, lying E. of Venetian Dalmatia. The principal towns are, Herzegovina, the capital, Clinova, and Scardova. 4. The late republic of RAGUSA formed another part of Dalmatia.

(2.) DALMATIA, ISLANDS OF. Beſides the iſlands included in the above province, Dr Oppenheim mentions other ſeven iſlands of the late maritime diviſion of Auſtria, as forming two diſtinct provinces; viz. the *Four iſlands of Quarnaro*, and the *Three Dalmatian iſlands*, peculiarly ſo called, viz. BRAZZA, LESINA, and CURTOLA.

(3.) DALMATIA, LOWER, or ALBANIA, a province of the late maritime diviſion of Auſtria, diſtinct from the ci-devant Venetian Dalmatia, by the late republic of Ragufa, and a part of Turkiſh Dalmatia. It comprehended the canal, town, &c. of CATTARO, the mountains and vallies of BUDA, and the bailiwick of Paſtrovichi. It is mountainous, but produces ſome corn, much oil, and fine wine. The inhabitants have alſo conſiderable trade in the Levant.

DALMELLINGTON. See DAMELINGTOUN.

DALMENNOCK BAY, a bay of Scotland, in Lochryan, on the coaſt of Wigtonſhire.

(1.) DALMENY, [*Dumanay*, Gael. *i. e.* black knoll,] a pariſh of Scotland, in the county of Linlithgow, 4 miles long from E. to W. and 2 broad. The ancient pariſh of AULDCATHY, ½ a mile long, and 1 broad, is annexed to it, though thoſe of Abercorn and Kirkliſton lie between them. Dalmeny riſes high in the middle, and affords extenſive proſpects from Mons hill; but declines to the W. S. and N. and terminates with a bold bank to the Forth. The air is pure, and contributes much to longevity. The ſoil is in general a poor clay on a cold till; but there are ſeveral conſiderable rich tracts, and a few ſpots of what is called *perpetual* ſoil, which are extremely fertile, though they have had no manure in the memory of man. The whole pariſh contains about 4,500 acres. Iron-ſtone is found on the ſhore; and excellent quarries of free-ſtone and lime-ſtone. There are alſo ſeveral marl pits; and coal has been recently raiſed on the eſtate of Lord Hopetoun. The church is a ſmall elegant fabric of Saxon architecture, apparently 800 years old, and is reckoned as the chief of the antiquities in this pariſh. Barnbougle is a very ancient edifice, but is ſtill inhabited; and is only remarkable for its curious ſituation. It is within flood-mark, and has ſtrong buttreſſes and embrazures to keep off the ſea. This pariſh is famous for being the birth-place of Dr WILKIE, author of the *Epigoniad*. Craigie Hall, Dundas Caſtle, and Duddingſtone, are the principal ſeats in this pariſh. The population in 1801, was 765.

(2.) DALMENY, a village in the above pariſh, pleaſantly ſituated between MONS and DUNDAS hills.

DALQUHURN. See CORDALE.

DALREUDINI, } one of the ancient names of
DALRUADINHI, } the inhabitants of the W. of Scotland.

DAL-RUAIDH, the ancient name of that part of Scotland, now called Argyll, Kintyre, and Lorn, which, according to the rev. Dr Smith of Campbelton, conſtituted the "Cradle of the Scottiſh monarchy," and extended, in the time of Fergus II. (A. D. 503.) "from the Iriſh Sea, N. to Drumalbin or Tyndrum; being bounded on the E. by the kingdom of the Britons of Strath-Clyde, whoſe capital was *Acluith*, or *Balclutha*, now DUMBARTON: and on the N. by that of the Picts, whoſe capital was Invernefs." *Stat. Acc.* X. 521.

(1.) DALRY, [*Dal-roy*, or the king's valley,] a pariſh of Scotland, in Ayrſhire, about 9 miles long from N. to S. and nearly as broad. Huſbandry is conſiderably improved, and the farms are all incloſed. Oats and potatoes are the chief produce. Much attention is paid to the dairy. From 1600 cows, of a good breed, are annually obtained about 13,200 ſtones of cheeſe, equal to any of the weſt of Scotland. Coals abound ſo much in the pariſh, that farmers, in digging their ditches often diſcover thin ſeams, which not only ſupply their families but ſerve them to burn their lime-ſtone, which is alſo very abundant. The roads are good, and there are 9 bridges. There is a remarkable cave in this pariſh. See AUCHINSKEITH.

(2.) DALRY, a village in the above pariſh, (N° 1.) ſeated on a riſing ground, which affords extenſive views to the NE. and S. It often appears to be inſulated, when the adjacent rivers are ſwelled by heavy rains, but by its height is always out of danger. Limeſtone and iron-ſtone abound in the neighbourhood, and there are valuable coal-pits within a mile of the village. A ſulphureous ſpring has lately been diſcovered, the waters of which are uſed in ſcrophulous and ſcorbutic caſes. The population of the pariſh and village, in 1801, was 2321, of whom about 250 were employed in the manufacture of cotton goods, and 36 in the weaving of ſilk.

(3.) DALRY, a pariſh of Scotland, in Kirkcudbrightſhire, about 15 miles long from N. to S. and 10 broad where it is wideſt. About one 10th is arable and fertile, yielding good crops of oats, rye, and bear; the reſt affords excellent paſture. The population, in 1801, was 832.

(4.) DALRY, a village in the above pariſh, (N° 3.) which has increaſed of late to 4 times its former ſize and population, in conſequence of ſmall feus granted to ſettlers by the E. of Galloway.

(1.) DALRYMPLE, [Gael. *Dal-ry-mole*, or *Dal-roi-mel*, *i. e.* the valley of the ſlaughter of

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kings,] a parish of Scotland, in Ayrshire, which is seated in a valley, where tradition says, a battle was fought between king Fergus and king Coilus, in which both monarchs were slain. This valley is surrounded on both sides with green hills. The length of the parish is about 6½ miles, and its breadth about 3. The soil is various, and its chief produce is corn and potatoes. There is plenty of limestone, marl, and some free-stone. The population in 1801, was 514.

(...) DALRYMPLE, Sir David, of Hailes, Bart. a late eminent and learned judge of Scotland, was born in Edinburgh, Oct. 28, 1726. His father Sir James Dalrymple, Bart. was the son of Sir David, Lord Advocate under K. George I. and grandson of the 1st earl of Stair. His mother, Lady Christian Hamilton, was daughter of the E. of Haddington. Sir David was bred at Eton school, where he distinguished himself equally for virtue and abilities. From thence he went to Utrecht, where he remained till after the rebellion in 1746. He was admitted a member of the Faculty of Advocates Feb. 23d, 1748; and was soon admired for the elegance and propriety of the cases he drew. In March 1766, he was appointed a Lord of Session, and in May 1776, one of the Lords of Justiciary. In both these high stations Lord HAILES acted with so much ability and integrity, that he obtained the highest approbation and confidence of the public. Being a profound scholar, and accurate critic in classical learning, he devoted what spare time, his other important duties allowed him, to the belles lettres; and more particularly to researches into the historical antiquities of his country. He also wrote several occasional papers, both serious and humorous, in *The World*, the Gentleman's Magazine, &c. In 1771, he composed a very learned law case on the disputed peerage of Sutherland, wherein he not only established the right of the young countess, but formed a precedent for the decision of such questions in future. In 1773, he published his *Remarks on the History of Scotland*, which first displayed his turn for minute and accurate inquiry into doubtful points of history. This raised the public expectation for his *Annals of Scotland*, in 2 vols 4to, of which the 1st appeared in 1776, and the 2d in 1779, and fully answered the hopes he had excited. Lord Hailes carried his researches as far back as the accession of Malcolm Canmore, in 1057, and his Annals contain the history of 14 princes from Malcolm III. to the death of David II. And he hath so well authenticated his facts, by references to historians of good credit, and to deeds of undoubted authority, that we may now read with confidence, in these genuine memoirs, the history of Scotland, freed from fable and conjecture for a period of 716 years; Lord Hailes having with indefatigable industry removed the rubbish, under which historical truth lay concealed. It is not only to be regretted, that lord Hailes did not, as he first intended, continue his Annals down to the accession of K. James I. and thus have cleared up a most important period of our history. But notwithstanding this, his Annals are allowed to stand unrivalled in the English language either for historical accuracy, purity and simplicity of style, or elegance, perspicuity, and conciseness of narration. The work is entire free of those false ornaments, and stately gait, that make the works of some modern authors appear in gigantic but fictitious majesty. In 1786, Lord Hailes evinced his unshaken attachment to religious truth, by publishing a 4to volume, entitled "An inquiry into the Secondary Causes, which Mr Gibbon has assigned for the rapid progress of Christianity." (See CHRISTIANITY, § 8.) In this work Lord Hailes has displayed his usual literary acumen, along with a proper zeal for the cause of truth, but totally free from the rancour of religious controversy. This was the last work he published, except a few biographical sketches of eminent Scotsmen, intended as a specimen of *Biographia Scotica*, which he justly considered as a desideratum in our literature; and for which indeed no man was better qualified than himself had his life and health been prolonged. Although his lordship's health had been long declining, yet he attended his duty on the bench, till within 3 days of his death, which happened Nov 29th 1792, in the 66th year of his age. Lord Hailes was twice married, 1st to Anne Brown, only daughter of the late Lord Coalston: and 2d to Helen Ferguson, daughter of Lord Kilkerran; by each of whom he had one daughter. As he left no male issue, his nephew, the son of the late Lord provost Dalrymple succeeded to his title. The character of Lord Hailes has been drawn with equal ability and justice, by the rev. Dr Carlyle: from whose funeral sermon on his death we subjoin the following extract:—"His knowledge of the law was accurate and profound; and he applied it in judgment, with the most scrupulous integrity. In his proceedings in the criminal court, the satisfaction he gave to the public could not be surpassed. His abhorrence of crimes, his tenderness for the criminals, his respect for the laws, and his reverential awe of the Omniscient Judge, inspired him on some occasions, with a commanding sublimity of thought, and a feeling solemnity of expression, that made condemnation seem just, as the doom of providence, to the criminals themselves, and raised a salutary horror of crimes in the breasts of the audience. Conscious of the dignity and importance of the high office he held, he never departed from the decorum that becomes that revered character; which indeed it cost him no effort to support, because he acted from principle both in public and private. Affectionate to his family and relations, simple and mild in his manners, pure and conscientious in his morals, enlightened and entertaining in his conversation, he left society only to regret, that devoted as he was, to more important employments, he had so little time to spare for intercourse with them. He was well known to be of high rank in the republic of letters, and his loss will be deeply felt through many of their departments. His labours in illustration of the history of his country, and many other works of profound erudition, remain as monuments of his accurate and faithful researches for materials, and his shrewd judgment in the selection of them. Of his unfeigned piety and devotion, you have very often been witnesses where we now are. I must add, however, that his attendance in religious ordinances was not merely

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out of respect to the laws, and for the sake of example, (motives which should never fail to influence persons of superior rank, for the most obvious reason,) but from principle and conviction, and the most conscientious regard to this duty: for he not only practised all the virtues and charities in proof of his faith, but he demonstrated the sincerity of his zeal, by the uncommon pains he took to illustrate primitive Christianity, and by elaborate and able defences of it against its enemies. His profound researches into history, and his thorough knowledge of the laws, made him perfectly acquainted with the progress of the constitution of Britain: from the first dawn of liberty in the common law of the land, and the trial by jury, which precede all written records, and ascertain its origin and establishment of parliaments, through all its vicissitudes and dangers; till at last, by the blessing of divine providence, which brought many wonderful events to concur in the same end, it was renewed, strengthened, and finally confirmed by the revolution. It was this goodly and venerable fabric of the British constitution, which the deceased most respectable character contemplated with admiration and delight, (of late indeed, with a mixture of anxiety and fear,) as the temple of piety, as the genuine source of great happiness and freedom, to a larger portion of mankind than ever flowed from any government upon earth. I'll indeed can the times want the loss of such an affectionate patriot, and able guardian of the laws of his country. But we must not murmur at the will of providence, which in its mercy, *may have withdrawn the good man from the evil to come.* In mercy, I say to him, whose righteous spirit was so deeply grieved, when *before the wicked rage, and the people imagine a vain thing.*" Such is the characteristical monument, which in the hour of recent sorrow, Dr Gibbs erected to the memory of his great and good friend. Besides the works above enumerated, Lord Hailes published the following: i. Memorials and letters relating to the history of Great Britain, in the reign of James I. 8vo, 1765. ii. The secret Correspondence between Sir Robert Cecil and James VI. 12mo, 1766. iii. Account of the persecution of Charles II. after the battle of Worcester, 8vo, 1766. iv. Memorials and Letters relating to the History of Great Britain, in the reign of Charles I. 8vo, 1767. v. Canons of the church of Scotland, drawn up in the provincial synod held at Perth, 1242, 4to, 1769. vi. Historical Memorials concerning the provincial councils of the Scottish clergy, 4to. vii. Ancient Scottish poems, from M.S. of George Bannatyne, 12mo, 1770. viii. Specimen of a book, entitled, *Godlie and Spiritual Songs*, &c. 12mo, 1771. ix. Account of the Martyrs of Smyrna and Lyons, in the 2d century, 12mo, 1776. x. Account of the Martyrs of Palestine, 12mo, 1776. *Languetti Epistolæ ad Philippum Sidneium æquitem Anglum*, 8vo, 1776. xii. *L. Cælii Firmiani Lactantii Institutionum Liber Vetus sive de Justitia*, 12mo, 1777. xiii. Remains of Christian Antiquities, 12mo, 1778. xiv. Life of John Barclay, 4to, 1786. xv. Life of Mark Alexander Boyd;—xvi. George Lesley; xvii. James Ramsay;—and, xviii, John Hamilton;—all in 4to, in 1787. Lord Hailes has also left many valuable M. SS.

DALRYMPLE'S POINT, a cape of the island of Dominica, 2 miles S. of Charlotte's Town.

DALPATRICK, a valley of Scotland, in the parish of Dalserf, a little above the village; so named from an old Romish chapel in it, dedicated to St Patrick, of which the remains are still to be seen.

(1.) DALSERF, [from *Dal*, Gael. a valley, and *cervus*, Lat. a deer,] a parish of Scotland, in Lanarkshire, about 5 miles long and 3 broad. The W. end of it is 14 miles from Glasgow, and 3 from Hamilton. The soil is very fertile on the low grounds, and even that of the higher grounds by cultivation has been brought to yield good crops of oats, barley, pease, and wheat. The cultivation of apples, pears, plums, &c. has been carried on to as great an extent as any where in Scotland. About L.400 per annum is drawn for these fruits. There is also much natural wood. The Clyde bounds the parish on one side, and sometimes overflows its banks; and the Avon and Calder run through it. The climate is healthy and tolerably dry. There are 3 villages, and 4 coal works in the parish. Freestone and ironstone abound, and there are several mineral springs, the waters of which contain iron in solution. The annual rent is about 3000l. sterling, and in 1792, the population was 1100.

(2.) DALSERF, a village in the above parish, (N° 1.) lying low, under the banks of the Clyde. It has a handsome church, with a clock and spire. It is surrounded with extensive orchards and every hedge and fence is filled with plum trees.

(1.) DALSTON, a village in Middlesex.

(2.) DALSTON, S. of Carlisle, Cumberland.

(1.) DALTON, John, D. D. an eminent divine and poet, was the son of the rev. Mr John Dalton, rector of Dean in Cumberland, where he was born in 1709. He was educated at Queen's College, Oxford; and became tutor to the Lord Beauchamp, only son of the Earl of Hertford, late duke of Somerset; during which time he adapted Milton's admirable mask of Comus to the stage, by a judicious insertion of several songs and different passages selected from other of Milton's works, as well as of several songs and other elegant additions of his own, suited to the characters and to the manners of the original author. During the run of this piece he industriously sought out a grand daughter of Milton's, oppressed both by age and poverty; and procured her a benefit from it, the profits of which amounted to a very considerable sum. He was promoted by the king to a prebend of Worcester; where he died on the 2d of July 1763. Besides the above, he wrote a descriptive poem, addressed to two ladies at their return from viewing the coal-mines near Whitehaven; and Remarks on 12 historical designs of Raphael, and the *Museum Græcum & Egyptiacum.*

(2.) DALTON, a parish of Scotland, in Dumfries-shire, 4 miles long and 3 broad, containing 4500 Scots acres, watered by the Annan on the E. The soil is mostly a light sandy loam. Agriculture is much improved, and oats, barley, and potatoes

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tatoes are plentifully produced, and partly exported to Dumfries and Greenock. Black cattle are the principal live ſtock raiſed. The population in 1801, was 595. This pariſh is divided into two diſtricts, called

i. DALTON, LITTLE, which contained 105 inhabitants in 1793; and

ii. DALTON, MEIKLE, containing 510.

(3.) DALTON, a village in the above pariſh, (N° 2.) where the barony courts were formerly held. It contains about 40 inhabitants.

(4.) DALTON, a town of England, in Lancaſhire. It is ſeated on the ſpring-head of a river, in a champaign country, not far from the ſea; and the ancient caſtle is made uſe of to keep the records, and priſoners for debt, in the liberty of Furnes. Lon. 30. 0. W. Lat. 54 18. N.

(5.) DALTON, a townſhip of the United States in Berkſhire, MASSACHUSETTS, near Pittſburg: 35 miles W. by N. of Northampton, and 135 from Boſton.

(6.) DALTON, a townſhip of New Hampſhire, in Grafton county, on the E. bank of the Connecticut; oppoſite to Concord in Eſſex county, Vermont.

(7.) DALTON, a village of England, in Dorſetſhire, 8 miles from Pool.

(8—11.) DALTON, the name of other 6 villages, in Yorkſhire; viz. 1. near Bernard Caſtle: 2. near Doncaſter: 3. near Huddersfield; 4. near Topcliff:—

(12.) DALTON, NORTH, } near Pocklington,
(13.) DALTON, SOUTH, } Yorkſhire.

DALWOOD, 3 villages. 1. in Devonſh. W. of Axminſter: 2. near Dorcheſtet; and, 3. three miles from Stockland, both in Dorſetſhire.

DALY'S BRIDGE, a village of Ireland, in the county of Cavan, Ulſter.

DALZIEL, [Gael. *i. e.* a white field.] a pariſh of Scotland, in Lanarkſhire, bounded by the Clyde and the Calder; about 4 miles long from SE. to NW. and 2 broad; containing 2289 Scotch acres. It lies 4 miles from Hamilton, 12 from Lanark, and 13 from Glaſgow. The ſurface is nearly level, and the ſoil partly a rich loam, and partly a ſtrong marly clay. By the exertions of the late Archibald Hamilton, Eſq. of Wiſhaw, the pariſh has been greatly improved both in point of cultivation and plantation. About 160 acres are planted with foreſt trees, many of them 12 feet in circumference; and orchards are reared upon the ſloping banks of the rivers, to the extent of 20 acres; the fruit whereof is ſold at from L.100 to L.167 a-year. But the conduct of that gentleman to his tenants, as recorded by the rev. Mr Clawſon, in his report to Sir J. Sinclair, is truly laudible and exemplary. "He convinced them by the whole of his conduct that he took an intereſt in their welfare. He and his family made themſelves intimately acquainted with their condition: were ever ready to hear their tale, to take part in their trouble, or to rejoice in their proſperity. If any of his huſbandmen were born down with the preſſure of incidental misfortunes, he raiſed them again by his bounty and forbearance, never diſmiſſing any who were willing to continue in their poſſeſſions; but, at the end of every leaſe, preferring them or their poſterity to a new one at a reaſonable rent: and this has been ſo unifo the practice of his family, that there are te who can reckon their anceſtors in the poſſeſſi the ſame farm, previous to the period at v this family became proprietors. He incloſe fields with hedges, and ſheltered them with ing. He aboliſhed the feudal cuſtom of exa carriages and other ſervices from his tenants; in ſhort did every thing to turn their atte ſolely to the cultivation of their own farms. der this mild and benevolent treatment, the ſantry, finding their induſtry tended as muc their own and their poſterity's permanent a tage, as to that of an indulgent landlord, pro by every leſſon and example; and the benev ſpirit of their landlord ſpreading among them, ry one is ready to aſſiſt his neighbour on all e gencies. And thus has the value of the eſta ſen to near five times the yearly rent which it y ed when he firſt ſucceeded to it, and at the time the condition of the tenants is perhap happy as any to be met with." *Stat. Acc.* vol 460, 461. Mr Hamilton alſo improved and b tified his eſtate greatly, by feuing ſmall ſpot building; in conſequence of which there are al 50 handſome cottages erected along the high-w filled with induſtrious inhabitants, and having tle kitchen gardens. Large beds of excellen coal are found in the pariſh, but have not been wrought. A Roman way paſſed thro this pariſh, veſtiges of which ſtill remain; and the road from Lanark to Glaſgow, and from E burgh to Glaſgow, by Hamilton paſſes through The population in 1801 was 611.

(1.) * DAM. *n. ſ.* [from *dame*, which forme ſignified mother. *Had Nero never been an ea rour, ſhulde never his* dame *have been ſlain. Chau* 1. The mother: uſed of beaſts, or other anim not human.—Birds bring but one morſel of m at a time, and have not fewer, it may be, than 3 or 8 young in the neſt together, which, at the turn of their *dams*, do all at once, with eq greedineſs, hold up their heads and gape. *R* 2. A human mother; in contempt or deteſtation.

This brat is none of mine;
It is the iſſue of Polixena:
Hence with it, and, together with the *dam*,
Commit them to the fire. *Shakeſpear*

(2.) * DAM. *n. ſ.* [*dam*, Dutch.] A mole or ban to confine water.—

Let looſe the reins to all your wat'ry ſtore,
Bear down the *dams*, and open ev'ry door. *Dry*
—The inſide of the *dam* muſt be very ſmooth an ſtraight; and if it is made very ſloping on eac ſide, it is the better. *Mortimer's Huſbandry.*

(3—6.) DAM, in geography. See DAMME, N 1—3.

* *To* DAM. *v. a.* [*demman*, *foredemman*, Sax *dammen*, Dut.] 1. To confine, or ſhut up wate by moles or dams.—Boggy lands are fed by ſprings pent by weight of earth, that *dams* in the water and cauſes it to ſpread. *Mortimer.* 2. It is uſed by *Shakeſpeare* of fire, and by *Milton* of light.—

The more thou *damm'ſt* it up, the more it burns. *Shak*

Moon! if your influence be quite *damm'd* up
With black uſurping miſts, ſome gentle taper,
Through a ruſh candle from the wicker hole

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of fome clay habitation, viſit us
With thy long levell'd rule of ſtreaming light.
Milton.

(k.) DAMA, a town of Arabia, in the country of Yemen, 120 miles NE. of Mecca.

(l.) DAMA, in zoology. See CERVUS, § v.

DAMAC, a town in the iſland of Java, on the north coaſt, where the Dutch have a factory.

* DAMAGE. *n. ſ.* [*domage*, French.] 1. Miſchief; hurt; detriment.—Groſs errours and miſtakes many commit for want of a friend to tell them of them, to the great *damage* both of their fame and fortune. *Bacon.*—Such as were ſent thence did commonly do more hurt and *damage* to the Engliſh ſubjects than to the Iriſh enemy, by their continual ceſs and extortion. *Davies.* He repulſed the enemy very much to their *damage*. *Clarendon.* 2. Loſs; miſchief ſuffered.—
He heart exalts him in the harm
Already done, to have diſpeopled heav'n,
My *damage* fondly deem'd. *Milton.*
The value of miſchief done.—They believed they were not able, though they ſhould be forced to ſell all they have in Ireland, to pay the *damages* which had been ſuſtained by the war. *Davies.* 4. Reparation of damages; retribution.—The biſhop demanded reſtitution of the goods taken by the Scots, or *damages* for the ſame.—Tell me whether, upon exhibiting the ſeveral particulars which I have related to you, I muſt ſue her for *damages* in a court of juſtice? *Addiſon.* 5. [In law.] Any hurt or hindrance that a man taketh in his eſtate. In the common law it particularly ſignifies a part of what the jurors inquire of; for, after verdict given of the principal cauſe, they are likewiſe aſked their conſcience touching coſts, which are the charges of ſuit, and *damages*, which contain the hindrance that the plaintiff or demandant hath ſuffered, beſides of the wrong done him by the defendant's default. *Cowel.*—When the judge had awarded the *damages* to a perſon into whoſe field Farmer Hodges's oxen had broke, it is reported that he reverſed his own ſentence when he heard that the owner, which had done this miſchief, were his own oxen. *Watts.*

(g.) DAMAGES, in law. See COST, § 2.

(h.) * To DAMAGE, *v. a.* [from the noun.] To endamage; to injure; to impair; to hurt; to harm. I conſider time as an immenſe ocean, into which many noble authors are entirely ſwallowed up, many very much ſhattered and *damaged*, ſome quite disjointed and broken into pieces. *Addiſon.*

(i.) * To DAMAGE. *v. n.* To take damage, to be damaged.

* DAMAGEABLE. *adj.* [from *damage*.] 1. Capable of hurt; as *damageable* goods. 2. Miſchievous; pernicious.—Obſcene and immodeſt diſcourſe is offenſive to the purity of God, *damageable* and infectious to the innocence of our neighbours, and moſt pernicious to ourſelves. *Government of the Tongue.*

DAMALA, a town of European Turkey, in the province of Romania, 40 miles SE. of Napoli di Romania.

(k.) DAMAN, a river of Hindooſtan, which falls into the Gulf of Cambay.

(l.) DAMAN, or DAMAUN, a ſea-port-town of the Eaſt Indies, at the entrance of the Gulph of Cambay. It was taken by the Portugueſe in 1535. The mogul has attempted to get poſſeſſion of it ſeveral times, but always without effect. Aurengzebe beſieged it about the middle of the 17th century, with an army of 40,000 men; but the garriſon ſallying out on a part of his camp, guarded by 200 elephants, ſo terrified theſe animals by their fire arms, that they turned on their maſters, and trampled half his army to death. It is divided by the river (N° 1.) into two parts, viz.

1. DAMAN, NEW, a handſome town well fortified, and defended by a good Portugueſe garriſon.

2. DAMAN, OLD, is very ill built. There is a harbour between the two towns, defended by a fort. Lon. 72. 25. E. Lat. 20. 20. N.

DAMANHOUR, or DEMENHUR, a town of Egypt, near the canal of Alexandria, 32 miles SE. of Alexandria.

DAMAPETTA, a town of Hindooſtan, in the country of Golconda, 45 miles NW. of Rajamundry, and 140 E. of Hydrabad.

(1.) DAMAR, a town of Arabia, in the country of Yemen, 136 miles NE. Sanaa.

(2.) DAMAR, a town of Arabia, in the country of Oman, 70 miles N. of Oman. Lon. 67. 0. E. Lat. 16. 0. N.

DAMARISCOTTY. See DEMARISCOTTA.

(1.) * DAMASCENE. *n. ſ.* [*damaſcenus*, from *Damaſcus*.] A ſmall plum; a Damſon, as it is now ſpoken.—In April follow the cherry tree in bloſſom, the *damaſcene* and plum trees in bloſſom, and the white thorn in leaf. *Bacon.*—In fruits the white commonly is meaner, as in pear plums and *damaſcenes*; and the choiceſt plums are black. *Bacon.*

(2.) DAMASCENE. See PRUNUS.

DAMASCENUS, John, an illuſtrious father of the church in the 8th century, born at Damaſcus, where his father, though a Chriſtian, enjoyed the office of counſellor of ſtate to the Saracen caliph; to which the ſon ſucceeded. He retired afterwards to the monaſtery of St Sabas, and ſpent the remainder of his life in writing books of divinity. His works have been often printed; but the Paris edition in 1712, 2 vols folio, is eſteemed the beſt.

DAMASCIUS, a celebrated heathen philoſopher, born at Damaſcus, A. D. 1540, when the Goths reigned in Italy. He wrote the life of his maſter Iſidorus, and dedicated it to Theodora, a very learned and philoſophical lady, who had alſo been a pupil to Iſidorus. In this life, which was copiouſly written, he frequently made oblique attacks on the Chriſtian religion. We have nothing remaining of it but ſome extracts preſerved by Photius. Damaſcius ſucceeded Theon in the rhetorical ſchool, and Iſidorus in that of philoſophy, at Athens.

DAMASCUS, [דמשק, Heb.] a very ancient city of Syria in Aſia. Some of the ancients ſuppoſe this city to have been built by one Damaſcus, from whom it took its name; but the moſt generally received opinion is, that it was founded by Uz the eldeſt ſon of Aram. It is certain, from *Gen.* xiv. 15, that it was in being in Abraham's time, and conſequently may be looked upon as one

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one of the moſt ancient cities in the world. In the time of king David it ſeems to have been a very conſiderable place; as the ſacred hiſtorian tells us, that the Syrians of Damaſcus ſent 20,000 men to the relief of Hadadezer king of Zobah. We are not informed whether at that time it was governed by kings, or was a republic. Afterwards, however, it became a monarchy which proved very troubleſome to the kingdom of Iſrael, and would even have deſtroyed it entirely, had not the Deity miraculouſly interpoſed in its behalf. This monarchy was deſtroyed by Tiglath Phaleſer king of Aſſyria, and Damaſcus was never afterwards governed by its own kings. From the Aſſyrians and Babylonians it paſſed to the Perſians, and from thence to the Greeks under Alexander the Great. After his death it belonged, with the reſt of Syria, to the Seleucidæ; till their empire was ſubdued by the Romans, about A. A. C. 70. From them it was taken by the Saracens A. D. 633; and it is now in the hands of the Turks.——Notwithſtanding the tyranny of the Turkiſh government, Damaſcus is ſtill a conſiderable place. It is ſituated in a plain of ſo great extent, that one can but juſt diſcern the mountains which compaſs it on the other ſide. It ſtands on the W. ſide of the plain, about two miles from the head of the river Barrady which waters it. It is of a long, ſtraight figure, extending about two miles in length, adorned with moſques and ſteeples, and encompaſſed with gardens, computed to be full 30 miles round. The river Barrady, as ſoon as it iſſues from the clefts of the Antilibanus into the plain, is divided into three ſtreams, whereof the middlemoſt and largeſt runs directly to Damaſcus, and diſtributed to all the ciſterns and fountains of the city. The other two ſeem to be artificial; and are drawn round, one to the right, and the other to the left, on the borders of the gardens, into which they are let by little currents, and diſperſed every where. The houſes of the city, whoſe ſtreets are very narrow, are all built on the outſide either with ſun burnt brick, or Flemiſh wall: and yet it is no uncommon thing to ſee the gates and doors adorned with marble portals, carved and inlaid with great beauty and variety; and within theſe portals to find large courts beautified with fragrant trees and marble fountains, and compaſſed round with ſplendid apartments. In theſe apartments the ceilings are uſually richly painted and gilded; and their DUANS which are a ſort of low ſtages ſeated in the pleaſanteſt part of the room, and elevated about 16 or 18 inches above the floor, wheron the Turks eat, ſleep, ſay their prayers, &c. are floored, and adorned on the ſides with variety of marble, mixed in moſaic knots and mazes, ſpread with carpets, and furniſhed all round with bolſters and cuſhions to the very height of luxury. In this city are ſhown the church of John the Baptiſt, now converted into a famous moſque; the houſe of Ananias, which is only a ſmall grotto or cellar wherein is nothing remarkable; and the houſe of Judas with whom Paul lodged. In this laſt is an old tomb, ſuppoſed to be that of Ananias: which the Turks hold in ſuch veneration, that they keep a lamp continually burning over it. There is a caſtle belonging to Damaſcus, which is like a little town, having its own ſtreets and houſes; and in this caſtle a magazine of the famous Damaſcus ſteel was formerly kept. The fruit tree called the *damaſcene*, and the flower called the *damaſk roſe*, were tranſplanted from the gardens belonging to this city: and the ſilks and linens known by the name of *damaſks*, were probably invented by the inhabitants. M. Niebuhr, who has given a plan of this city, makes it 3250 toiſes, or ſomething leſs than a league and a half in circumference, and it probably contains 80,000 inhabitants. The greater part of theſe are Arabs and Turks: the number of Chriſtians is eſtimated at 15,000. Damaſcus is the rendezvous for all the pilgrims who go to Mecca from the N. of Aſia, as Cairo is for thoſe from Africa. Their number every year amounts to from 30,000 to 50,000. Many of them repair here for four months before the time, but the greateſt number only at the end of the Ramadan. Damaſcus then reſembles an immenſe fair; nothing is to be ſeen but ſtrangers from all parts of Turkey, and even Perſia; and every place is full of camels, horſes, mules and merchandiſe. By means of this caravan, Damaſcus is become the centre of a very extenſive commerce. By Aleppo, the merchants of this city correſpond with Armenia, Natolia, Diarbekar, and even with Perſia. They ſend caravans to Cairo, which, following a route frequented in the time of the patriarchs, take their courſe by Djeſryakoub, Tabaria, Nablous, and Gaza. In return, they receive the merchandiſe of Conſtantinople and Europe, by way of Saide and Bairout. The home conſumption is balanced by ſilk and cotton ſtuffs, which are manufactured here in great quantities, and are very well made; by the dried fruits of their own growth, and ſweetmeats, cakes of roſes, apricots, and peaches, of which Turkey conſumes to the amount of 40,000 pounds. The remainder, paid for by courſe of exchange, occaſions a conſiderable circulation of money, in cuſtom houſe duties, and the commiſſion of the merchants. The pachalic of Damaſcus comprehends nearly the whole eaſtern part of Syria. In this vaſt extent of country, the ſoil and its productions are very various; but the plains of Hauran, and thoſe on the banks of the Orontes, are the moſt fertile; they produce wheat, barley, ſeſamum, doura, and cotton. Damaſcus is 112 miles S. of Antioch, 136 NNE. of Jeruſalem, and 270 SSW. of Diarbeck. Lon. 37. 0. E. Lat. 33. 45. N.

DAMASCUS STEEL. See DAMASK, § 4.

DAMASENA, a town of Africa, in the country of Jagra, ſituated on a river of that name which runs into the Gambia.

DAMASIA, in ancient geography a town of Vindelicia on the Licus; afterwards called AUGUSTA; now AUGSBURG in Suabia, on the Lech. Lon. 10, 50 E. Lat. 48. 20. N.

(1.)* DAMASK *n. ſ.* [*damaquin*, Fr. *damaſchino* Ital. from *Damaſcus*.] 1. Linen or ſilk woven in a manner invented at *Damaſcus*, by which, part by a various direction of the threads, exhibits flowers or other forms.—

Not any weaver which his werk doth boaſt
In diaper, *damaſk*, or in lyne. *Spenſer.*

—Wipe your faces, for want of a clout, with a *damaſk*

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damaſk napkin. *Swift.* 2. It is uſed for red colour in *Fairfax*, from the damaſk roſe.—

And for ſome deale perplexed was her ſpirit;
Her *damaſk* late, now chang'd to pureſt white.
Fairfax.

(2.) DAMASK, (§ 1, *def.* 1,) ſhould be of dreſſed ſilks, both in warp and woof.

(3.) DAMASK is alſo a kind of wrought linen, made in the ci-devant province of Flanders; ſo called, becauſe its large flowers reſemble thoſe of damaſks. It is chiefly uſed for tables.

(4.) DAMASK is alſo applied to a very fine ſteel, in ſome parts of the Levant, chiefly at Damaſcus in Syria; whence its name. It is uſed for ſword and cutlaſs blades, and is finely tempered.

(5.) DAMASK CAFFART, a ſtuff made in France, in imitation of the true damaſk, having woof of hair, coarſe ſilk, thread, wool, or cotton. Some have the warp of ſilk and the woof of thread; others are all thread or all wool.

(6.) * DAMASK-PLUM. See PLUM.

(7.) DAMASK PLUM, is a ſpecies of PRUNUS.

(8.) * DAMASK-ROSE. *n. ſ.* The roſe of Damaſcus; a red roſe. See ROSE.—*Damaſk roſes* have not been known in England above 100 years, and now are ſo common. *Bacon.*

(9.) DAMASK SERVICE, a table-cloth and a dozen of napkins made of damaſk linen.

* *To* DAMASK. *v. a.* [from the noun.] 1. To form flowers upon ſtuffs. 2. To variegate; to diverſify,—

They ſat recline
On the ſoft downy bank, *damaſk'd* with flowers. *Milton.*

3. To adorn ſteel-work with figures; practiſed, I ſuppoſe, firſt at Damaſcus.

(1.) * DAMASKENING. *n. ſ.* [from *damaſquiner*, Fr.] The art or act of adorning iron or ſteel, by making inciſions, and filling them up with gold or ſilver wire: uſed in enriching the blades of ſwords, and locks of piſtols. *Chambers.*

(2.) DAMASKENING, or DAMASKING, partakes of the moſaic, of engraving, and of carving, like the moſaic, it has inlaid work: like engraving, it cuts the metal, repreſenting divers figures; and, as in chaſing gold and ſilver is wrought in relievo. There are two ways of Damaſking: the one, which is the fineſt, is when the metal is cut deep with proper inſtruments, and inlaid with gold and ſilver wire: the other is ſuperficial only.

DAMAZAN, a town of France, in the department of Lot and Garonne, 6 m. E. of Caſtel-Jaloux.

(1.) DAMBACH, a town of France in the department of the Lower Rhine; 19½ miles SSW. of Straſburg.

(2.) DAMBACH, a town of Germany, in the archduchy of Auſtria, 8 miles ESE. of Freuſtadt.

DAMBANNA, a town of Africa, in the kingdom of Kontu.

(1.) DAMBEA, or DEMBEA, a province of Abyſſinia, ſituated N. of the lake. (N° 2.) It is a flat country and ſubject to inundations.

(2.) DAMBEA, an extenſive lake of Abyſſinia, containing many fertile iſlands, with plenty of fiſh and river horſes. It is 100 miles from the ſource of the Nile.

(3.) DAMBEA, the capital of Abyſſinia, is ſeated in the above province, (N° 1.) at the head of the lake (N° 2.) 320 miles W. of the Red Sea. Lon. 34. 20. E. Lat. 14. 40. N.

DAMBEC, or DAMKE, a town of Germany, in the circle of Upper Saxony, and Old Mark of Brandenburg, 4 miles S. of Saltwedel.

DAMBLAIN, a town of France, in the department of Voſges, 5 miles E. of La Marche.

DAMBROUCZA, a town of Poland, in the palatinate of Lemberg, 8 miles NE. of Lemberg.

* DAME. *n. ſ.* [*dame*, French, *dama*, Spaniſh.] 1. The old title of honour to women.—The word *dame* originally ſignified a miſtreſs of a family, who was a lady; and it is uſed ſtill in the Engliſh law to ſignify a lady: but in common uſe, now a-days, it repreſents a farmer's wife, or a miſtreſs of a family of the lower rank in the country. *Watts.* 2. It is ſtill uſed in poetry for women of rank.—

His father Faunus: a Lurentian *dame*
His mother, fair Maria was her name. *Dryden.*

3. Miſtreſs of a low family.—They killed the poor cock; for, ſay they, if it were not for his waking our *dame* ſhe would not wake us. *L'Eſtrange.* 4. Women in general.—

We've willing *dames* enough; there cannot be
That vulture in you to devour ſo many,
As will to greatneſs dedicate themſelves. *Shak.*

DAMEL, or KAYO, a country of Africa, on the coaſt of the Atlantic, between the rivers Senegal and Gambia.

DAMELEN, a town of Upper Saxony, and Middle Mark of Brandenburg, 6 m. W. of Belitz.

(1.) DAMELINGTOUN, or DALMELLINGTON, [originally *Dame Helen's Town*, from a lady named *Helen*, who built a caſtle in it,] a pariſh of Scotland in Ayrſhire, 8 miles long and not 3 broad. The ſoil is partly rich clay, partly hard and rocky. A large moraſs has been drained, which has rendered the pariſh much more healthy than formerly. Coal, free-ſtone, and iron-ſtone abound. The population in 1801, was 758.

(2.) DAMELINGTOUN, a village in the above pariſh (N° 1.) which contained about 500 inhabitants in 1792. Seven fairs are held in it annually, and it has 6 public houſes.

DAMELOPRE, a kind of bilander, uſed in Holland for conveying merchandiſe from one canal to another; being very commodious for paſſing under the bridges.

DAMERHAM, a village in Wiltſhire.

DAMERIE, a town of France in the department of Marne; 4½ miles W. of Epernay.

(1.) DAMERISCOTTA, a river of the United States, in the diſtrict of Maine, which runs into Booth Bay.

(2.) DAMERISCOTTA GREAT BAY, a bay on the coaſt of Lincoln county, and diſtrict of Maine, about 4 miles in circumference.

DAMERSHEIM, a town of Bavaria, in the principality of Neuburg, 10 m. NW. of Neuburg.

(1.) * DAME'S VIOLET. *n. ſ.* A plant, called alſo queen's gilly-flower. *Miller.*

(2.) DAME'S VIOLET. See HESPERIS.

DAMGARTEN, a town of Swediſh Pomerania, on the Reckniſtz. It was taken by the Swedes in the year 1630, retaken by the Imperialiſts, in 1637, and reſtored to the Swedes in the year 1638. It is 22 miles SW. of Stralſund.

DAMIANISTS, in church hiſtory, a branch of

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the ancient Acephali Severitæ. They agreed with the catholics in admitting the VIth council, but disowned any distinction of persons in the Godhead; and professed one single nature, incapable of any difference: yet they called God "the Father, Son, and Holy Ghost."

DAMIANO, St. a town of Italy in Montferrat, 18 miles W. by N. of Vercelli. In 1553, it sustained a siege of 3 months. Lon. 8. 0. E. Lat. 45. 33. N.

DAMIANOVITZ, a town of Croatia, 64 miles S. of Varasdin, and 52 ESE. of Carlstadt.

DAMIATTE, a town of France, in the department of the Tarn, 10 miles W. of Castres.

DAMICOTTA, a town of Hindoostan, in the Coimbetore country, 30 miles N. of Coimbetore, and 60 S. of Seringapatam. Lon. 77. 11. E. Lat. 11. 28. N.

(1.) DAMIETTA, a port town of Egypt, situated on the E. mouth of the Nile, 4 miles from the sea coast. The present town stands upon a different site from the ancient Damietta so repeatedly attacked by the European princes. The latter, according to Abulfeda, was "a town surrounded by walls, and situated at the mouth of the eastern branch of the Nile." Stephen of Byzantium informs us, that it was called *Thamiatis* under the government of the Greeks of the lower empire, but that it was then very inconsiderable. It increased in importance every day, in proportion as Peluſium, which was frequently plundered, lost its power. The total ruin of that ancient town occasioned the commerce of the eastern parts of the Delta to be transferred to Damietta. It was, however, no longer a place of strength, when, about the year 238 of the Hegira, the emperors of Constantinople took possession of it a second time. The importance of a harbour so favourably situated opened the eyes of the caliphs. In the year 244 of the Hegira, Elmetouakkel surrounded it with strong walls. This obstacle did not prevent Roger king of Sicily from taking it from the Mahometans, in the year 550 of the Hegira. He did not, however, long enjoy his conquest. Salah Eddin, who about that period mounted the throne of Egypt, expelled the Europeans from Damietta. They returned to besiege it 15 years after; but the sultan baffled all their efforts. Notwithstanding their land army was supported by a fleet of 1200 sail, they were obliged to make a disgraceful retreat. It was the fate of this place to be often besieged. In the year 615 of the Hegira, under the reign of Eladel, the crusaders attacked it with a very considerable force. They landed on the western shore of the Nile, and their first care was to surround their camp with a ditch and palisado. The mouth of the river was defended by two towers, furnished with numerous garrisons. An enormous iron chain, stretching from one side to the other, hindered the approach of vessels. The crusaders carried by storm the tower on the same side with their camp, broke the chain, and opened the entrance of the river for their fleet. Nejm Eddin, the sultan's son, who was encamped near Damietta, covered it with an army. To stop the enemies vessels he threw a bridge over the Nile. The [illegible] overturned it, and the prince adopted [illegible] choaking up the mouth of the river, which he rendered almost impassable by several large boats he sunk there. After alternate successes, many bloody battles, and a siege of 17 months, the Christian princes took Damietta by storm. They did not, however, long enjoy the fruit of so much blood spilt, and of an armament which had cost immense sums. Completely invested near the canal of Achmoun, by the waters of the Nile and by the Egyptian army, they purchased their lives and their liberty by the sacrifice of their conquest. Thirty one years after this defeat St Louis carried Damietta without striking a stroke. The Arabs, however, soon recovered it; but tired of keeping a place which continually drew upon them the most warlike nations of Europe, they totally destroyed it, and built another further up in the country. This modern Damietta, first called *Menchie*, as Abulfeda tells us, has preserved the memory of its origin in a square still called by that name. Writers in general have confounded these two towns, ascribing to the one the attributes of the other. See N° 2.

2.) DAMIETTA, MODERN. The present Damietta is rounded in a semicircle, on the E. bank of the Nile, 7½ miles from the mouth of it. The eye, placed at one of the extremities of the crescent, takes in its whole extent. It is reckoned to contain 80,000 souls. It has several squares, the most considerable of which has retained the name of MENCHIE. The bazars are filled with merchants. Spacious *okals* or *khans*, collecting under their porticos the stuffs of India, the silk of mount Lebanon, sal ammoniac, and pyramids of rice, proclaim that it is a commercial town. The houses, those in particular which are on the banks of the river, are very lofty. They have in general handsome saloons built on the top of the terraces, which are cheerful belvideres, open to every wind, where the Turk, effeminately reclining on a sopha, passes his life in smoaking, looking on the sea, which bounds the horizon on one side, on the great lake that extends itself on the other, and on the Nile, which running between them, traverses a rich country. Several large mosques, adorned with lofty minarets, are dispersed over the town. The public baths, lined with marble, are distributed in the same manner as those of Grand Cairo. The linen is clean, and the water very pure. The heat and the treatment in them, so far from injuring the health, serve to strengthen, nay even to improve it, if used with moderation. This custom, founded on experience, is general in Egypt. The port of Damietta is continually filled with a multitude of boats and small vessels. Those called *Scherm* serve to convey the merchandize on board the ships in the road, and to unload them; the others carry on the coasting trade. This town carries on a great trade with Syria, with Cyprus, and Marseilles. The rice called *Mezelaoui*, of the finest quality in Egypt, is cultivated in the neighbouring plains. The exports of it amount annually to about six millions of livers. The other articles of the produce of the country are linens, sal ammoniac, corn, &c. A ruinous policy for the country prohibits the exportation of this last article; but the law is evaded, and it passes under the name of rice. The Christians of Aleppo and Damascus, settled

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ſettled in this town, have for ſeveral ages carried on its principal commerce. Turkiſh indolence, content with extorting from them from time to time, ſuffers them to become rich. The exportation of rice to foreign countries is prohibited; but by means of ſome *douceurs* to the cuſtomhouſe officers, the people of Provence load annually ſeveral ſhips with it. The Bogaz preventing them from entering the Nile, their cargoes are conveyed on board by the boats of the country. This inconvenience is the ſource of endleſs vexations and abuſes. The boat, which is loaded in the evening with rice of the firſt quality, is frequently not that which arrives at the ſhip; an inferior quality is ſubſtituted for it during the night. The Marſeilles captains, aware of their rogueries, without being able to prevent them, endeavour to play off trick againſt trick, ſo that this commerce has become a general ſcene of knavery. But the badneſs of the port is ſtill more detrimental to Damietta. The road where the veſſels lie being expoſed to every wind, the ſlighteſt gale obliges the captains to cut their cables and take ſhelter at Cyprus, or to ſtand off to ſea. It would be eaſy, by cutting a canal only of half a league, to open a paſſage for ſhips into the Nile, where there is deep water. This work, which might be executed at very little expence, would render Damietta a noble harbour: but deſpotiſm, inſenſible to the intereſt of the people, is always ſurrounded by deſtruction in its progreſs, and wants both the will and the power to create. The tongue of land on which Damietta is ſituated, ſtraitened on one ſide by the river, and on the other by the weſtern extremity of lake MENZALE, is only from two to ſix miles wide from E. to W. It is interſected by innumerable rivulets in every direction, which render it the moſt fertile ſpot in Egypt. The ſoil there produces, *communibus annis*, 80 buſhels of rice for one. The other produce is in the ſame proportion. It is there that nature, laviſhing profuſely her pomp and riches, preſents flowers, fruits, and harveſts, at every ſeaſon of the year. Winter never deprives it of theſe advantages; its beauties are never impaired by ſummer. Deſtructive heats, as well as chilling cold, are equally unknown in that happy ſpot. The thermometer varies only from 9 to 24 degrees above the freezing point. Damietta is indebted for this charming temperature to the immenſe quantity of water with which it is ſurrounded. The verdure is no where ſo freſh; the trees are no where covered with ſuch quantities of fruit. The rivulets around the fields of rice are lined with ſeveral kinds of reeds, ſome of which riſe to a great height. The CALAMUS is here found in abundance, which is uſed for writing by the orientals. Its ſlender ſtalk bears long narrow leaves, which hang gracefully, and ſpreading branches covered with white flowers. Here alſo are to be ſeen foreſts of papyrus, of which the ancient Egyptians made their paper. Strabo, who calls it *Biblus*, gives an accurate deſcription of it. It is here alſo that the LOTUS, of which the Arabs have preſerved the primitive name of *Nupbar*, exalts its lofty ſtalk above the waters. Its large calyx blows either of an azure blue or of a brilliant white, and it appears with the majeſty of the king of the aquatic plants. The marſhes and the canals in the interior parts of the country are filled with this ſuperb flower, which diffuſes a moſt agreeable odour. There are many villages around Damietta, in moſt of which are manufactures where the moſt beautiful linens of the country are fabricated. The fineſt napkins in particular are made there, fringed with ſilk. Theſe ſmall towns, generally ſurrounded with little woods, or trees promiſcuouſly planted, form a whimſical and picturesque aſſemblage. By the ſide of the ſycamore and the melancholy tamarind, one ſees the elegant caſſia tree, with its cluſters of yellow flowers. The top of the date tree, loaded with enormous bunches, riſes above the grove. The caſſia, with its ſweet ſcented flower, grows under its ſhade. The orange and lemon trees cover the labourer's cabin with their golden fruit. The banana tree with its long leaves, the pomegranate with its ſcarlet flower, and the fig tree with its ſugary fruit, throws a vaſt variety into theſe landſcapes. Damietta is 100 miles NNE. of Cairo. Lon. 31. 50. E. Lat. 31. 15. N.

DAMINS, a town of Switzerland, 10 miles NNE. of Ilantz.

DAMISCHE SEA, a large lake of Germany, or rather an expanſion of the Oder, in the circle of Upper Saxony, north of the town of Damm, 8 miles long, and about 1½ wide.

DAMM, a town of Germany, in the circle of Upper Saxony, and duchy of Pomerania, ſituated on the Plone, where it runs into the Damaſche Sea. The inhabitants are employed chiefly in manufacturing ſteel. It is 5 miles E. of Stettin. Lon. 32. 25. E. Lat. 53. 21. N.

DAMMARIE, a town of France, in the department of Eure and Loire, 6 m. S. of Chartres.

(1.) DAMMARTIN, a town of France, in the department of Seine and Marne, 10 m. NW. of Meaux, and 17 NE. of Paris.

(2.) DAMMARTIN, a town of France, in the department of Seine and Oiſe, 10½ miles NW. of Montfort.

(1.) DAMME, a town of France, in the department of Lys, and ci-devant Auſtrian Flanders, ſituated on the canal between Bruges and Sluys. It takes its name from the ſtrong dyke made here to prevent the encroachments of the ſea. Damme was firſt ſurrounded with walls in 1238, and has been ſince regularly fortified with ſeven baſtions. It forms a citadel to the city of Bruges, and could at any time inundate the country, if that city was beſieged. It is 3 miles NNE. of Bruges, and 6 SSW. of Sluys.

(2.) DAMME, a town of Weſtphalia, and biſhopric of Munſter, 12 miles S. of Vechta.

(3.) DAMME, a town of Holland in Groningen, ſituated in the Ommelands, on the river Damſter, the capital of a country called Fivelingo, which comprehends 45 villages. Damme has a communication with Groningen by means of a canal. It was anciently fortified, before the troops of Charles V. took it by aſſault, in 1536, when under the dominion of the Duke of Gueldres. It was diſmantled in 1639, by order of George Comte de Tautembourg. Although it be unfortified, it enjoys the privileges of a city. It ſuffered much in the religious wars of the

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century, as well as by inundations some years since. It is 14 miles NE. of Groningen, and 2 W. of Delfzyl.

DAMMER, a town of Silesia, in the principality of Oels, 4 miles SE. of Militsch.

* *To* DAMN. *v. a.* [*damno*, Latin.] 1. To doom to eternal torments in a future state.—It is most necessary, that the church, by doctrine and decree, to *damn* and to send to hell for ever those facts and opinions. *Bacon.* 2. To procure or cause to be entirely condemned.—That which he continues ignorant of, having done the utmost lying in his power, that he might not be ignorant of it, shall not *damn* him. *South.* 3. To condemn —

His own impartial thought
Will *damn*, and conscience will record the fault.
Dryden.

4. To hoot or hiss any publick performance; to explode —You are so good a critick, that it is the greatest happiness of the modern poets that you do not hear their works; and next, that you are not so arrant a critick as to *damn* them like the rest, without hearing. *Pope.*

DAMNA, a town of Arabia Deserta, 80 miles S. of Damascus.

* DAMNABLE. *adj.* [from *damn*.] 1. Deserving damnation; justly doomed to never ending punishment.—It gives him occasion of labouring with greater earnestness elsewhere, to entangle unwary minds with the snares of his *damnable* opinion. *Hooker.*—As he does not reckon every schism of a *damnable* nature, so he is far from closing with the new opinion of those who make it no crime. *Swift.* 2. It is sometimes indecently used in a low and ludicrous sense; odious; pernicious.—Oh thou *damnable* fellow! did not I pluck thee by the nose for thy speeches? *Shak.*

* DAMNABLY. *adv.* [from *damnable*.] 1. In such a manner as to incur eternal punishment; so as to be excluded from mercy.—We will propose the question, whether those who hold the fundamentals of faith may deny Christ *damnably*, in respect of those consequences that arise from them? *South.* 2. It is indecently used in a ludicrous sense; odiously; hatefully.—The more sweets they bestowed upon them, the more *damnably* their conserves stunk. *Dennis.*

DAMNANÆUS, one of the DACTYLI IDÆI.

DAMNATION. *n. f.* [from *damn*.] Exclusion from divine mercy; condemnation to eternal punishment.—He that hath been affrighted with the fears of hell, or remembers how often he hath been spared from an horrible *damnation*, will not be ready to strangle his brother, for a trifle. *Taylor.*

* DAMNATORY. *adj.* [from *damnatorius*.] Containing a sentence of condemnation.

* DAMNED. *part. adj.* [from *damn*.] Hateful; detestable: abhorred; abominable.—

Let not the royal bed of Denmark be
A couch for luxury and *damned* incest. *Shak.*

* DAMNIFIC. *adj.* [from *damnify*.] Procuring loss: mischievous.

* *To* DAMNIFY. *v. a.* [from *damnifico*, Lat.] 1. To endamage; to injure; to cause loss to any.—He, who has suffered the damage, has a right to demand in his own name, and he alone can remit, satisfaction: the *damnified* person has the power of appropriating the goods or service of the offender, by right of self preservation. *Locke.* 2. To hurt; to impair.—

When now he saw himself so freshly rear,
As if late fight had nought him *damnified*,
He was dismay'd, and 'gan his fate to fear.
Fairy Queen.

DAMNII, an ancient people of Britain, who inhabited the district, situated between the territories of the SELGOVÆ on the S. and the CALEDONII on the N. now called CLYDESDALE. But Dr Anderson in his *Royal Genealogies*, makes the territories of the Damnii much more extensive; and says, that, besides Clydesdale, they possessed the whole tract of country now divided into the counties of Renfrew, Lennox, Stirling, Monteith and Fife.

* DAMNINGNESS. *n. f.* [from *damning*.] Tendency to procure damnation.—He may vow never to return to those sins which he hath had such experience of, for the emptiness and *damningness* of them, and so think himself a complete penitent. *Hammond.*

DAMNONII. See DANMONII.

DAMOCLES, one of the flatterers of Dionysius the Elder of Sicily. He admired the tyrant's wealth, and pronounced him the happiest man on earth. Dionysius prevailed upon him to undertake for a while the charge of royalty, and be convinced of the happiness which a sovereign enjoyed. Damocles ascended the throne and while he gazed upon the wealth and splendour that surrounded him, he perceived a sword hanging over his head by a single horse hair. This so terrified him that all his imaginary felicity vanished at once, and he begged Dionysius to remove him from a situation which exposed his life to such fears and dangers.

DAMON and PYTHIAS, two illustrious friends of antiquity, who have immortallized their names, by the strength and sincerity of their friendship. Damon was a Pythagorean philosopher, who, having incurred the displeasure of Dionysius, tyrant of Syracuse, was condemned to death. Whereupon he required a short respite till he should settle some domestic business of the utmost importance to his family, but which required his personal presence at some distance from Syracuse. Dionysius agreed to grant his request, but upon a condition, which he supposed impossible to be complied with; viz. that Damon should find some person, who was willing to suffer death in his stead, provided he did not return at the time appointed. Pythias, to the surprise of the tyrant, chearfully surrendered himself as a pledge for his friend Damon; who, after settling his business, astonished the tyrant still more by returning punctually at the hour fixed, for his execution Dionysius was so struck with the fidelity of those two friends, that he remitted the punishment, and intreated them to permit him to share their friendship and enjoy their confidence. See an elegant embellishment of this piece of ancient history, in Brooke's *Fool of Quality*.

DAMOT, a province of Abyssinia, situated in the SW. part of that empire, about 40 miles long from N. to S. and 30 broad from E. to W.

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(2.) * DAMP. *adj.* [*dampe*, Dut.] 1. Moiſt; inclining to wet; not completely dry; foggy.—

She bid no more; the Trembling Trojans hear,
O'erſpread with a *damp* ſweat and holy fear.
Dryden.

2. Dejected: ſunk; depreſſed.—

All theſe and more came flocking, but with, looks,
Downcaſt and *damp*: yet ſuch wherein appear'd
Obſcure ſome glimpſe of joy. *Milton.*

† *d* DAMP. *n. ſ.* 1. A Fog; moiſt air; moiſture.—

Night; not now, as ere man fell,
Wholeſome and cool, and mild; but with black air
Accompany'd with *damps* and dreadful gloom.
Milton.

2. A noxious vapour exhaled from the earth.—The heat of the ſun in the hotter ſeaſons, penetrating the exterior parts of the earth, excites thoſe mineral exhalations in ſubterraneous caverns which are called *damps*: theſe ſeldom happen but in the ſummer-time, when the hotter the weather is, the more frequent are the *damps*. *Woodward.*

3. Dejection; depreſſion of ſpirit; cloud of the mind.—An eternal ſtate, he knows and confeſſes that he has made no proviſion for, that he is undone forever: a proſpect enough to caſt a *damp* on his ſprightlieſt hours. *Rogers.*—This communicable reſentment againſt me, ſtrikes a *damp* upon that ſpirit in all ranks and corporations of men. *Swift.*

(3.) DAMPS, in natural hiſtory, [from the Sax. and Iceland. *damp*, ſignifying vapour,] are certain noxious exhalations iſſuing from ſome parts of the earth, and which prove almoſt inſtantly fatal to thoſe who breathe them. Theſe damps are chiefly obſerved in mines and coal-pits: though vapours of the ſame kind often iſſue from old burning mountains; and, in thoſe countries where volcanoes are common, will frequently enter houſes, and kill people ſuddenly without the leaſt warning of their approach.

(4.) DAMPS, DIFFERENT KINDS OF. In mines and coal-pits they are chiefly of two kinds, called by the miners and colliers the *choke* and *fire-damp*; and both go under one general name of *foul air*. The CHOKE-DAMP is very much of the nature of fixed air; and uſually infeſts thoſe places which have been formerly worked, but long neglected, and are known to the miners by the name of *waſtes*. No place, however, can be reckoned ſafe from this kind of damps, except where there is a due circulation of air; and the procuring of this is the only proper means of preventing accidents from damps of all kinds. The choke-damp ſuffocates the miners ſuddenly, with all the appearances found in thoſe that are ſuffocated by foul air. Being heavy, it deſcends towards the loweſt parts of the workings, and thus is dangerous to the miners, who can ſcarce avoid breathing it. The FIRE DAMP, which ſeems chiefly to be compoſed of inflammable air, riſes to the roof of the workings, as being ſpecifically lighter than the common atmoſphere; and hence, though it will ſuffocate as well as the other, it ſeldom proves ſo dangerous in this way as by its inflammable property, by which it often takes fire at the candles, and explodes with extreme violence.

(5.) DAMPS, EFFECTS OF EXPLOSIONS BY. In the *Phil. Tranſ.* n° 119. there is an account of the effects of ſome exploſions by damps of this kind. 1. Thoſe who are in the places where the vapour is fired, ſuddenly find themſelves ſurrounded with flames, but hear little or no noiſe: though thoſe who are in places adjacent, or above ground, hear a very great one. 2. Thoſe who are ſurrounded by the inflamed vapour feel themſelves ſcorched or burnt, but are not moved out of their places, though ſuch as unhappily ſtand in the way of it are commonly killed by the violence of the ſhock, and often thrown with great force out at the mouth of the pit; nor are the heavieſt machines found able to reſt the impetuoſity of the blaſt. 3. No ſmell is perceived before the fire, but a very ſtrong one of brimſtone is afterwards felt. 4. The vapour lies towards the roof, and is not perceived if the candles are held low; but when theſe are held higher, the damp deſcends like a black miſt, and catches hold of the flame, lengthening it to two or three handfuls; and this appearance ceaſes when the candles are held near the ground. 5. The flame continues in the vault for ſeveral minutes after the crack. 6. Its colour is blue, ſomething inclining to green, and very bright. 7. On the exploſion of the vapour, a dark ſmoke like that proceeding from fired gunpowder is perceived. 8. Damps are generally obſerved to come about the latter end of May, and to continue during the heat of ſummer. They return ſeveral times during the ſummer ſeaſon, but obſerve no certain rule.

(6.) DAMPS, EXTRAORDINARY KINDS OF. Beſides the above kinds of damps (§ 4.) which are very common, we find others deſcribed in the *Phil. Tranſ.* by Mr Jeſſop, from whom we have the foregoing obſervations concerning the fire-damp, and who had theſe from the miners in Derbyſhire. After deſcribing the common damp, which conſiſts of fixed air, he ſays, "They call the ſecond ſort the *peaſe bloom-damp*, becauſe, as they ſay, it ſmells like peaſe bloom. They tell me it always comes in the ſummer time; and thoſe grooves are not free which are never troubled with any other ſort of damps. I never heard that it was mortal; the ſcent, perhaps, freeing them from the danger of a ſurpriſe: but by reaſon of it many good grooves lie idle at the beſt and moſt profitable time of the year, when the ſubterraneous waters are the loweſt. They fancy it proceeds from the multitude of red trefoil flowers, by them called *honeyſuckles*, with which the limeſtone meadows in the Peake do much abound. The third is the ſtrangeſt and moſt peſtilential of any; if all be true which is ſaid concerning it. Thoſe who pretend to have ſeen it (for it is viſible) deſcribe it thus: In the higheſt part of the roof of thoſe paſſages which branch out from the main groove, they often ſee a round thing hanging, about the bigneſs of a foot-ball, covered with a ſkin of the thickneſs and colour of a cob-web. This, they ſay, if it is broken by any accident, as the ſplinter of a ſtone, or the like, diſperſeth itſelf immediately, and ſuffocates all the company. Therefore

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Therefore, to prevent caſualities, as ſoon as they have eſpied it, they have a way, by the help of a ſtick and long rope, of breaking it at a diſtance; which done, they puriſy the place well with fire, before they dare enter it again. I dare not avouch the truth of this ſtory in all its circumſtances, becauſe the proof of it ſeems impoſſible, ſince they ſay it kills all that are likely to bear witneſs to the particulars: neither dare I deny but ſuch a thing may have been ſeen hanging on the roof, ſince I have heard many affirm it."—Some damps, ſeemingly of the ſame nature with thoſe laſt mentioned, are noticed by the author of the Chemical Dictionary, under the word DAMPS. "Amongſt the noxious mineral exhalations (ſays he), we may place thoſe which are found in the mines of Salgem in Poland. Theſe frequently appear in form of light flocks, threads, and ſpiders webs. They are remarkable for their property of ſuddenly catching fire at the lamps of the miners, with a terrible noiſe and exploſion. They inſtantly kill thoſe whom they touch. Similar vapours are found in ſome mines of foſſil coal."

(7.) DAMPS, FORMATION OF. Of this proceſs we have as yet no certain theory; nor, though the experiments of aerologiſts are able to ſhow the compoſition and manner of forming theſe noxious airs artificially, have they yet thrown much light on the method by which nature prepares them on a large ſcale. There are two general ways in which we may ſuppoſe this to be done; one by the ſtagnation of atmoſpherical air in old waſte places of mines and coal-pits, and its converſion into theſe mephitic exhalations; the other by their original formation from the phlogiſtic or other materials found in the earth, without any interference of the atmoſphere. In favour of the former opinion it is urged, that old waſtes are never free from damps, eſpecially thoſe of the kind reſembling fixed air; nor are they always deficient in the inflammable kind. The ſame is alſo true of old wells, or even cellars, and in ſhort in every place where the air ſtagnates for any conſiderable time. But, on the other hand, we have many inſtances of fixed air coming out of the earth, and that in vaſt quantities, where no conſiderable ſtagnation of the atmoſphere could be ſuſpected; as in the GROTTO DEL CANI in Italy, where a continual ſtream of it has iſſued from time immemorial. The ſame ſeems to be the caſe with the tops of ſome high mountains, particularly Mont Blanc, the higheſt in Europe; on the top of which M. Sauſſure found the atmoſphere ſo much impregnated with fixed air, that lime-water expoſed to it very quickly gathered a cruſt on its ſurface. Sir William Hamilton, in his account of the eruptions of Veſuvius informs us, that the inhabitants in the neighbourhood of that mountain are infeſted with a kind of peſtilential vapours named by them *moſetes*, which iſſue from the old lavas thrown out by the volcano. Theſe are of the nature of the damps in our mines or coal-pits, and iſſue forth in ſuch quantity as either to infect the atmoſphere for a very conſiderable way round, or to do miſchief by being carried from place to place by the atmoſpherical currents, which are not ſtrong enough to diſſipate them for ſome time. From ſome late accounts, the *ſamiel* (ſo ſcorching winds, as they have been repreſented) in the eaſtern countries, ſeem to be no other than ſtreams of fixed air of conſiderable extent, which exert their uſual and fatal effects on thoſe who breathe them. A ſtrong argument in favour of this opinion is, that theſe winds cannot croſs a river, it being the nature of water to abſorb fixed air, and thus deſtroy them. Hence it is probable that theſe mephitic vapours are often to be met with in the open atmoſphere, and conſequently cannot always be the effect of ſtagnation; nor indeed does it at all appear that mere ſtagnation can affect the quality of the atmoſphere either one way or other. This fluid cannot have its properties altered but by ſomething immerſed in it upon which it can act, and by means of which action its component parts may be changed or ſeparated. While this proceſs is going on, there is generally, if not always, an *abſorption* of air, accompanied indeed frequently with an emiſſion of ſome aerial fluid equal in quantity to that which is abſorbed. Mr Scheele, in his *Eſſay on Fire*, has ſhown by a number of experiments the effect of expoſing certain ſubſtances to the action of air, both on the ſubſtances themſelves and on the aerial fluid. The reſult of all theſe is what we might expect from a very ſlow combuſtion, and which perhaps may on inquiry be found to be the only way by which air can be decompoſed. If the ſubſtance expoſed to the air was capable of abſorbing that part of the fluid which had undergone a change, there was always an evident diminution, but not otherwiſe. Thus, on incloſing ſome cauſtic fixed alkali in a phial of atmoſpheric air, a conſiderable diminution took place; and the alkali, by becoming ſaturated with fixed air, ſhowed that a decompoſition had taken place, and that the dephlogiſticated part of the air had ſeparated from the other, attached itſelf to the fixed alkali, and become fixed air by uniting with a certain proportion of phlogiſtic matter. Hence we may conceive, that in any place where the air was confined over a vaſt quantity a cauſtic alkaline ſalt, it would ſoon become unfit for the purpoſes of animal life, and we might ſay that a *damp* would be formed. But this would be a damp of a very different kind from that uſually met with in mines; for here the dephlogiſticated part of the atmoſphere being converted into fixed air, and abſorbed by the ſalt, only the poiſonous mephitic air would remain, ſo that no fixed air could ever be ſeparated from it. Let us now ſuppoſe, that inſtead of the alkaline ſalt a quantity of burning charcoal is confined in a place where there is not a proper circulation of air, and we will ſoon ſee that a damp of the very ſame kind with that called by miners the *choke-damp* will be formed. But this, according to the late diſcoveries, takes place by reaſon of the diſſipation of the charcoal by heat, and its union with the dephlogiſticated part of the atmoſphere, which always conſtitutes fixed air. See AEROLOGY, *Ind.* In this caſe, however, the damp muſt be but of ſhort continuance, and will ſoon be diſſipated after the charcoal is extinguiſhed; but if, inſtead of the charcoal, we ſubſtitute a large quantity of fermenting liquor, from whence the fixed air is naturally emitted, a damp will be formed much more difficult to be diſſipated than the former, becauſe

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because it renews itself in a very short time; and, unless there is a very constant circulation of air, it will be dangerous to enter the place where it is. From the last example we may form an idea of the manner in which these damps, consisting chiefly of fixed air, are formed. We know not indeed thoroughly the nature of fermentation; but we are assured, that it is always accompanied by an internal heat; which, in some cases, is raised to the utmost height, insomuch that large quantities of moist vegetable substances, packed together, will sometimes burst out into flame. It is not, however, at all times necessary for the extrication of fixed air, that the heat should come to this extremity. The example of fermenting liquors shows, that in some cases a very moderate heat is sufficient for the purpose. Now, though the comparison may seem somewhat inadequate between the solid substance of the earth and a fermenting liquid, yet we know that a gentle heat constantly takes place in the bowels of the earth; and that almost all terrestrial substances will emit fixed air on being exposed to heat. It is not improbable, therefore, that, on the large scale of nature, the quantity of materials may compensate for the weakness of the heat, and thus occasion a constant emission of fixed air; which, though slow in comparison of what is effected in our experiments by a violent artificial heat, may yet accumulate in the narrow spaces of mines in such a manner as to be very troublesome. In volcanic countries, where the heat of the earth is much greater, the emission of fixed air is in proportion; and thus we may account for that continual stream of it, which flows from the grotto del Cani, and perhaps other places. The MOFETES, which are said to proceed from old lavas, can only be accounted for by supposing the heat, which originally took place in them, to be in some measure renewed; or that they have been again, by some means or other, disposed to take fire as formerly: but this we offer merely as a conjecture. With regard to what is called the *fire damp*, the case seems to be more plain. In the *Phil. Trans.* N° 136, we have the following account of one of this kind which seemed evidently to issue from the earth. "This work is upon a coal of five yards in thickness, and hath been begun upon about 36 or 38 years ago. When it was first found, it was extremely full of water, so that it could not be wrought down to the bottom of the coal; but a *witchet*, or cave, was driven out of the middle of it, upon a level, for gaining room to work, and drawing down the spring of water that lies in the coal to the eye of the pit. In driving of which witchet, after they had gone a considerable way under ground, and had scanted of wind, the fire-damps did begin by little and little to breed, and to appear in crevices and flits of the coal, where water had lain before the opening of the coal, with a small bluish flame, working and moving continually; but not out of its first seat, unless the workmen held their candles to it; and then being weak, the blaze of the candle would drive it with a sudden *fizz* away to another crevice, where it would soon after appear blazing and moving as formerly. This was the first knowledge of it in this work, which the workmen made but a sport of; and so partly neglected, till it had gotten some strength; and then upon a morning, the first collier that went down, going forwards in the witchet with his candle in his hand, the damp presently darted out so violently at his candle, that it struck the man clear down, singed all his hair and clothes, and disabled him from working for a while after. Some other small warnings it gave them, insomuch that they resolved to employ a man on purpose that was more resolute than the rest, to go down a while before them every morning, to chase it from place to place, and so to weaken it. His usual manner was to put on the worst rags he had, and to wet them all in water, and when he came within the danger of it, then he fell down groveling upon his belly, and so went forward, holding in one hand a long wand or pole, at the head whereof he tied candles burning, and reached them by degrees towards it; then the damp would fly at them, and, if it missed of putting them out, would quench itself with a blast, and leave an ill scented smoke behind. Thus they dealt with it till they had wrought the coal down to the bottom, and the water following, and not remaining as before in the body of it, among sulphureous and brassy metal that is in some veins of the coal, the fire damp was not seen nor heard of till the latter end of the year 1675, which happened as followeth. After long working of this coal, it was found upon the rising grounds that there lay another roach of coal at the depth of 14 yards under it, which proved to be 3½ yards thick, and something more sulphureous. This encouraged us to sink in one of the pits we had formerly used on the five yards coal.—As we sunk the lower part of it, we had many appearances of the fire-damp in the watery crevices of the rocks we sunk through, flashing and darting from side to side of the pit, and showing rainbow-like colours upon the surface of the water in the bottom; but upon drawing up of the water with buckets, which stirred the air in the pit, it would leave burning, till the colliers at work, with their breath and sweat, and the smoke of their candles, thickened the air in the pit, and then it would appear again; they lighted their candles at it sometimes when they went out; and so in this pit it did no further harm." In another pit, however it soon appeared, and at last produced a most terrible explosion. This was occasioned by one of the workmen going imprudently down with a lighted candle, after a cessation of work for some days, and the force exerted by it seemed equal to that of gunpowder. The formation of inflammable air in mines cannot be attributed to any vitiation of the atmosphere, for there is no natural process with which we are acquainted, by which such a change could be accomplished. In one instance, however, we have an example of a fire-damp being produced, not only without any considerable stagnation of atmospherical air, but where there is the best circulation imaginable. This is in large bellows used in metallurgic works, which are sometimes burst by an explosion of inflammable matter proceeding from the rancid matters with which the leather is greased.

(8.) DAMPS, METHOD OF PREVENTING THE FATAL EFFECTS OF. The inflammability of the fire-

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fire-damp affords an eaſy method of preventing it from accumulating, viz. by ſetting fire to it. This may be done with ſafety, unleſs it has been ſuffered too far before the experiment is made: for the inflammable air, being much lighter than any other kind, will naturally riſe to the top; ſo that a man, lying flat on the ground to avoid the force of the explofion, and holding up a lighted candle fixed upon a pole, may at once free the mine from ſuch a troubleſome gueſt. But where it has been allowed to accumulate in too great quantity, ſo that this method cannot be uſed, or in the other kind, which is not inflammable, the method commonly practiſed is to produce a conſtant circulation of air as much as poſſible through all parts of the mine. To procure this, they make a perpendicular opening, which they call a *ſhank* or *ſhaft*, ſo that the mine may have two or more openings; and thus by reaſon of the difference of temperature between the open atmoſphere and that in the mine, there is a continual draught of air through them both. This current will always be ſtronger in proportion to the difference between the external atmoſphere and that of the mine; and likewiſe in proportion to the difference between the depth of the two ſhafts. But as the temperature of the atmoſphere is variable, it happens, at certain ſeaſons of the year, that there is not a ſufficient difference between that of the atmoſphere and in the mine to produce the neceſſary circulation. This happens principally in ſpring and autumn; at which ſeaſons it is neceſſary to light fires in the ſhafts, which are always efficacious for the purpoſe deſired. Among the other uſes to which dephlogiſticated air might be applied, Mr Cavallo reckons that of ſecuring people from the dangerous effects of damps in mines, and other ſubterraneous places. "If a large bladder," ſays he, "into which a ſolution of lime in water is introduced, be filled with dephlogiſticated air, and a ſmall wooden or glaſs pipe be adapted to its neck, a man may hold that pipe in his mouth, and may breathe the dephlogiſticated air; and thus equipped he may enter into theſe ſubterranean places, amidſt the various elaſtic fluids contained in them. A large bladder of dephlogiſticated air will ſerve for above a quarter of an hour, which is a length of time ſufficient for various purpoſes; beſides, if longer time is required to be ſpent in theſe places, a perſon may have two or more bladders of dephlogiſticated air along with him, and may ſhift as ſoon as the air of one is contaminated. Without the neceſſity of any more complicated apparatus, the bladders full of dephlogiſticated air may be kept ſtopped by putting corks into the glaſs or wooden pipes that are tied to their necks. This air might alſo be uſed for diving bells."

* *To* DAMP. *v. a.* [from the noun] 1. To wet; to moiſten: to make humid. 2. To depreſs; to deject; to chill; to dull.—The very loſs of one pleaſure is enough to *damp* the reliſh of another. *L'Eſtrange.*—Dread of death hangs over the mere natural man, and like the hand writing on the wall, *damps* all his jollity. *Atterb.* 3. To weaken; to abate; to hebetate; to diſcourage.—A ſoft body *dampeth* the ſound much more than a hard. *Bacon.* 4. To hebetate; to abate motion; to diſcourage; to dull.—Uſury dulls and *damps* all induſtries, improvements, and new inventions, wherein money would be ſtirring, if it were not for this ſlug. *Bacon.*

DAMPIER, William, a famous navigator, deſcended from a reſpectable family in Somerſetſhire, and born in 1652. Loſing his father when very young, he was ſent to the ſea, where he ſoon diſtinguiſhed himſelf, particularly in the South Sea. His voyage round the world is well known, and has gone through many editions. He appears afterward to have engaged in an expedition concerted by the merchants of Briſtol to the South Sea, commanded by Captain Woods Rogers; who ſailed in Auguſt 1708, and returned in Sept. 1711; but no further particulars of his life or death are recorded.

(1.) DAMPIERRE LES FRAISANS, a town of France, in the department of Jura, 10 miles NE. of Dole.

(2.) DAMPIERRE SUR SALON, a town of France, in the department of Upper Saone, 8 miles N. of Gray.

DAMPIER'S STRAITS lie between the NE. point of New Guinea, and the SW. point of New Britain in North America; in Lon. 146. 0. W. from Paris: and Lat. 6. 15. S.

DAMPISH. *adj.* Something damp. *Aſh.*

* DAMPISHNESS. *n. ſ.* [from *damp.*] Tendency to wetneſs; fogginеſs; moiſture.—It hath been uſed by ſome with great ſucceſs to make their walls thick; and to put a lay of chalk between the bricks, to take away all *dampiſhneſs*. *Bacon.*

* *To* DAMPNE. *v. a.* To condemn. *Chauc. obſ.*

* DAMPNESS. *n. ſ.* [from *damp.*] Moiſture; fogginеſs.—By ſtacks they often have a very great loſs, by the *dampneſs* of the ground, which rots and ſpoils it. *Mortimer.*

* DAMPY. *adj.* [from *damp.*] Dejected; gloomy; ſorrowful.—The lords did diſpel *damp* thoughts, which the remembrance of his uncle might raiſe, by applying him with exerciſes and diſports. *Hayward.*

DAMRABAD, a town of Perſia, in the province of Segeſtan, 180 miles SW. of Zareng.

DAMSEE, a lake of Germany, in the circle of Upper Saxony, and Ucker Mark of Brandenburg, 9 miles NW. of Prenzlow.

(1.) * DAMSEL. *n. ſ.* [*damoiſelle*, French.] 1. A young gentlewoman; a young woman of diſtinction; now only uſed in verſe.—

Kneeling, I my ſervants ſmiles implore,
And one mad *damſel* dares diſpute my power.
Prior.

2. An attendant of the better rank.—

With her train of *damſels* ſhe was gone
In ſhady walks, the ſcorching heat to ſhun. *Dryd.*

3. A wench; a country laſs.—The clowns are whoremaſters, and the *damſels* with child. *Gay.*

(2.) DAMSEL was an appellation anciently given to young people of both ſexes, that were of noble or genteel extraction, as the ſons and daughters of princes, knights, and barons: thus we read of Damſel Pepin, Damſel Louis le Gros, Damſel Richard prince of Wales. From the ſons of kings this

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this appellation firſt paſſed to thoſe of great lords and barons, and at length to thoſe of gentlemen who were not yet knights. At preſent damſel is applied to all maids, or girls not yet married.

(1.) * DAMSON. *n. ſ.* [corruptly from *damaſcene.*] A ſmall black plum. See DAMASCENE.—

My wife deſir'd ſome *damſons*,
And made me climb with danger of my life. *Shak.*

(2.) DAMSON TREE. See PRUNUS.

DAMSONG, a town of Aſia, in the country of Bootan, 54 miles SW. of Taſſaſudon. Lon. 88. 24. E. Lat. 27. 11. N.

DAMSTER, a river of Germany, which runs into the Ems, at Delfzyl.

DAMVILLE, a town of France, in the department of Eure; 10 miles S. of Evreux.

DAMVILLIERS, a town of France in the department of Meuſe, and ci-devant province of French Luxemburg; 11 miles N. of Verdun, 32 W. of Thionville, and 11 S. of Montmedy. It was ceded to Lewis XIV. by the Pyrenean treaty. Lon. 5. 20. E. Lat. 49. 28. N.

(1.) DAN, [דן, Heb. *i. e.* judgment,] one of the 12 patriarchs, the 5th ſon of Jacob, and the eldeſt by Bilhah. Of his hiſtory nothing is recorded, except that he had but one ſon named Huſhim; though his poſterity was afterwards very numerous. See N° 2.

(2.) DAN, or the DANITES, one of the 12 tribes of Iſrael, deſcended from the patriarch DAN. Their number, at the emigration from Egypt, amounted to 62,700; and in the wilderneſs they increaſed to 64,400. After their ſettlement in Canaan, a party of them, who went to take Laiſh, in their way robbed Micah the Ephraimite of his idol, which they continued to worſhip till they were carried captive by Tiglath-Pileſer. Samſon, the heroic judge of Iſrael, was of this tribe; and 28,600 of them attended at David's coronation. The Danites appear to have been early acquainted with commerce, for they had ſhips in the time of Jabin, king of the Canaanites. See Judges v. 17. The territory of the Danites extended W. of Judah, and was terminated by Azotus and Dora on the Mediterranean.

(3.) DAN, in ancient geography, a city of the Danites, ſituated on the E. ſide of the ſprings of Jordan, which was ſo named from the tribe, (ſee JORDAN,) and on the S. of Mount Lebanon. It was early built by the Canaanites, and originally named LAISH or LESHEM; till 600 of the Danites took it, and named it after their progenitor. This city and BEERSHEBA were the two extremities of the kingdom of Iſrael; where Jeroboam eſtabliſhed idolatry by ſetting up his golden calves. It was taken and pillaged by Benhadad king of Syria; notwithſtanding which it made ſome figure after the captivity. Some authors ſay, that it was rebuilt by Philip the tetrarch of Galilee, in our Saviour's time, and named by him *Cæſarea Philippi.* It lay E. of Sidon and W. of Damaſcus, about 140 miles SW. of the other territories of the Danites.

(4.) DAN, in modern geography, a conſiderable river of the United States in N. Carolina, which has been rendered navigable for boats a great way up. In May, 1795, a boat 53 feet long, and carrying 7 tons burden, paſſed to Halifax from Upper Saura, 200 miles above Halifax, under the direction of Mr Jeremiah Wade. She brought down 9 hhds. 6 of which ſhe diſcharged at St Tammany, 40 miles above Halifax; and from St Tammany, ſhe brought 5600 weight through the falls, which had hitherto been deemed impaſſable. The Dan unites with the Staunton in Virginia, and forms the ROANOKE.

(5.) * DAN. *n. ſ.* [from *dominus*, as now *don* in Spaniſh, and *donna*, Italian, from *domina.*] The old term of honour for men; as we now ſay *Maſter.* I know not that it was ever uſed in proſe, and imagine it to have been rather of indicrous import.—

Dick, if this ſtory pleaſeth thee,
Pray thank *dan* Pope, who told it to me. *Prior.*

(1.) DANAE, in antiquity, a coin ſomewhat more than an obolus, uſed to be put into the mouths of the dead, to pay their paſſage over the river Acheron.

(2.) DANAE, in fabulous hiſtory, the daughter of Acriſius king of Argos, by Eurydice. She was confined in a brazen tower by her father, who had been told by an oracle that his daughter's ſon would put him to death. But Jupiter, who was enamoured of Danae, introduced himſelf to her bed by changing himſelf into a ſhower of gold. From his embraces Danae had a ſon, with whom ſhe was expoſed to the ſea by her father. The wind drove the bark which carried her to the coaſts of the iſland of Seriphus; where ſhe was ſaved by ſome fiſhermen, and carried to Polydectes king of the place, whoſe brother, *Dictys*, educated the child, who was named PERSEUS, and tenderly treated the mother. Polydectes fell in love with her; but being afraid of her ſon, he ſent him to conquer the Gorgons, pretending that he wiſhed Meduſa's head to adorn his nuptials with Hippodamia the daughter of Œnomaus. When Perſeus had victoriouſly finiſhed his expedition, he retired to Argos with Danae to the houſe of Acriſius, whom he inadvertently killed. Virgil ſays that Danae after this came to Italy, and founded the city of Ardea. See ARDEA, N° 1. Some ſuppoſe that it was Prœtus, the brother of Acriſius, who introduced himſelf to Danae in the brazen tower; but whoever was her ſeducer, the fable of the golden ſhower plainly implies that the keepers of the tower were bribed. Againſt ſuch ſhowers indeed, towers of braſs, and bars of iron are no defence. As to Jupiter, a certain poet juſtly remarks,

"But what tho' in theſe things tradition but jeſts?
"What is fabled of *Jove* may be true of his *prieſts.*"

DANAIDES, in fabulous hiſtory, the 50 daughters of Danaus king of Argos. When their uncle Ægyptus came from Egypt with his 50 ſons, they were promiſed in marriage to their couſins; but before the celebration of their nuptials, Danaus, who had been informed by an oracle that he was to be killed by the hands of one of his ſons-in-law, made his daughters ſolemnly promiſe that they would deſtroy their huſbands. They were provided with daggers, and all except Hypermneſtra proved but too obedient to their father's bloody injunctions, as a proof of which they preſented him with the heads of their murdered huſbands,

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on the morning after their nuptials. Hypermneſtra was ſummoned to appear and anſwer for her diſobedience in ſuffering her huſband Lynceus to eſcape; but the unanimous voice of the people declared her innocent, and ſhe dedicated a temple to the goddeſs of Perſuaſion. The 49 ſiſters were condemned in hell, to fill with water a veſſel full of holes, ſo that their labour was infinite and their puniſhment eternal. The heads of the ſons of Ægyptus were buried at Argos; but their bodies were left at Lerna, where the murder had been committed.

DANARAKIE, a town of Perſia, in the province of Irak, 60 miles E. of Iſpahan.

DANAUS, in fabulous hiſtory, a ſon of Belus and Anchinoe, who after his father's death reigned conjointly with his brother Ægyptus on the throne of Egypt. Some time after, a difference aroſe between the brothers, and Danaus ſet ſail with his 50 daughters in queſt of a ſettlement. He viſited Rhodes, where he conſecrated a ſtatue to Minerva, and arrived ſafe on the coaſt of Peloponneſus, where he was hoſpitably received by Gelanor king of Argos. Gelanor had lately aſcended the throne, and the firſt year of his reign were marked with diſſenſions with his ſubjects. Danaus took advantage of Gelanor's unpopularity, and obliged him to reſign the crown. In Gelanor, the race of the Inachidæ was extinguiſhed, and the Belides began to reign at Argos in Danaus. Some authors ſay that Gelanor voluntarily reſigned the crown to Danaus, on account of the wrath of Neptune, who had dried up all the waters of Argolis, to puniſh the impiety of Inachus. The ſucceſs of Danaus led the 50 ſons of Ægyptus to embark for Greece. They were received with hypocritical kindneſs by their uncle; and ſoon after all murdered, except Lynceus. See DANAIDES. Danaus at firſt perſecuted Lynceus with unremitted fury; but he was afterwards reconciled to him, and he acknowledged him for his ſon-in-law and ſucceſſor after a reign of 50 years. He began his reign about A. A. C. 1586; and after death he was honoured with a ſplendid monument in Argos, which exiſted in the age of Pauſanias.

(1.) DANBURY, a town of the United States of America, in Connecticut, 55 miles NNE. of New York, and 116 SW. of Boſton. This town was ſettled in 1687, and has two churches, a courthouſe and ſome iron works, with ſeveral mills. One of theſe is a paper-mill, at which, beſides all the uſual kinds, incombuſtible paper, is made. Mr Lazarus Beach, the proprietor, in 1792, preſented to the Muſæum in New York city, a quire of this paper, made of the ASBESTOS, which the hotteſt fire cannot conſume. This town, with a great quantity of military ſtores, was burnt by the Britiſh on the 26th April, 1777, (ſee AMERICA, § 28,) but was rebuilt ſince the peace. It lies 33 miles NW. by W. of New Haven.

(2.) DANBURY, a village of England, in Eſſex, ſeated on a hill, that commands a very extenſive proſpect. The church is built on the top of the hill, and its ſpire ſerves as a ſea-mark. This ſpire was deſtroyed by lightning in 1750, but was ſoon after rebuilt. Danbury is 5 miles E. of Chelmsford, and 16 W. of the open ſea.

(1.) DANBY, a townſhip of the United States, in Vermont, containing 1206 inhabitants in 1797. It lies E. of Pawlet, and 32 m. N. of Bennington.

(2.) DANBY, a town in the above townſhip.

(3. 4.) DANBY, is alſo the name of 3 villages in Yorkſhire: viz. 1. between Cleveland in Blackmore Foreſt; 2. NE. of Midlam; and, 3

(5.) DANBY UPON WISK, near N. Allerton.

DANCALA, a town of Africa. See DONGALA.

(I.)* DANCE. *n. ſ.* [from the verb.] A motion of one or many in concert, regulated by muſick. —Our *dance* of cuſtom, round about the oak of Herne the hunter. *Shakeſp.*—The honourable part of talk is to give the occaſion, and again to moderate and to paſs to ſomewhat elſe; for then a man leads the *dance*. *Bacon.*

II. DANCE, COUNTRY. See COUNTRY-DANCE; with the *Note* upon COUNTRY, § 1.

III. DANCES, ANCIENT. The origin of dancing among the Greeks was doubtleſs the ſame as among all other nations; (ſee DANCING, § 1.) but as they proceeded a certain length in civilization, their dances were of conſequence more regular and agreeable than thoſe of the more barbarous nations. They reduced dancing into a kind of regular ſyſtem; and had dances proper for exciting, by means of ſympathy, any paſſion whatever in the minds of the beholders. In this way they are ſaid to have proceeded very great lengths, to us abſolutely incredible. At Athens, it is ſaid, that the dance of the Eumenides or Furies on the theatre had ſo expreſſive a character as to ſtrike the ſpectators with irreſiſtible terror: men grown old in the profeſſion of arms trembled; the multitude ran out; women with child miſcarried; and people imagined they ſaw in earneſt thoſe terrible deities commiſſioned with the vengeance of heaven to purſue and puniſh crimes upon earth. The Greeks had martial dances, which they reckoned to be very uſeful for keeping up the warlike ſpirit of their youth; but the Romans, though equally warlike with the Greeks, never had any thing of the kind. This probably may be owing to the want of that romantic turn for which the Greeks were ſo remarkable. The Romans had no heroes among them, ſuch as Hercules, Achilles, or Ajax; nor does the whole Roman hiſtory furniſh an example of a general, who made war after the manner of Alexander the Great. Though their ſoldiers were as valiant as thoſe of the Greeks, the object with them was the honour of the republic, and not their own perſonal praiſe. Hence there was leſs fury, and much more cool deliberate valour, exerciſed by the Romans, than any other nation whatever. The paſſions of pride, reſentment, obſtinacy, &c. were excited in them, not by the mechanical means of muſic and dancing, but by being taught that it was their chief honour to fight for the republic.—It does not however appear, that the Romans were at all leſs capable of being affected in this mechanical manner than the Greeks. When dancing was once introduced, it had the very ſame effects at Rome as at Athens. Plato reduces the dances of the ancients to 3 claſſes; viz.

i. DANCES, DOMESTIC, which had for their object an agreeable and innocent relaxation and amuſement. Of theſe, ſome were but ſimply gambols, or ſportive exerciſes, which had no character of imitation, and of which the greater part exiſt

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exist to this day. The others were more complex, more agreeable, figured, and were always accompanied with singing. Among the first or simple ones was the *aſcoliaſmus*; which conſiſted in jumping with one foot only, on bladders filled with air or with wine, and rubbed on the outſide with oil. The *hypodium* was jumped with both feet tied. The *hybeſt-ſis* was what is called in this country the *ſomerſet*.—Of the 2d kind was that called the *wine-preſs*, of which there is a deſcription in Longinus, and the Ionian dances: theſe were, in the original of their inſtitution, had nothing but what was decent and modeſt; but, in time, their movements came to be ſo depraved, as to be employed in expreſſing nothing but voluptuouſneſs, and even the groſſeſt obſcenity.

3. DANCES, MEDIATORIAL. Theſe were uſed in libations and ſacrifices. Among the ancients there were no feſtivals nor religious aſſemblies but what were accompanied with ſongs and dances. It was not held poſſible to celebrate any myſtery, or to be initiated, without the intervention of these two arts. In ſhort, they were looked upon as ſo eſſential in theſe kinds of ceremonies, that to expreſs the crime of ſuch as were guilty of revealing the ſacred myſteries, they employed the word *threiſſe*, "to be out of the dance." The ſecond of theſe religious dances is the *Bacchic*, which was not only conſecrated to Bacchus, but to all the deities whoſe feſtival was celebrated with a kind of enthuſiaſm. The moſt grave and majeſtic was the *hyporchematic*: it was executed with the lyre, and accompanied with the voice.—On his return from Crete, Theſeus inſtituted a dance at which he himſelf aſſiſted at the head of a numerous and ſplendid band of youth round the altar of Apollo. The dance was compoſed of 3 parts; the *ſtrophe*, the *antiſtrophe*, and the *ſtationary*. In the ſtrophe, the movements were from the eaſt to the left; in the antiſtrophe, from the weſt to the right. In the ſtationary, they danced before the altar; ſo that the ſtationary did not form an abſolute pauſe or reſt, but only a more ſlow or grave movement. Plutarch is perſuaded, that in this dance there is a profound myſtery.—He thinks, that by the ſtrophe is indicated the motion of the world from eaſt to weſt; by the antiſtrophe, the motion of the planets from the weſt to the eaſt; and by the ſtationary, the ſtability of the earth. To this dance Theſeus gave the name of *geranos*, or "the crane;" becauſe the turns which characteriſed it bore a reſemblance to thoſe deſcribed by cranes in their flight.

4. DANCES, MILITARY, which tended to make the body robuſt, active, and well diſpoſed for all the exerciſes of war. Of theſe there were two ſorts: viz. the *gymnopedic*, and the *pyrrhic*.

5. DANCE, GYMNOPEDIC, or the DANCE OF NAKEDNESS, was invented by the Spartans for an encouragement of courage in their children, and habituated them on inſenſibly to the exerciſe of the following dance. This dance uſed to be executed in the public place. It was compoſed of two choirs; the one of grown men, the other of children; whence, being chiefly deſigned for the latter, it took its name. They were both in a ſtate of nudity. The choir of the children regulated their motions by thoſe of the men, and all danced at the ſame time, ſinging the poems of Thales, Alcman, and Dionyſodotus.

2. DANCE, PYRRHIC, or ENOPLIAN, was performed by young men armed cap-a-pee, who executed, to the ſound of the flute, all the proper movements either for attack or for defence. It was compoſed of 4 parts: 1. The PODISM or footing; which conſiſted in a quick ſhifting motion of the feet, ſuch as was neceſſary for overtaking a flying enemy, or for getting away from him when an overmatch: 2. The XIPHISM was a kind of mock fight, in which the dancers imitated all the motions of combatants; aiming a ſtroke, darting a javelin, or dexterouſly dodging, parrying, or avoiding a blow or thruſt: 3. The KOMOS conſiſted in very high leaps or vaultings, which the dancers frequently repeated, for the better uſing themſelves occaſionally to leap over a ditch, or ſpring over a wall: 4. The TETRACOMOS was the laſt part: this was a ſquare figure, executed by ſlow and majeſtic movements; but it is uncertain whether it was every where executed in the ſame manner. Of all the Greeks, the Spartans moſt cultivated the Pyrrhic dance. Athenæus relates, that they had a law by which they were obliged to exerciſe their children at it from the age of five years. This warlike people conſtantly retained the cuſtom of accompanying their dances with hymns and ſongs. The following was ſung for the dance called *tricboria*, ſaid to be inſtituted by Lycurgus, and which had its name from its being compoſed of three choirs, one of children, another of young men, and the third of old. The old men opened the dance, ſaying, "In time paſt we were valiant." The young men anſwered "We are ſo at preſent." "We ſhall be ſtill more ſo when our time comes," replied the chorus of children. The Spartans never danced but with real arms. In proceſs of time, however, other nations came to uſe only weapons of wood on ſuch occaſions. Nay, it was only ſo late as the days of Athenæus, who lived in the 2d century, that the dancers of the Pyrrhic, inſtead of arms, carried only flaſks, thyrſuſes or reeds. But, even in Ariſtotle's days, they had begun to uſe thyrſuſes inſtead of pikes, and lighted torches in lieu of javelins and ſwords. With theſe torches they executed a dance called the *conflagration of the world*.

(IV.) DANCES, RELIGIOUS. See § iii. N° ii. Religious dances were not confined to the pagan world. They have been practiſed both by Jews and Chriſtians. Among the ancient Jews, it appears to have made a part of religious worſhip on ſome occaſions, as we learn from ſome paſſages in the Pſalms, though we do not either find that or ſinging poſitively enjoined as a divine precept. In the Chriſtian churches mentioned in the New Teſtament, there is no account of dancing being introduced as an act of worſhip, though it is certain that it was uſed as ſuch in after ages. Mr Gallini tells us, that "at Limoges, not long ago, the people uſed to dance the round in the choir of the church, which is under the invocation of their patron ſaint; and at the end of each pſalm, inſtead of the *Gloria Patri*, they ſung as follows: *St Marcel, pray for us, and we will dance in honour of you.*" Though dancing would now be looked upon as the higheſt degree of profanation

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in a religious assembly, yet considered as an expression of joy, it is no more a profanation than singing, or than simple speaking; nor can it be thought in the least more absurd, that a Christian should dance for joy that Christ is risen from the dead, than that David danced before the ark, when it was returned after a long absence.

(V.) DANCES, THEATRICAL, or STAGE DANCES. The Greeks were the first who united the dance to their tragedies and comedies; not indeed as making part of those spectacles, but merely as an accessary. The Romans copied after the Greeks; but in the reign of Augustus they left their instructors far behind them. Two very extraordinary men made their appearance at that time: they invented a new species of entertainment, and carried it to an astonishing degree of perfection. Nothing was then talked of but the wonderful talents and amazing performances of Pylades and Bathylus, who were the first to introduce among the Romans what the French call the *ballet d'action*, wherein the performer is both actor and dancer. Pylades undertook the hard task of representing with the assistance of the dance alone, strong and pathetic situations. He succeeded perhaps beyond his own expectation, and may be called the father of that style of dancing which is known to us by the name of *grave* or *serious pantomime*. Bathylus an Alexandrian, and a freedman of Mæcenas, took upon himself to represent such subjects as required a certain liveliness and agility. He was handsome in his person; and the two great scourges of Roman follies, Persius and Suvenal, speak of him as the gallant of every woman in Rome. The latter, in his cynic style, even goes so far as to say, that when Bathylus performed the dance called, after the name of a celebrated female dancer, *Chiromenos Ledæ*, the gravest matron was turned off her guard, and the young virgin longed for the dancer's addresses. The gifts of nature had been liberally bestowed on those two men. They were endowed with genius, and all the exterior charms that could captivate the eye. By their study, application, and a desire to establish a lasting reputation, they displayed to the greatest advantage all the resources which the art of dancing could supply. These, like two phenomena, disappeared, and never did the world see "their like again." Government withdrew its protection, the art gradually sunk into obscurity, and became even entirely forgotten on the accession of Trajan to the empire. Thus buried with the other arts in oblivion, dancing remained uncultivated till about the 15th century, when ballets were revived in Italy at a magnificent entertainment given by a nobleman of Lombardy at Tortona on account of the marriage between Galeas duke of Milan and Isabella of Arragon. Every resource that poetry, music, dancing, and machinery could supply, was employed and exhausted on the occasion. The description given of so superb an entertainment excited the admiration of all Europe, and excited the emulation of several men of genius, who improved the hint to reduce among their countrymen a kind of spectacle equally pleasing and novel. At first the women had no share in the public or theatrical dance; at least we do not see them mentioned in the various entertainm given at the opera in Paris till the 21st of Jan 1681, when the then Dauphiness, the Princes Conti, and some other ladies of the first distinc in the court of Louis XIV. performed a b with the opera called *Le Triomphe de l'Am* This union of the two sexes served to enliven render the spectacle more pleasing and far m brilliant than it ever was at any other period. was received with so much applause, that on 17th of May following, when the same opera acted in Paris at the theatre of the Palais Ro it was thought indispensable for the succes that kind of entertainment to introduce fe dancers. They have continued ever since t the principal support of the opera. The d is now in such commendation, that, particul in France, the opera house seems rather an demy for dancing than calculated for the re sentation of lyric poems. The disgusting and moderate length of their recitatives is one of chief causes of that general taste for dancing wh prevails amongst them. A wit being asked day, what could be done to keep up an o threatened with a most complete damnati "Do! (says he): why, lengthen the dances shorten the petticoats." So evident it is, singing, though apparently the chief purpos an opera, is by no means the most pleasing of the entertainment for the spectators. Th what was at first introduced as a mere acces to the musical performance, became in proces time its only support; and this circumstance cited the emulation of several ballet masters. art, however, of composing those grand dan which are now so much admired, was for m years in a state of infancy, till Monsieur Nov stept forth and gave it that degree of perfec which it seems impossible to exceed. This c brated ballet-master and performer, in a w lately published, has with great elegance and genuity delineated the nature, objects, and pe ers of dancing, enumerated the proper requis to give it effect, and shown how much it may ennobled by an acquaintance with the kind arts. Ballets, he observes, have hitherto been faint sketch only of what they may be one d An art entirely subservient, as this is, to taste genius, may receive daily variation and impro ments. History, painting, mythology, poetry, join to raise it from that obscurity in which it buried; and it is truly surprising, that compos have hitherto disdained so many valuable reso ces. According to our author, the reason w this art has remained so long in its infancy, is cause its effects have been restrained to the tra tory ones of fire-works, calculated only to pl the eye; and it never was supposed to have po ers sufficient to speak to the heart; whereas may vie, he says, with the best dramatic pie prove equally interesting, and captivate the sp tator by the charms of the most complete illusi If ballets, therefore, says he, "are for the m part uninteresting and uniformly dull; if they in the characteristic expression which constitu their essence, the defect does not originate fr the art itself, but should be ascribed to the a ists."

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(VI.) DANCE, St Vitus's. See MEDICINE, *Index*.

(1.) * *To* DANCE. *v. a.* To make to dance; to put into a lively motion.—

Thy grandsire lov'd thee well;
Many a time he *danc'd* thee on his knee. *Shak.*

(2.) * *To* DANCE. *v. n.* [*danser*, Fr. *dancar*, Span. as some think from *tanza*, Arabic, a dance; as *Junius*, who loves to derive from Greek, thinks, from *ἀνασω*.] To move in measure; to move with steps correspondent to the sound of instruments. —What say you to young Mr Fenton? He capers, he *dances*, he has eyes of youth; he writes verses. *Shakes.*

(3.) * *To* DANCE ATTENDANCE. *v. a.* To wait with suppleness and obsequiousness.—Men are sooner weary to *dance* attendance at the gates of foreign lords, than to tarry the good leisure of their own magistrates. *Raleigh's Essays.*

(1.) * DANCER. *n. s.* [from *dance*.] One that practises the art of dancing.—The earl was so far from being a good *dancer*, that he was no graceful goer. *Wotton.*—It is a usual practice for our funambulours, or *dancers* on the rope, to attempt somewhat like to flying. *Wilkins.*

(2.) DANCER ON A ROPE. See ROPE-DANCER.

DANCER, Daniel, an extraordinary miser, born near Harrow, in Middlesex, in 1716, of a family who possessed a considerable estate in that county. He succeeded to the family estate in 1736; but, following the example of his predecessors, who were too great lovers of money to lay out any on improvements, his farm grew worse and worse. For upwards of 50 years he led the life of a hermit, having no dealings with mankind but what the sale of his hay necessarily gave rise to; and he was seldom seen, except when he was out gathering logs from the common, or old iron, or sheep's dung under the hedges. His house was frequently robbed, to prevent which, he fastened up the door, and, by means of a ladder, went in at an upper window, drawing the ladder carefully up after him. He had a sister who lived with him for a number of years, and who left him a considerable increase to his store, at her death; on which occasion, to put himself in decent mourning, he purchased a pair of second-hand worsted stockings. Even this was an article of luxury, for he commonly wore bands of hay around his legs. He died in 1794, and left his estates to lady Tempest, who had been very charitable to the *poor man* and his sister.

DANCER'S-HILL, a village in Middlesex.

DANCERS, a sect which sprung up about 1373 in Flanders, and places adjacent. It was their custom all of a sudden to fall a dancing, and, holding each other's hands, to continue thereat, till, being suffocated with violent exertion, they fell down breathless together. During these intervals of vehement agitation, they pretended to be favoured with wonderful visions. Like the Whippers, they roved from place to place, begging their victuals, holding their secret assemblies, and treating the priesthood and worship of the church with the utmost contempt. Thus it appears, as Dr Haweis observes, that the French convulsionists and the Welch jumpers, have had their predecessors of the same stamp. There is nothing new under the sun.

DANCETTE, in heraldry, is when the outline of any bordure, or ordinary, is indented very largely, the largeness of the indentures being the only thing that distinguishes it from indented.

(1. i.) DANCING, may be defined, "an agreeable motion of the body, adjusted by art, to the measures or tune of instruments, or of the voice." But, according to what some reckon more suitable to the true genius of dancing, it is "the art of expressing the sentiments of the mind, or the passions, by measured steps or bounds, made in cadence by regulated motions of the body, and by graceful gestures; all performed to the sound of musical instruments or of the voice"

(ii.) DANCING, GENERAL REMARKS on. There is no account of the origin of dancing among mankind. It is found to exist among all nations whatever, even the most rude and barbarous; and, indeed, however much the assistance of art may be necessary to make any one perfect in the practice, the foundation must certainly lie in the mechanism of the human body itself. The connection that exists between certain sounds and those motions of the human body called *dancing*, has seldom or never been inquired into by philosophers, though it certainly affords a curious subject of speculation. The power of certain sounds not only over the human species, but even over the inanimate creation, is indeed very surprising. It is well known, that the most solid walls, nay the ground itself, will be found to shake at some particular notes in music. This strongly indicates the presence of some universally diffused and exceedingly elastic fluid, which is thrown into vibrations by the concussions of the atmosphere upon it, produced by the motion of the sounding body.—If these concussions are so strong as to make the large quantity of elastic fluid vibrate, that is dispersed through a stone wall or a considerable portion of earth, it is no wonder they should have effects similar and stronger upon that invisible and exceedingly subtile matter that pervades and seems to reside in our nerves. Some people, however, have their nerves constructed in such a manner, that they cannot be affected by the sounds which affect others, and some scarce with any; while others have such an irritability of the nerves, that cannot, without the greatest difficulty, sit or stand still when they hear a favourite piece of music played. It is conjectured by very eminent philosophers, that all the sensations and passions to which we are subject immediately depend upon the vibrations excited in the nervous fluid. Hence, musical sounds have the greatest power over those who are of a delicate sensible frame, and who have strong passions. If it be true, therefore, that every passion in human nature immediately depends upon a certain affection of the nervous system, or a certain motion or vibration in the nervous fluid, we shall immediately see the origin of the different dances among different nations. One kind of vibration, for instance, raises the passions of anger, pride, &c. which are indispensably necessary in warlike nations. The sounds, for such there are, capable of exciting a similar vibration, would

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would naturally conſtitute the martial muſic among ſuch nations, and dances conformable to it would be inſtituted. This appears to be the caſe particularly among barbarous nations. Other vibrations of the nervous fluid produce the paſſions of joy, love, &c. and ſounds capable of exciting theſe particular vibrations will immediately be formed into muſic for dances of another kind. As barbarous nations are obſerved to have the ſtrongeſt paſſions, ſo they are alſo obſerved to be the moſt eaſily affected by ſounds, and the moſt addicted to dancing. Sounds to us the moſt diſagreeable, the drumming with ſticks upon an empty caſk, or the noiſe made by blowing into reeds incapable of yielding one muſical note tolerable to us, is agreeable muſic to them. Much more are they affected by the ſound of inſtruments which have any thing agreeable in them. Mr Gallini informs us, that "the ſpirit of dancing prevails almoſt beyond imagination among both men and women in moſt parts of Africa. It is even more than inſtinct, it is a rage, in ſome countries of that part of the globe.—Upon the Gold Coaſt eſpecially, the inhabitants are ſo paſſionately fond of it, that in the midſt of their hardeſt labour, if they hear a perſon ſing, or any muſical inſtrument played, they cannot refrain from dancing. There are even well atteſted ſtories of ſome negroes flinging themſelves at the feet of an European playing on a fiddle, intreating him to deſiſt, unleſs he had a mind for to tire them to death, it being impoſſible for them to ceaſe dancing while he continued playing."—The ſame thing is found to take place in America, though, as the inhabitants of that continent are found to be of a more fierce diſpoſition than the African nations, their dances are more uncouth and barbarous than thoſe of the negroes. "In Mexico, ſays Gallini, they have alſo their dances and muſic, but in the moſt uncouth and barbarous ſtyle. For their ſymphony they have wooden drums, ſomething in form of a kettle drum, with a kind of pipe or flageolet, made of a hollow cane or reed, but very grating to an European ear. It is obſerved they love every thing that makes a noiſe, how diſagreeable ſoever the ſound is. They will alſo hum over ſomething like a tune when they dance 30 or 40 in a circle, ſtretching out their hands and laying them on each others ſhoulders. They ſtamp and jump, and uſe the moſt antic geſtures for ſeveral hours, till they are heartily weary. And one or two of the company ſometimes ſtep out of the ring to make ſport for the reſt, by ſhowing feats of activity, throwing their lances up into the air, catching them again, bending backwards, and ſpringing forwards with great agility."

(iii.) DANCING, MODERN PRACTICE OF. With regard to the modern practice of dancing as an art, there are few directions that can be of much ſervice. The following is extracted from Mr Gallini's deſcription of the ſeveral movements, poſitions and ſteps.

1. DANCING, MOVEMENTS IN. "The dancing (ſays he) is generally on a theatre, or in a ſaloon or room. At the theatre there are 4 parts to be conſidered. 1. The neareſt front to the ſpectators. 2. and 3. The two ſides or wings. 4. The furtheſt front from the ſpectators. In a ſaloon or room, the place in which the ſpectators are, decides the appellation reſpectively to them of right and left. The dancer ſhould place himſelf in as advantageous a point of view to them as poſſible. In the dance itſelf, there are to be diſtinguiſhed, the attitude of the body, the figure, the poſition, the bends, the riſings or leaps, the ſteps, the cabriole, the fallings, the ſlides, the turns of the body, the cadences. The *attitude* of the body requires the preſenting one's ſelf in the moſt graceful manner to the company. The *figure* is to follow the track preſcribed to the ſteps in the dance. The *poſition* is that of the varied attitudes, which muſt be at once ſtriking and eaſy, as alſo of the different exertions of the legs and feet in dancing. The *bends* are inflexions of the knees, of the body, of the head, or the arms. The *riſings* are the contraſt to the bends, the extenſion of the knee. One of theſe two motions neceſſarily precedes the other. The *ſtep* is the motion by the foot or feet from one place to another. The *leap* is executed by ſpringing up into the air; it begins with a bend, and proceeds with a quick extenſion of the legs, ſo that both feet quit the ground. The *cabriole* is the croſſing, or cutting of capers, during the leap, before the return of the feet to the ground. The *falling* is the return of the feet to the ground, by the natural gravitation of the body. The *ſlide* is the action of moving the foot along the ground without quitting it. The *turn* is the motion of the body towards either ſide, or quite round. The *cadence* is the knowledge of the different meaſures, and of the times of movement the moſt marked in the muſic. The *track* is the line marked by the dance: it may be either ſtraight or curve, and is ſuſceptible of all the inflexions correſpondent to the various deſigns of the compoſer.—There are the right, the diametrical line, the circular line, and the oblique line. The *right* line is that which goes lengthwiſe, reckoning from one end of the room towards the other. The *diametrical* line is acroſs the room, from one ſide to the other. The *circular* line is waving, or undulatory, from one place to another. The *oblique* line proceeds obliquely from one quarter of the room towards another.—Each of theſe lines may directly or ſeparately form the dancers track, diverſified with ſteps and poſitions. The *regular* figure is when two or more dancers move in contrary directions; that is to ſay, that when one moves towards the right, the other moves to the left.—The *irregular* line is when the couples figuring together are both on the ſame ſide. Commonly the man gives the right hand to the lady in the beginning or ending of the dance, as we ſee in the *minuet*, *louvre*, &c. When a great number of dancers figure together, they are to execute the figure agreeably to the compoſition of the dance, with ſpecial attention to keep an eye conſtantly on the partner.—When, in any given dance, the dancers have danced for ſome time in the ſame place, the *track* is only to be conſidered as the conductor of the *ſteps*, but not of the *figure*; but when the dance continues, without being confined to the ſame place, then the *track* muſt be conſidered as the conductor both of the ſteps and of the figure. Now, to obſerve the figure, the dancer muſt have placed himſelf at the

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the beginning of the track upon which he is to dance, and comprehend the figure before he himſelf begins it. He is to remark and conceive whether the figure is right, diametrical, circular, or oblique; if it is progreſſive or retrogreſſive, or towards the right or left. He ſhould have the air played or ſung to him, to underſtand the movement.—Where the tracks croſs one another, the ſteps of each of the couples muſt leave a ſufficient diſtance between them not to confuſe the figure."

1. DANCING, POSITIONS IN. "There are commonly reckoned ten kinds of poſitions, which are divided into *true and falſe*, five each.—There are three principal parts of the foot to be obſerved; the toes, the heel and the ancle. The true poſitions are when the two feet are in a certain uniform regularity, the toes turned equally outwards.—The firſt are divided into regular and irregular. They differ from the true, in that the toes are either both turned inwards; or if the toes of one foot are turned outwards, the others are turned inwards. In the firſt of the true poſitions, the heels of the two feet are cloſe together ſo that they touch; the toes being turned out. In the 2d, the two feet are open in the ſame line, ſo that the diſtance between the two heels is preciſely the length of one foot. In the 3d, the heel of one foot is brought to the ancle of the other, or ſeems to lock in with it. In the 4th, the two feet are the one before the other a foot's length diſtance between the two heels, which are on the ſame line. In the 5th, the two feet are acroſs, the one before the other; ſo that the heel of one foot is directly oppoſite to the toes of the other. In the firſt of the falſe poſitions, the toes of both feet are turned inwards, ſo that they touch, the heels being open. The 2d is, when the feet are diſtant at a foot's diſtance between the toes of each, which are turned inwards, the heels being on a line. The 3d is, when the toes of one foot are turned outwards, the other inwards, ſo that the two feet form a parallel. The 4th is, when the toes of the two feet are turned inwards; but the toes of one foot are brought nearer the ancle of the other. The 5th is, when the toes of the two feet are turned inwards, but the heel of one foot is oppoſite to the toes of the other. There are *mixed* poſitions, compoſed of the true and falſe in combination; which admit of ſuch an infinite variety, and are in their nature ſo unſuſceptible of deſcription by words, that it is only the ſight of the performance that can give any tolerable idea of them. Of the bends of the knee there are two kinds; the one *ſimple*, the other *forced*. The ſimple bend is an inflection of the knees without raiſing the heel, and is executed with the foot flat to the ground. The forced bend is made on the toes with more force and lower.

2. DANCING, STEPS IN. "Much is to be obſerved on the head of *ſteps*. Firſt, not to make any movement before having put the body in an upright poſture, firm to the haunches. Begin with the inflection of the knee and thigh; advance one leg foremoſt; with the whole foot on the ground, laying the ſtreſs of the body on the advanced leg. There are ſome who begin the ſtep by the point of the toes; but that has an air of theatrical affectation. Nothing can be more noble than a graceful eaſe and dignity of ſtep. The quantity of ſteps uſed in dancing are almoſt innumerable; they are nevertheleſs reducible under 5 denominations, which may ſerve well enough to give a general idea of the different movements that may be made by the leg, viz. the direct ſtep, the open ſtep, the circular ſtep, the twiſted ſtep, and the cut ſtep. The *direct* ſtep is when the foot goes upon a right line, either forwards or backwards. The *open* ſtep is when the legs open. Of this ſtep there are three kinds: one when they open outwards; another, when, deſcribing a kind of circle, they form an in-knee'd figure; a third, when they open ſide ways; this is a ſort of right ſtep, becauſe the figure is in a right line. The *round* ſtep, is when the foot, in its motion, makes a circular figure, either inwards or outwards. The *twiſted* ſtep, or pas *tortille*, is when the foot in its motion turns in and out. There are three kinds of this ſtep; one forwards, another backwards, the third ſidelong. The *cut* ſtep is when one leg or foot comes to ſtrike againſt the other. There are alſo three ſorts of this ſtep; backwards, forwards, and ſidelong. The ſteps may be accompanied with bendings, riſings, leaps, cabrioles, fallings, ſlidings, the foot in the air, the tip-toe, the reſt on the heel, quarter turns, half-turns, three-quarter turns, and whole turns. There may be practiſed three kinds of bends, or ſinkings, in the ſteps; *viz.* bending before the ſtep proceeds, in the act of ſtepping, and at the laſt of the ſteps. The beginning or initial ſink-pace is at the firſt ſetting off, on advancing the leg. The bend in the act of ſtepping continues the march or walk. The final ſink-pace cloſes the march. The riſing is juſt the reverſe of the bend, or ſink-pace, which ſhall have preceded it."

(iv.) DANCING, QUALIFICATIONS NECESSARY FOR ATTAINING PERFECTION IN. To perfection in dancing, Mr Noverre obſerves, nothing is more neceſſary than the outward turn of the thigh; yet nothing is more natural to mankind than the contrary poſition: it is born with us. It will be ſuperfluous in eſtabliſhing this truth, to cite for example the Aſiatics, the Africans, or any people who dance, or rather leap and move, without art or principle. If we attend only to children, or the ruſtic inhabitants of the villages, we ſhall ſee that they all turn their feet inwardly. The other poſition is purely invention; and a proof, far from equivocal, of this fault being an imaginary one, is, that a painter would tranſgreſs as much againſt nature as the rules of his art, were he to place the feet of his portrait in the ſituation of a dancer's. It is plain, then, that to dance elegantly, walk gracefully, or addreſs ourſelves with eaſe and manlineſs we muſt abſolutely reverſe the nature of things; and force our limbs, by artificial applications equally tedious and painful, to aſſume a very different ſituation from what they originally received. Such a change, however neceſſary in this art, can only be accompliſhed by laying its foundation in the earlieſt ſtages of infancy, when every bone and muſcle is in a ſtate of pliability, and capable of receiving any direction which we chooſe to give them. The difficulty of attaining the outward poſition of the limbs is owing to our ignorance of the proper arts to be employed.

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Moſt beginners perſuade themſelves that it is to be acquired by forcing the feet to turn outwards: and though this part may readily take ſuch a direction, from their ſuppleneſs, and being ſo eaſily moved at their articulation with the leg, yet this method is ſo far falſe, as it tends to diſplace the ancle-bones, and beſides has not any effect upon either the knees or thighs. Neither is it poſſible to throw the knees outwardly without the aſſiſtance of the thigh. The knees have only two motions, bending and extenſion; the one drawing the leg backward, the other throwing it forward: they have no power, therefore, of themſelves to determine or aſſume an outward poſition; but muſt eventfully depend on the thigh, which entirely commands all the lower parts of the body, and turns them in conſequence of its own rotatory motion; ſo that in fact, whatever motion or poſition that takes, the knee, foot, and leg, are obliged to follow. Mr Noverre condemns the *tourne-haunch* as a clumſy and uſeleſs invention, which, inſtead of producing any good effect, ſerves only to lame thoſe who uſe it, by giving diſtortion to the waiſt, much more diſagreeable than what it was intended to remove. The ſimpleſt and moſt natural means are thoſe which reaſon and good ſenſe ought to adopt; and of theſe a moderate but continual exerciſe is indiſpenſable: the practice of a circular motion of turning of the legs, both inwardly and outwardly, and of boldly beating at full extent from the haunch, is the only certain exerciſe to be preferred. It inſenſibly gives freedom, ſpring, and pliancy; while the motions acquired by uſing the machine have more an air of conſtraint, than of that liberty and eaſe which ſhould ſhine conſpicuous in them. It has been maintained that a ſtrong and vigorous perſon ought to ſpring better and higher than a ſlender or weaker man. But experience (ſays M. Noverre) daily proves the contrary. We ſee many dancers, who cut the time very ſtrong, who beat with much vigour and firmneſs, and yet cannot ſpring to any conſiderable perpendicular elevation: for an oblique elevation, or on one ſide, ought here to be diſtinguiſhed from the former; the latter is faint and depends entirely upon addreſs in the dancer. There are others, again, whoſe ſlender form renders their execution leſs bold, and rather elegant than forcible, rather lively than nervous, but who can riſe to an extraordinary height: it is to the ſhape and formation of the foot, and to the length and elaſticity of the tendon, that this power of elevation is originally owing; the knees, the loins, and the arms, all co-operate in this action; the ſtronger the preſſure upon the muſcles, the greater is the re-action, and the ſpring or leap is proportionably high. The alternate motion of the knees participate with thoſe of the inſtep and *tendo Achillis*, though the latter are ſtill the moſt eſſential auxiliaries; the muſcles of the trunk lend their aſſiſtance, and preſerve the body in a perpendicular direction; while the arms running imperceptibly to the mutual aſſiſtance of all the parts ſerve as wings to counterbalance the machine. All thoſe animals that have long and ſlender ancles, as ſtags and roebucks, ſheep, cats, monkeys, &c. have a quickneſs and facility of ſpringing or leaping, which animals differently formed in that part can never obtain. But were a man endowed with all the other qualities eſſential to the perfection of the art, yet without ſtrength and firmneſs in his loins he never can be a good dancer. This ſtrength is certainly the gift of nature; but it may be much improved by the aſſiduity of an able teacher. We daily ſee dancers who have neither perpendicularity nor firmneſs, and whoſe performance is altogether unſtable and irregular: and we likewiſe ſee others, who though they poſſeſs not ſo great a degree of native force, have all the appearance of ſinewy firmneſs and muſcular ſtrength, in their haunches, back, and loins. Art has furniſhed a ſubſtitute for nature, in the leſſons of ſome excellent teacher, who has convinced them, that when once they forego an attention to the loins, it is impoſſible to keep themſelves in a right perpendicular line; and therefore all their exertions will be devoid of taſte: that all wavering and inſtability in this part is inconſiſtent with perpendicularity and firmneſs, and will certainly cauſe diſtortion of the ſhape and waiſt: and the depreſſure and ſinking of the body deprives the lower parts of that liberty which is neceſſary to their eaſy motion: that hence the body is undetermined in its poſitions; frequently drags the limbs; and conſequently loſes the centre of gravity; and therefore cannot recover an equilibrium, but after various efforts and contortions totally repugnant to the graceful and harmonious motions of good dancing. Such is the performance of thoſe dancers who have no ſtrength in their loins, or at leaſt do not exert what they poſſeſs. To dance well, the body ſhould be firm and ſteady; it ſhould particularly be motionleſs and free from wavering while the legs are in exertion; for when the body follows the actions of the feet, it diſplays as many grimaces and diſtortions as the legs execute different ſteps: the performance is then robbed of its eaſe, uniformity, harmony, exactneſs, firmneſs, perpendicularity, and equilibrium; in a word, of all thoſe beauties and graces which are ſo eſſential to make dancing give delight. Many dancers are of opinion, that to be ſoft and luxuriant, the knees muſt be bent very low. But in this they are moſt certainly miſtaken: for a more than ordinary flexion of the knees gives rather a dryneſs and inſipidity to dancing; and a dancer may be very elegant, and jerk, as it were, all his movements, as well in bending very low as in not bending at all. The reaſon will appear natural and evident, when we reflect, that the time and motions of the dancer are ſtrictly ſubordinate to the time and movements of the muſic: purſuing this principle, it is not to be doubted, that when the flexion of the knees is greater than what the air or time of the dance requires, the meaſure then drawls along, languiſhes, and is loſt. To recover and catch again the time which this unneceſſary flexion had deſtroyed the extenſion of the knee muſt be equally quick; and it is this ſudden tranſition which gives ſuch a harſhneſs and ſterility to the execution, and renders it as diſguſtful as the oppoſite fault of ſtiffneſs and inflexibility. That luxuriant ſoftneſs requires more to its perfection than merely an exact flexion and extenſion of the knees; the ſpring of the inſtep muſt add its aſſiſtance, while the loins muſt balance the body to preſerve theſe ſprings in pro-

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grounds. It is this rare harmony of motion (says Mr Noverre) which has procured the celebrated Dupré the glorious title of the *God of Dance*. There are many dancers, who can display a great variety of steps, but it is very uncommon to find among them that exactness of ear, (the rare but innate talent of a dancer), which alone gives to and stamps a value upon steps, and which diffuses over all their motions a spirit that animates and enlivens them. There are some ears dull and insensible even to the most simple, plain, striking movements; there are others, more delicate or refined, that can feel and comprehend measure, but cannot seize its intricacies; and there are others again to whom the most difficult steps and movements are easy and intelligible, and are comprehended. It is nevertheless certain, that a dancer may have a very perfect and nice ear, and yet not make his feelings intelligible to the audience, if he has not the art of commanding those resources which depend upon a proper use of the *coup-de-pied*: awkwardness becomes sometimes where the exactest proportion was necessary; every step which would have been becoming, and produced the happiest effect, had it been only introduced at the conclusion of the measure will now be cold and lifeless, if all the limbs move in motion at once. It requires more time to move the whole body than to exert any single member; the flexion and extension of the instep are more readily and quickly made than the reciprocal motion of all the joints. This principle is plain, that the dancer is destitute of precision, if (supposing he possesses a musical ear) knows how to time his steps: the elasticity of the instep, and the more or less active play of the muscles add to the natural sensibility of the ear, and give value and brilliancy on the dance. The powerful charms of the harmony springing from the movements of the music, and the motions of the dancer captivate even those whose ears are the most insensible and least susceptible of musical expression.

(I.) DANCING, VARIATIONS IN. Dancing is nowhere so nowhere varied to such a degree as in the provinces of Germany; where the well known manners of one village are strangers in the adjacent village; their songs of mirth and merriment have their different airs and movements, though they are all marked with that of gaiety. Their dances are pleasing and engaging, because the offspring of simple nature; their motions express joy and pleasure; and the exactness with which the whole is performed, gives a peculiar agreeableness to their steps, gestures, and attitudes. Do they spring? A hundred persons, assembled round an oak, or some ancient pillar, seize the time at one instant, bound up, and descend with the same exactness. Do they wish to mark the measure by a *coup-de-pied*?—all strike with one consent; or when they shake up their women, you see them all in the air at an equal height, nor do they descend but at the precise note that marks the time. The minutest point, which is doubtless the touch-stone of a delicate ear, is to them an object of no difficulty; hence their dance is so particularly animated, and the nicety of that organ has the effect of giving their different motions an air of gaiety and variety altogether exquisite.

(II. 1.) DANCING GIRLS, young women, who are employed all over the east, as affording great diversion at all public entertainments. They are all prostitutes; and by the laws of their society are bound to refuse no one for their price, which is rated according to their beauty and other accomplishments. There are even particular sets of them appropriated to the service of the Gentoo temples and the use of the bramin priests who attend them. These poor creatures say that they were first debauched by their *god*, and afterwards by him consigned over to the use of the priests who belong to his temple. These dancing girls, whether in a settled or unsettled condition, live in community under the direction of some superannuated female of the same profession, under whom they receive a regular education, and are trained up in all the arts of love and pleasing, like scholars in an academy. Thus they acquire the art of captivating the affections of the other sex to such a degree, that nothing is more common than for one of the princes or chief people of the country to take a liking to one of these girls, and waste immense sums on her, though at the same time their own haram is stocked with beauties far superior, and who are besides possessed of the most natural modesty of the sex, to which the others have not the smallest pretensions. Thus some of these girls acquire immense wealth. In the neighbourhood of Goa, for instance, on a part of the continent bordering on the district of that island, the dancing girls founded a village, after being driven from Goa by the zeal of the archbishop. Here they resided in a body corporate, and attended the parties of pleasure of the noblemen and principal inhabitants, for it is not every one's purse that can afford them. Here many of them acquire considerable fortunes, by this scandalous traffic, and throw it into a common stock for the sake of carrying on merchandise; being concerned in shipping and the most profitable voyages, for which they have regular factors and brokers. The dress of these women varies according to the country they live in; but in all it is the most gorgeous imaginable. They are loaded with jewels, literally from top to toe, since even on their toes they wear rings. Their necks are adorned with carcanets, their arms with bracelets, and their ancles with chains of gold and silver, often enriched with precious stones. They also wear nose jewels, which at first have an odd appearance, but to which the eye is soon reconciled. In Hindoostan, these dancing girls, as well as the other women of the country, have a peculiar method of preserving and managing their breasts, which at the same time makes no inconsiderable part of their finery. They inclose them in a pair of hollow cases, exactly fitted to them; made of very light wood, linked together, and buckled at the back. These at once confine their breasts so that they cannot grow to any disgustfully exuberant size; though, from their smoothness and pliancy, they play so freely with every motion of their body, that they do not crush the tender texture of the flesh in that part, like the stiff whale bone stays in use among the Europeans.

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The outside of them is spread over with a thin plate of gold or silver, or set with gems, if they can afford it. Another occasional ornament the dancing girls put on, particularly when they resort to their gallants, viz. a necklace of many loose turns, composed of flowers strung together, which they call *mogrees*, somewhat resembling Spanish double jessamy, but of a much stronger and more agreeable fragrant odour, and far preferable to any perfumes. "They have nothing (says Mr Grose) of that nauseous boldness which characterises the European prostitutes, their style and seduction being all softness and gentleness." With regard to the performances of these women as dancers, we have various accounts. The author of *Memoirs of the late War in Asia*, acquaints us, "that their attitudes as well as movements are not ungraceful. Their persons are delicately formed, gaudily attired, and highly perfumed. By the continuation of wanton attitudes, they acquire, as they grow warm in the dance, a frantic lasciviousness themselves, and communicate, by a natural contagion, the most voluptuous desires to the beholders." Mr Ives seems to have been very cool on this subject. "I could not (says he) see any thing in their performance worthy of notice. Their movements are more like tumbling or shewing postures than dancing. Their dress is thin and light; and their hair, necks, ears, arms, wrists, fingers, legs, feet, and even the toes, are covered with rings of gold and silver, made after a clumsy manner. They wear two rings in their noses; and by their staring looks and odd gesticulations, you would rather suspect them to be mad women than morris dancers. The band of music that attends them is not less singular in its way; it is chiefly composed of 3 or 4 men, who hold two pieces of bell metal in their hands, with which they make an incessant noise; another man beats what he is pleased to call a drum; and that they may not want vocal music to complete the band, there are also two others appointed to sing. These last generally lay in their mouths a good loading of beetel nut before they begin; which, after having been well chewed, tinges the saliva with such a redness, that a stranger would judge them to bleed at the mouth by too violent an exertion of their voice. These gentry are called *ticky-taw* boys, from the two words *ticky taw*, which they continually repeat, and chant with great vehemence. The dancing girls are sometimes made use of in their religious ceremonies, as when the priests bring forth the images of their gods into the open fields on a car ornamented with lascivious figures, these girls dance before the images amidst a great crowd of people; and having been selected for their superior beauty, are very profitable to their masters the priests; who are said to prostitute them to all comers." Mr Grose informs us, that "these dances would hardly at first relish with Europeans, especially as they are accompanied with a music far from delightful, consisting of little drums called *gumgums*, cymbals, and a sort of fife, which make a hideous din, and are played on by men, whose effeminacy, grimaces, and uncouth shrivelled features, altogether shock the eye and torture the ear. However, by use, we become reconciled to the noise, and may observe some not unpleasing airs, with which the dancers keep time: the words often express the matter of a pantomime dance, such as a lover courting his mistress; a procuress bringing a letter, and endeavouring to seduce a woman from one gallant in favour of another; a girl timorous and afraid of being caught in an intrigue. All these love scenes the girls execute in character dances, and with no despicable expression, if the are proficients in their art; for then their gesture air, and steps, are marking and well adapted. In some of their dances, even in public, modesty is not much respected by the lascivious attitudes in to which they throw themselves, without expressing any nudity; being richly clad and bedecked with jewels after their manner. But in private parties to which they are called, as in garden they give themselves a greater loose, and have dances in reserve; in which, though still without any grossness in discovering their bodies, they are mistresses of such motions and lewdness of look and gestures as are perhaps more provoking."

(2.) DANCING GIRLS OF EGYPT. See ALMA.

* DANCINGMASTER. *n. s.* [*dance* and *master*.] One who teaches the art of dancing.—The legs of a *dancingmaster*, and the fingers of a musician, fall, as it were, naturally, without thought or pains, into regular and admirable motion. *Locke.*

* DANCINGSCHOOL. *n. s.* [*dancing* and *school*.] The school where the art of dancing is taught.—A certain Egyptian king endowed a *dancing-school* for the institution of apes of quality. *L'Estrange.*

(1.) DANDA, a river of Africa, in the kingdom of Congo.

(2.) DANDA, a province of Angola, which was conquered by the Portuguese.

(3.) DANDA, a river in Angola.

(1.) DANDAR, a circar of Hindoostan, in the country of Guzerat, on the banks of the Puddar SW. of Oudipour.

(2.) DANDAR, a town of Abascia.

(1.) * DANDELION. *n. s.* [*dent de lion*, Fr. The name of a plant.—It agrees in all respects with the hawkweed, but only in its having a single naked stalk, with one flower upon the top. *Miller.*

(2.) DANDELION, in botany. See LEONTODON.

(1.) DANDINI, Cæsar, history painter, was born at Florence; and successively studied with Cavalier, Curradi, Passignano, and Christopher Allori; from whom he acquired a very pleasing manner of designing and colouring. He was extremely correct in his drawing, and finished his pictures highly. Several noble altar-pieces in the churches of Florence are of his hand; and one which is in the chapel l'Annonciata, is particularly admired.

(2.) DANDINI, Octavius, the son of Peter. See N° 3. He proved not inferior to him in any branch of his profession, and was an honour to his family and his country.

(3.) DANDINI, Peter, an eminent painter, born at Florence, in 1646. He received his first instructions from Valerio Spada, who excelled in small drawings with a pen. He next studied with his uncle Vincent Dandini. He afterwards travelled through most of the cities of Italy, studying the works

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works of those who were most distinguished; and resided long at Venice, where he copied the paintings of Titian, Tintoretto, Paul Veronese, and Correggio. When he returned to Florence, the grand duke Cosmo III. kept him perpetually employed, in painting fresco as well as in oil; his subjects being taken not only from sacred and fabulous history, but from his own fancy, which frequently furnished him with such as were odd and singular, and especially with whimsical caricatures. He died in 1712. He had a most extraordinary talent for imitating the style of the most celebrated ancient painters; and with a force and elegance, equal to his subject of history, he painted portraits, landscapes, architecture, flowers, fruits, battles, animals of all kinds, and sea-pieces; proving himself an universal artist, and excellent in every thing he undertook.

DANDINI, Vincent, the younger brother of Ottavio, (N° 1.) from whom he received his first directions in the art of painting, completed his studies under Peter da Cortona, and became a painter of great reputation throughout Italy. His nephew Peter, (N° 3.) was one of his disciples.

*DANDIPRAT. *n. s.* [*dandin*, Fr.] A little fellow; an urchin: a word used sometimes in fondness, sometimes in contempt.

*To DANDLE. *v. a.* [*dandelen*, Dutch.] 1. To shake a child on the knee, or in the hands, to please and quiet him.—Then shall ye suck, and shall be born upon her sides, and be *dandled* upon her knees *Isaiah.*—Motion occasions sleep, as we find by the common use of rocking froward children in cradles, or *dandling* them in their nurses arms. *Temple.* 2. To fondle; to treat like a child. —They have put me in a silk gown, and a gaudy fool's cap; I am ashamed to be *dandled* thus, and cannot look in the glass without blushing, to see myself turned into such a little pretty master. *Dryden.* 3. To delay; to procrastinate; to protract by trifles: not in use.—Captains do so *dandle* their doings, and dally in the service, as if they would not have the enemy subdued. *Spenser.*

*DANDLER. *n. s.* [from *dandle.*] He that dandles or fondles children.

DANDOLO, Henry, doge of Venice, a brave admiral and celebrated politician. He took Constantinople, with a Venetian fleet in 1203, and had the moderation to refuse the imperial dignity. He died in A. D. 1250.

*DANDRUFF. *n. s.* [often written *dendriff*, from *tan*, the itch, and *drof*, sordid, filthy.] Scabs in the head; scurf at the roots of the hair.

DANE, a river of England, in Cheshire, which joins the Weever at Norwich.

DANEBERG. See DANNENBERG.

DANE-COURT, a village in Kent.

DANE-END, SW. of Standon, Hertfordshire.

DANEGELT, an ancient annual tax laid on the Anglo-Saxons, first of 1s. afterwards of 2s. for every hide of land through the realm, for maintaining such a number of forces as were thought sufficient to clear the British seas of Danish pirates, who then greatly annoyed our coasts. Danegelt was first imposed as a standing yearly tax on the whole nation, under king Ethelred, A. D. 991. That prince, says Cambden, *Britan.* 142. much distressed by the continual invasions of the Danes, to procure a peace, was compelled to charge his people with heavy taxes, called *Danegelt.* At first he paid 10,000l. then 16,000l. then 24,000l. after that 36,000l. and lastly 48,000l. Edward the Confessor remitted this tax. William I. and II. resumed it occasionally. In the reign of Henry I. it was accounted among the king's standing revenues; but king Stephen, on his coronation day, abrogated it for ever. No church, or church-land paid a penny to the *danegelt*; because, as is set forth in an ancient Saxon law, the people of England placed more confidence in the prayers of the church than any military defence they could make.

DANE-INCH, a town SE. of Congleton, Chesh.

DANE-JOHN, a village near Canterbury.

DANES, the natives of Denmark.

DANES BANK, near Temple Brewer, Yorkshire.

DANET, Peter, abbot of St Nicholas de Verdus, was one of the persons chosen by the duke of Montausier to write on the classics for the use of the dauphin. He had a share in the Phædrus, which he published with notes and explications in Latin and French, and another in French and Latin. He died at Paris in 1709.

* DANEWORT. *n. s.* A species of elder; called also dwarf-elder, or wallwort.

DANGALA. See DONGALA.

DANGE, a town of France, in the department of Vienne, 2½ miles N. of Chatelherault.

DANGEAU, a town of France, in the department of Eure and Loire, 9 miles NNW. of Chateaudun.

* DANGER. *n. s.* [*danger*, Fr. of uncertain derivation. *Skinner* derives it from *damnum*, *Menage* from *augaria*, *Minsheu* from δαν, death, to which *Junius* seems inclined.] Risque; hazard; peril. —They that sail on the sea, tell of the *danger*. *Eccles.* xliii. 24.—

More *danger* now from man alone we find,
Than from the rocks, the billows, and the wind.
Waller.

* *To* DANGER. *v. a.* [from the noun.] To put in hazard; to endanger.—

Pompey's son stands up
For the main soldier; whose quality going on,
The sides o' th' world may *danger*. *Shak.*

DANGER, ISLES OF, three islands in the Pacific Ocean, seen by commodore Byron, in June 1765; and which he supposed to be the same with those seen by Quiros, in the beginning of the 17th century, and named Solomon's Islands. They were very populous, but so surrounded with rocks on all sides, that it was not safe to attempt to land. Lon. 169. 28. W. Lat. 10. 15. S.

* DANGERLESS. *adj.* [from *danger.*] Without hazard; without risque; exempt from danger. —He sheweth no less magnanimity in *dangerless* despising, than others in dangerous affecting the multiplying of kingdoms. *Sidney.*

* DANGEROUS. *adj.* [from *danger.*] Hazardous; perilous; full of danger.—A man of an ill tongue is *dangerous* in his city. *Eccles.* ix.—All men counsel me to take away thy life, likely to bring forth nothing but *dangerous* and wicked effects. *Sidney.*

DANGEROUS ARCHIPELAGO, a cluster of islands in the South Sea. See COOK, N° III. § 9.

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* DANGEROUSLY. *adv.* [from *dangerous.*] Hazardously; perilously; with danger,—

But with your ſon, believe it, oh, believe it,
Moſt *dang'rouſly* you have with him prevail'd,
If not moſt mortal to him. *Shak. Coriolanus.*

* DANGEROUSNESS. *n. ſ.* [from *dangerous.*] Danger; hazard; peril.—I ſhall not need to mind you of judging of the *dangerouſneſs* of diſeaſes, by the nobleneſs of that part affected. *Boyle.*

DANGER POINT, a cape on the E. coaſt of New Holland. Lon 153. 30. E. Lat. 28. 8. S.

* *To* DANGLE. *v. n.* [from *hang*, according to *Skinner*; as *hang, hangle, dangle.*] To hang looſe and quivering.—

Go, bind thou up yond *dangling* apricocks.
Shak.

But you have not with thought beheld
The ſword hang *dangling* o'er the ſhield. *Prior.*

2. To hang upon any one; to be an humble, uſeful, harmleſs follower.—The preſbyterians and other fanatiks that *dangle* after them are well inclined to pull down the preſent eſtabliſhment. *Swift.*

* DANGLER. *n. ſ.* [from *dangle*] A man that hangs about women only to waſte time.—A *dangler* is of neither ſex. *Ralph.*

DANGOLISZKI, a town of Lithuania, 36 miles SSW. from Braſlaw.

DANGON, a town of Ireland in Cork.

DANGU, a town of France, in the department of Eure, 3 miles SW. of the Griſons.

DANICHA, a town of Ruſſia, in the government of Tobolſk, on the Chatanga, 360 miles NNE. of Turuchanſk. Lon. 116. E. Lat. 70. 45. N.

(1.) DANIEL, [דניאל, Heb. *i. e.* my judge is God,] the fourth of the greater prophets, was born in Judea of the tribe of Judah, about the 25th year of the reign of Joſiah; A. M. 3398. He was led captive to Babylon, with other young Hebrew lords, after the taking of Jeruſalem by Nebuchadnezzar, who took them into his ſervice. That prince gave them maſters to inſtruct them in the language and ſciences of the Chaldeans, and ordered them to be fed with the moſt delicate viands; but they, fearing that they ſhould eat meat forbidden by the law of Moſes, deſired the king's officers to allow them only pulſe. The wiſdom and conduct of Daniel pleaſing Nebuchadnezzar, that monarch gave him ſeveral poſts of honour. It is ſaid that, when but 12 years of age, he made known the innocence of the chaſte Suſannah; but the learned are not agreed, that the young Daniel, who confounded the old men was the ſame with this prophet: and ſome conſider the whole ſtory as fabulous. But he explained Nebuchadnezzar's dream of the myſterious ſtatue which foretold the four great monarchies; on which account he was made preſect of the province of Babylon. He afterwards explained that monarch's other dream, which foretold his lunacy. In the reign of Darius the Mede, he refuſed to adore the gold ſtatute of the king, and was caſt into the lion's den, when thoſe beaſts, though pinched with hunger, did him no hurt. And he explained the characters written on the wall of the room where Belſhazzar was feaſting. It is believed that Daniel died in Chaldea, and that he did not take advantage of the permiſſion granted by Cyrus to the Jews of returning to their own country. St Epiphanius ſays he died at Babylon; and herein he is followed by the generality of hiſtorians. The prophecies of Daniel concerning the coming of the Meſſiah, and the other great events of after times, are ſo clear and explicit, that, as St Jerom tells us, Porphery objected to them that thoſe which related to the kings of Syria and Egypt, chap. xi. muſt have been written after the times of Antiochus Epiphanes; whereas this prophecy was tranſlated into Greek 100 years before his time, and the tranſaction was in the hands of the Egyptians, who had no great kindneſs for the Jews and their religion. Joſephus ſays, the prophecies foretelling the ſucceſſes of Alexander, ch. viii. 5. xi. 3. were ſhown to him by the Jews, in conſequence of which they obtained ſeveral privileges from him: (*Antiq. lib.* xi. c. 8.) The ſtyle of Daniel is not ſo lofty and figurative as that of the other prophets; but it is more clear and conciſe, and his narrations and deſcriptions are ſimple and natural; in ſhort, he writes more like a hiſtorian than a prophet. The Jews do not reckon Daniel among the prophets, becauſe he fixes the time of the Meſſiah's appearance; but our Saviour expreſsly calls him a prophet: Matth. xxiv. 15. Part of his book, viz. from the 4th verſe of chapter ii. to the end of chapter vii. was originally written in the Chaldee language: the reaſon of which was, that in that part he treats of the Chaldean or Babyloniſh affairs: all the reſt of the book is in Hebrew. The firſt ſix chapters of the book of Daniel are a hiſtory of the kings of Babylon, and what befel the Jews under their government. In the laſt ſix he is altogether prophetical, foretelling not only what ſhould happen to his own church and nation, but events in which foreign princes and kingdoms were concerned; and ſome of which appear to be now fulfilling.

(2.) DANIEL, a ſon of David king of Iſrael, by Abigail; ſuppoſed to be the ſame with Chileab. 2 Sam. iii. 3. 1 Chron. iii. 1.

(3.) DANIEL, a prieſt of the family of Ithamar, who went up with Ezra from Babylon to Judea; about A. M. 3550. Ezra viii. 2. About 20 years afterwards he was one of thoſe that ſealed Nehemiah's covenant of reformation. Neh. x. 6.

(4.) DANIEL, Gabriel, a celebrated Jeſuit, and one of the beſt French hiſtorians, was born at Rouen in 1649. He taught polite literature, philoſophy, and divinity, among the Jeſuits; and was ſuperior of their houſe at Paris, where he died in 1728. There are a great number of his works publiſhed in French, of which the principal are, 1. An Hiſtory of France, of which he alſo wrote an abridgment, in 9 vols 12mo. 2. An Hiſtory of the French Militia, in 2 vols 4to. 3. An Anſwer to the Provincial Letters. 4. A Voyage to the world of Deſcartes. 5. Letters on the doctrines of the Theoriſts, and on Probability. 6. New difficulties relating to the knowledge of Brutes: And, 7. A theological Treatiſe on the Efficacy of Grace.

(5.) DANIEL, Samuel, an eminent poet and hiſtorian, born near Taunton in Somerſetſhire, in 1562, and educated at Oxford; but leaving that univerſity without a decree, he applied himſelf to Engliſh hiſtory and poetry under the patronage of the earl of Pembroke. He was afterwards tutor to

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...by Ann Clifford; and, upon the death of ..., was created poet lauret to queen Eliza... In king James's reign he was appointed ...gman extraordinary, and afterwards one of ...grooms of the privy chamber to the queen ..., who took great delight in his converfa... and writings. He wrote an hiſtory of Eng..., ſeveral dramatic pieces, and ſome poems; ...ied in 1619.

(1.) DANIEL, in geography, a ſmall iſland of ..., in the river Meuſe, and ci-devant biſhop... Liege, a little below Stockem: now in... in the department of Ourte.

DANILES, a village near Sandon Herts.

DANILOW, a town of Ruſſia, in the govern... of Jaroſlaval, 28 miles ENE. from Jaroſla... and 360 ESE. from Peterſburg.

DANILOWICZE, a town of Lithuania, in the ...ate of Wilna, 44 miles S. of Braſlaw.

DANISH, *adj.* Belonging to Denmark.

DANITES, See DAN, N° 2.

DANK. *adj.* [from *tancken*, Germ. *Skinner*.] ...; humid; moiſt; wet.—

...her the maiden ſleeping found,
...the *dank* and dirty ground. *Shak.*

...with the ſkins of beaſts and fowls herewith, ...keep them from growing *dank* in moiſt ... *Grew.*

DANKALI, or DANCALI, a kingdom of Abyſ... along the coaſt of the Red ſea. The ...unproductive, and the chief riches are ſalt ...ry. It is governed by a prince, nominally ...to the Negus, or Emperor of Abyſſinia. ...is the principal town.

DANKISH. *adj.* Somewhat dank.—

They bound me, bore me thence,
...in a dark and *dankiſh* vaul at home,
...left me. *Shak.*

DANMONII, an ancient Britiſh nation, ſuppo... to have inhabited the tract of country, now ...ſtitutes all and Devonſhire, bounded on the ...Britiſh Ocean, on the W. by St George's ..., on the N. by the Severn Sea, and on the ...by the country of the Durotriges. Some other ...tribes were alſo ſeated within theſe limits: ...the Ceſſiæ and Oſtidamnii, which were pro... particular clans of the Danmonii; and, ac... to Mr Baxter, they were the keepers of ...flocks and herds. As the ſeveral tribes of ...Danmonii ſubmitted without much reſiſtance ...the Romans, and never joined in any revolt a... them, that people were under no neceſſity ...of having many forts, or keeping many garriſons ...in the country. This is the reaſon why ſo few ...antiquities have been found in that coun... and why ſo little mention is made of it and ...its ancient inhabitants by Roman writers. Pto... names a few places, both on the ſea-coaſts ...and in the inland parts of this country, which ...he knows to, and frequented by, the Romans. ...The moſt conſiderable of theſe are the two famous ...promontories of Boterium and Oeſtrium, now the ...Land and the Lizard; and the towns of Iſca ...Dumnoniorum and Tamare, now Exeter and Salt... In the moſt perfect ſtate of the Roman go... ment in Britain, the country of the Danmonii ...made part of the province called Flavia Cæſarienſis, ...and was governed by the preſident of that pro... vince. After the departure of the Romans, kingly government was immediately revived amongſt the Danmonii in the perſon of Vortigern, who was perhaps deſcended from the race of their ancient princes, as his name ſignifies in the Britiſh language a chieftain or head of a family.

DANN, a town of France, in the department of Meurthe, famous for medicinal ſprings; 3 miles N. of Phalſburg.

DANNEBERG. See DANNENBERG, N° 1 and 2.

DANNEMARIE, in the department of the Upper Rhine, 9 miles E. of Befort.

DANNEMOINE, a town of France, in the department of Yonne, 3 miles N. of Tonnerre.

(1.) DANNENBERG, DANNEBERG, or DANEBURG, a county of Germany, in the circle of Lower Saxony, and duchy of Lunenburg, belonging to the king of Great Britain, as elector of Hanover.

(2.) DANNENBERG, a town in the above county, ſeated on the Jetze, near the Elbe. Beer is its chief article of commerce. His majeſty has a flour mill in it. It lies 36 miles ESE. of Lunenburg, and 54 NE. of Zell. Lon. 11. 29. E. Lat. 53. 4. N.

DANNEUASKE. See ARENS.

DANNGE, a river of Pruſſia, which runs into the ſea, at Memel.

DANNY, a town SW. of Dichling, Suſſolk.

DANSON, SE. of Welland, in Kent.

(1.) DANTE, Alighieri, one of the firſt poets of Italy, was born at Florence in 1265, of an ancient and honourable family. Boccacio, who lived in the ſame period, has left a very curious and entertaining treatiſe, on the life, the ſtudies, and manners of this extraordinary poet; whom he regarded as his maſter, and for whoſe memory he profeſſed the higheſt veneration. He relates, that Dante, before he was 9 years old, conceived a paſſion for the lady whom he has immortalized in his ſingular poem. Her age was near his own; and her name was Beatrice, the daughter of Folco Portinari, a noble citizen of Florence. The paſſion of Dante, however, like that of his ſucceſſor Petrarch, ſeems to have been of the chaſte and platonic kind, according to the account he has himſelf given of it, in one of his early productions intitled *Vita Nuova*; a mixture of myſterious poetry and proſe; in which he mentions both the origin of his affection and the death of his miſtreſs, who, according to Boccacio, died at the age of 24. Dante fell into a deep melancholy in conſequence of this event, from which his friends endeavoured to raiſe him, by perſuading him to marriage. He followed their advice, but unfortunately made choice of a lady, who reſembled the celebrated Xantippe. The poet, not poſſeſſing the patience of Socrates, ſeparated from her with ſuch vehement expreſſions of diſlike, that he never afterwards admitted her to his preſence, though ſhe had born him ſeveral children. In the early part of his life he gained ſome credit in a military character: diſtinguiſhing himſelf by his bravery in an action where the Florentines obtained a ſignal victory over the citizens of Arezzo. He became ſtill more eminent by the acquiſition of civil honours; and at the age of 35 he roſe to be one of the chief magiſtrates of Florence, being elected by the ſuf-

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frages

fragos of the people. But from this exaltation the poet dated his principal misfortunes, as appears from the fragment of a letter quoted by Leonard Bruni, one of his early biographers, where Dante ſpeaks of his political failure with that liberal frankneſs which integrity inſpires. Italy was at that time diſtracted by the contending factions of the Ghibellins and the Guelphs: the latter, among whom Dante took an active part, were again divided into the Blacks and the Whites. Dante, ſays Gravina, exerted all his influence to unite theſe inferior parties; but his efforts were ineffectual, and he had the misfortune to be unjuſtly perſecuted by thoſe of his own faction. A powerful citizen of Florence, named Corſo Donati, had taken meaſures to terminate theſe inteſtine broils, by introducing Charles of Valois, brother to Philip the Fair, king of France. Dante, with great vehemence, oppoſed this diſgraceful project, and obtained the baniſhment of Donati and his partizans. The exiles applied to the pope, (Boniface VIII.) and by his aſſiſtance ſucceeded in their deſign. Charles of Valois entered Florence in triumph, and thoſe who had oppoſed his admiſſion were baniſhed in their turn. Dante had been diſpatched to Rôme as the ambaſſador of his party; and was returning, when he received intelligence of this revolution. His enemies, availing themſelves of his abſence, had procured an iniquitous ſentence againſt him, by which he was condemned to baniſhment, and his poſſeſſions were confiſcated. Boccacio and Manetti, expreſs the warmeſt indignation againſt this injuſtice of his country. Dante, on receiving the intelligence, took refuge in Signa, and afterwards in Arezzo, where many of his party were aſſembled. An attempt was made to ſurpriſe the city of Florence, by a ſmall army which Dante is ſuppoſed to have attended: the deſign miſcarried, and our poet is conjectured to have wandered to various parts of Italy, till he found a patron in the great Candelia Scala, prince of Verona, whom he has celebrated in his poem. The high ſpirit of Dante was ill ſuited to courtly dependence; and he is ſaid to have loſt the favour of his Veroneze patron by the rough frankneſs of his behaviour. From Verona he retired to France, according to Manetti; and Boccacio affirms that he diſputed in the theological ſchools of Paris with great reputation. The election of Henry count of Luxemburgh to the empire, in Nov. 1308, afforded Dante a proſpect of being reſtored to his native city, as he attached himſelf to the intereſt of the new emperor; in whoſe ſervice he is ſuppoſed to have written his Latin treatiſe *De Monarchia*, in which he aſſerted the rights of the empire againſt the encroachments of the Papacy. In 1312, he inſtigated Henry to lay ſiege to Florence; in which enterpriſe, however, he did not appear in perſon. The emperor was repulſed by the Florentines; and his death, in 1312, deprived Dante of all hopes of re-eſtabliſhment in Florence. After this he paſſed ſome years in Italy, in a ſtate of poverty and diſtreſs, till he found an honourable eſtabliſhment at Ravenna, under the protection of Guido Novello da Polenta, the lord of that city, who received this illuſtrious exile with the moſt endearing liberality, continued to protect him through the few remaining years of his life, and extended his munificence to his aſhes. Eloquence was one of the many talents which Dante eminently poſſeſſed. On this account he was employed on 14 different embaſſies in the courſe of his life, and ſucceeded in the moſt of them. His patron Guido ſent him as his ambaſſador to negociate a peace with the Venetians, who were preparing to attack Ravenna. Manetti aſſerts that he was unable to procure a public audience at Venice, and returned to Ravenna by land, from his apprehenſions of the Venetian fleet; when the fatigue of his journey, and the mortification of failing in his attempt, to preſerve his generous patron from the impending danger, threw him into a fever, which terminated in death on the 14th Sept. 1321. He died, however, in the palace of his friend; and the affectionate Guido paid the moſt tender regard to his memory. He commanded the body to be adorned with poetical ornaments, and, after being carried on a bier through the ſtreets of Ravenna by the moſt illuſtrious citizens, to be depoſited in a marble coffin. He pronounced himſelf the funeral oration, and expreſſed his deſign of erecting a ſplendid monument in honour of the deceaſed: a deſign which his ſubſequent misfortunes rendered him unable to accompliſh. But this was done by Bernard Bembo, the father of the cardinal, in 1483, with a proper epitaph in Latin. Boccacio aſſerts, that Dante began his *Inferno*, (the work which has immortalized his name,) and had finiſhed 7 cantos of it before his exile; that in the plunder of his houſe, on that event, the beggining of his poem was fortunately preſerved, but remained for ſome time neglected, till its merit being accidentally diſcovered by an intelligent poet named *Dino*, it was ſent to the marquis Maleſpina, an Italian nobleman, by whom Dante was then protected. The marquis reſtored theſe papers to the poet, and intreated him to proceed in the work. To this incident we are probably indebted for this celebrated poem, which Dante muſt have continued under all the diſadvantages of an unfortunate and agitated life. It does not appear at what time he completed it; perhaps before he quitted Verona, as he dedicated the Paradiſe to his Veroneſe patron. The critics have variouſly accounted for his having called his poem a *comedy*. He gave it that title, (ſaid one of his ſons,) becauſe it opens with diſtreſs and cloſes with felicity. The very high eſtimation in which this production was held by his countrymen, appears from a ſingular inſtitution in the republic of Florence; which, in 1373, aſſigned a public ſtipend to a perſon appointed to read lectures on it. The critical diſſertations that have been written on Dante are almoſt as numerous as thoſe to which Homer has given birth: the Italian, like the Grecian bard has been the ſubject of the higheſt panegyric, and of the groſſeſt invective. Voltaire has ſpoken of him with that precipitate vivacity, which ſo frequently led him to inſult the reputation of the beſt writers. But more temperate and candid critics have diſplayed the merits of this original poet. Mr Wharton has introduced into his laſt volume on Engliſh poetry, a judicious and ſpirited ſummary of Dante's performances.

(2.) DANTE, John Baptiſt, a native of Perugia and

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and an excellent mathematician, called the *new Daedalus*, for the wings he made himself, and with which he flew several times over the lake Thrasymene. He fell in one of his enterprises; the iron cap with which he managed one of his wings having failed; by which accident he broke his leg; but it was set by the surgeons, and he was afterwards called to Venice to profess mathematics.

DANTHORP, a town in Holderness, Yorksh.

DANTON, George James, a celebrated French politician, who had an active hand, during the late revolution, in erecting those bloody revolutionary tribunals; and establishing that despotic power, whereby, after having brought many great men to the guillotine, he himself at last fell a sacrifice. He was born at Arcis sur L'Aube, in 1760; was bred to the law; was an excellent orator, and an advocate by profession: with regard to religious opinions, he openly avowed himself an atheist; in politics, he was a decided republican: having differed with Robertspierre, he was accused of anti-revolutionary measures, and being condemned by the revolutionary tribunal, in their usual summary manner, he was guillotined along with 8 deputies at Paris; on the 5th April, 1794, in the 34th year of his age.

DANTREY, a village in Huntingdonshire.

DANTSEY, near Malmsbury, Wilts.

DANTZICK, or } the capital of Polish Prussia,
DANTZIG, } is seated on a branch of the Vistula, about 4 miles above where it falls into the Baltic. This city is famous in history on many accounts, particularly that of its being formerly the head of the Hanseatic association, commonly called the HANSE TOWNS. It is large, beautiful, populous, and rich; its houses generally are very high; and many of its streets are planted with chesnut trees. One of the suburbs is called Scotland; and the Scots have great privileges in consequence of their gallant defence of the city under one of the family of Douglas, when besieged by the Poles. It is said there are usually 30,000 pedlars of that nation in Poland, who travel on foot, and some with 3, 4, or 5 horses. In the time of king Charles II. they were about 53,000: in that reign Sir John Denham and Mr Killigrew were sent to take the number of them, and to tax them by the poll, with the king of Poland's licence; which having obtained, they brought home L. 10,000 Sterling, besides their charges in the journey. Dantzick has a fine harbour; and is still a most eminent commercial city, although it seems to be somewhat past its meridian glory, which was probably about the time that the president De Thou wrote his much esteemed *Historia sui Temporis*, wherein he highly celebrates its commerce and grandeur, and history. It was a republic, claiming a small adjacent territory about 40 miles round it, which were under the protection of the king and the republic of Poland. Its magistracy, and the majority of its inhabitants, are Lutherans; although the Romanists and Calvinists be equally tolerated in it. It has 18 parishes, with many convents and hospitals. The inhabitants have been computed to amount to 200,000; but later computations fall very considerably short of it, as appears by its annual bill of mortality, exhibited by Dr Busching, who tells us, that in 1752, there died but 1846 persons. Its own shipping is numerous; but the foreign ships constantly resorting to it are more so, whereof 1014 arrived there in 1752; in which year also 1288 Polish vessels came down the Vistula, chiefly laden with corn, for its matchless granaries; from whence that grain is distributed to many foreign nations, Poland being justly deemed the greatest magazine for corn in all Europe, and Dantzick the greatest port for distributing it every where: besides which, Dantzick exports great quantities of naval stores, and a vast variety of other articles. Dr Busching affirms, that it appears from ancient records, as early as the year 997, that Dantzick was a commercial city, and not a village or inconsiderable town as some pretend. The inhabitants of Dantzick have often changed their masters, and have sometimes been under the protection of the English and Dutch; but generally have shown a great predilection for the kingdom and republic of Poland, as being less likely to rival them in their trade, or abridge them of their immunities, which reach even to the privilege of coining money. Though strongly fortified, and possessed of 150 large brass cannon, it could not, through its situation, stand a regular siege, being surrounded with eminences. In 1734, the inhabitants discovered a remarkable attachment and fidelity towards Stanislaus king of Poland, not only when his enemies, the Russians, were at their gates, but even in possession of the city. This city was exempted by Frederick the Great, king of Prussia, from those claims which he made on the neighbouring countries; notwithstanding which, Frederick William II. his successor, seized on part of the territories belonging to Dantzick, under pretence of their having been formerly part of Polish Prussia. He then proceeded to possess himself of the port duties belonging to that city, and erected a custom house in the harbour, where he laid arbitrary and insupportable duties upon goods exported or imported. To complete the system of oppression, custom houses were erected at the very gates of Dantzick, so that no persons could go in or out of the town without being searched in the strictest manner. Such is the treatment which the city of Dantzick received from the king of Prussia, though few cities have ever existed which have been comprehended in so many general and particular treaties, and whose rights and liberties have been so frequently secured, and guaranteed by so many great powers, and by such a long and regular succession of public acts, as that of Dantzick has been. In 1784, it was blockaded by his troops on various pretences: but by the interposition of the empress of Russia and of the king of Poland, they were withdrawn; and a compromise having taken place, the city was restored to its former immunities. Nevertheless, its trade has since been rather upon the decline, the merchants choosing to settle where their property may be more secure. And in 1763, he seized on the city itself with the remainder of the province, which he added to his dominions. At this period, it is said, the inhabitants of the city amounted only to 30,000. Dantzick is 68 miles WSW. of Konigsberg, 30 SE. of Marienburg, and 160 NW. by W. of Warsaw. Lon. 18. 38. E. Lat. 54. 22. N.

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DANUBA, a town of Africa, in the kingdom of Tomani.

DANUBE, the largeſt and moſt conſiderable river in Europe, riſing in the Black Foreſt, near Zunberg; and running NE. through Swabia by Ulm, the capital of that country; then running E. through Baſſaria and Auſtria, paſſes by Ratiſbon, Paſſau, Ens, and Vienna. It then enters Hungary, and runs SE. from Preſburg to Buda, and ſo on to Belgrade; after which it divides Bulgaria from Morlachia and Moldavia, diſcharging itſelf by ſeveral channels into the Black Sea, in the province of Beſſarabia. Towards the mouth, it was called the ISTER by the ancients; and it is now ſaid, that four of the mouths are choaked up with ſand, and that there are only two remaining. It receives 60 rivers, great and ſmall, in its courſe, and runs near to, or waſhes the following cities and towns; Eſchingen, Ulm, (where it begins to be navigable,) Donawert, Neuburg, Ingoldſtadt, Straubing, Paſſaw, Lints, Ips, Stein, Tuln, Vienna, Preſburg, Raab or Javarin, Comorn, Gran, Vicegrad, Waitzen, Peſt, Buda, Colocza, Baja, Illock, Peterwaradin, Belgrade, Semandria, Vipalanka, Orſova, Vidden, Nicopoli, Ruſſig or Ruſceck, Driſtra, Kaſſovat, Kirſova, Ibrail, Reni, Rakel, Iſakzi, Iſmail, Tulcza, Kilia, &c. It is ſo deep between Buda and Belgrade, that the Turks and Chriſtians have had men of war upon it; and yet it is not navigable to the Black Sea, on account of the cataracts. The Danube was generally ſuppoſed to be the northern boundary of the Roman empire in Europe. It was worſhipped as a deity by the Scythians.

DANVERS, a townſhip of Maſſachuſets, in Eſſex county, adjoining Salem on the NW. in which it was formerly comprehended by the name of Salem village. It conſiſts of two pariſhes, contains 2425 inhabitants, and was incorporated in 1757. The moſt conſiderable and compact ſettlement in it, is formed by a continuation of the principal ſtreet of Salem, which extends more than 2 miles toward the country, having many workſhops of mechanics, and ſeveral for retailing goods. Large quantities of bricks and coarſe earthen ware are manufactured here. Another pleaſant and thriving ſettlement is at the head of Beverely river called New-Mills; where a few veſſels are built and owned. The town of Danvers receives an annual compenſation of L. 10 from the proprietors of Eſſex bridge, for the obſtruction of the river.

(1.) DANVILLE, a thriving poſt town of Kentucky, in Mercer county, pleaſantly ſituated in a large, fertile plain, on the SW. ſide of Dick's river, 35 miles SSW. of Lexington. It has a preſbyterian church. It is 40 miles S. by E. of Frankfort, 83 from Louiſville, 201 from Hawkins in Tenneſſee, and 830 from Philadelphia. Lon. 85. 30. W. Lat. 37. 30. N.

(2.) DANVILLE, a very thriving townſhip in Caledon a county, Vermont. It was a wilderneſs, without ſo much as a ſingle family, a few years ago, and now contains 574 inhabitants. It lies 8 miles NW. of Barnet.

DANVOU, a town of France, in the department of Calvados; 18 miles S. of Bayeaux.

DANYAN, a town in Connaught, Ireland.

DANYELOW, a town of Poland, in the latinate of Lemberg, 64 miles E. of Lemberg.

DAON, a town of France, in the departm of Maine, 6 miles S. of Chateau-Gontier.

* *To* DAP. *v. n.* [corrupted from *dip.*] To fall gently into the water: a word, I believe, uſed by anglers.—I have taught him how to c a chub, by *dapping* with a graſshopper. *Walt*

* DAPATICAL. *adj.* [from *dapaticus*, La Sumptuous in cheer. *Bailey.*

DAPHNÆUS, an epithet of Apollo.

(I. 1.) DAPHNE, in ancient geography, a f diſtrict on the lake Samachonitis, in the Hi Galilee, very pleaſant and plentifully watered ſprings, which feed the Leſſer Jordan; whe its name ſeems to ariſe, probably in imitatio that near Antioch. See N° 2.

(1.) DAPHNE, an ancient village, 5 miles f Antioch. See ANTIOCH, N° I. § 2. Its grove 80 ſtadia or 10 miles in extent. It was very plea from its plenty of water, and its ſoft breath breezes. The grove was of bay trees, inter ed with cypreſs; which multiplied ſo faſt, a occupy the whole of it. Pompey gave ſome for enlarging the grove. Antiochus Epiphanes a very large temple to Daphnæus Apollo. place at length became ſo infamous, that pe of modeſty and character avoided reſorting to ſo that DAPHNICI MORES became proverbial.

(II. 1.) DAPHNE, in botany, SPURGE LAUR a genus of the monogynia order, belonging to octandria claſs of plants; and in the natural thod ranking under the 31ſt order; *Veprea* There is no calyx; the corolla is quadrifid marceſcent, incloſing the ſtamina. The fruit monoſpermous berry. There are 15 ſpecies which the following are moſt remarkable:

1. DAPHNE ALPINA, the *alpine daphne*, or *melæa*, is a low deciduous ſhrub, native of Alps, Geneva, Italy, and Auſtria. It will gr to the height of about a yard. The leaves ſpear-ſhaped, obtuſe, and hoary underneath. T flowers come out in cluſters from the ſides of branches, and are very fragrant: They appear March, and are ſucceeded by red berries, that pen in September.

2. DAPHNE CNEORUM, the *ſpear-leaved daph* or *cneorum*, is a very low deciduous ſhrub; tive of Switzerland, Hungary, the Alps and Py mean mountains. This riſes with a ſhrub branching ſtalk, to about a foot or a foot and half high. The leaves are narrow, ſpear-ſhape and grow irregularly on the branches. The flo ers are produced in cluſters at the ends of little twigs: They appear in March, are of a pu ple colour, and poſſeſſed of a fragrance little i ferior to that of the mezereon; but are ſeldom ſu ceeded by ſeeds in England.

3. DAPHNE CNIDIUM, the *flax-leaved daph* is a low deciduous ſhrub; native of Italy, Spai and about Montpelier. This ſpecies ſeldom gro higher than 3 feet. The branches are very ſlende and ornamented with narrow, ſpear-ſhaped, poin ed leaves, much like thoſe of the common fla The flowers are produced in panicles at the en of the branches: They are ſmall, come out June, but are rarely ſucceeded by ſeeds in Englan

4. DAPHN

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4. DAPHNE LAUREOLA, the ſpurge laurel or evergreen daphne; a low evergreen ſhrub, common in ſome parts of this kingdom, alſo in Switzerland and France. This ſhrub ſeldom grows more than a yard or 4 feet high; it ſends out many branches from the bottom, and theſe are covered with a ſmooth light-brown bark that is very thick. The bark on the younger branches is ſmooth and green; and theſe are very cloſely garniſhed with leaves of a delightful ſtrong lucid green colour. Theſe leaves ſit cloſe to the branches, and are produced in ſuch plenty, that they have the appearance, at a ſmall diſtance, of cluſters at the end of the branches. They are ſpear-ſhaped, ſhining, ſmooth and thick; their edges are entire. Hanbury extols this plant with a degree of enthuſiaſm, and ſays, "this is another excellent property of this tree, that it is thus poſſeſſed of ſuch delightful leaves for its ornament. Theſe leaves when growing under the drip of trees, ſpread open, and exhibit their green, pure, and untarniſhed, in its natural colour; when planted ſingly in expoſed places, they naturally turn back with a kind of twiſt, and the natural green of the leaf is often alloyed with a brown tinge. This ſhrub is alſo valuable on account of its flowers; not becauſe they make any great ſhow, but from their fragrance, and the time they appear; for it will be in blow the beginning of January, and will continue ſo until the middle or latter end of April before the flower fall off; during which time they never fail to diffuſe abroad their agreeable odours, which are refreſhing and inoffenſive. In the evenings eſpecially, they are more than commonly liberal; inſomuch that a few plants will often perfume the whole end of a garden; and when this happens early, before many flowers appear, the unſkilful in flowers, perceiving an uncommon fragrancy, are at once ſtruck with ſurprize, and immediately begin enquiring from whence it can proceed. Neither are its odours confined to a garden only; but, when planted near windows, they will enter parlours, and aſcend even into bed chambers, to the great comfort of the poſſeſſor, and ſurprize of every freſh viſitor." Theſe flowers make but little ſhow; for they are ſmall and of a greeniſh yellow. They are produced amongſt the leaves from the ſides of the ſtalks, in ſmall cluſters, and will often be ſo hid by them, as to be unnoticed by any but the curious.—They are ſucceeded by oval berries, which are firſt green, and afterwards black when ripe. Theſe berries will be in ſuch plenty as to be very ornamental; but will ſoon be eaten up by the birds; which is another good property of this tree, as it invites the different ſorts of whiſtling birds to flock where it is planted in great plenty.

5. DAPHNE MEZEREUM, the MEZEREON, or ſpurge olive, is a low deciduous ſhrub. It is a native of Germany, and has alſo been diſcovered in ſome woods near Andover in Hampſhire. Of this elegant plant there are 4 varieties: 1. The white: 2. The pale red: 3. The crimſon; and 4. The purple flowering.—Hanbury ſays, "theſe ſhrubs have every perfection to recommend them as flowering ſhrubs. 1. They are of low growth, ſeldom ariſing to more than 3 or 4 feet in height, and therefore are proper even for the ſmalleſt gardens. 2. They will be in bloom when few trees, eſpecially of the ſhrubby tribe, preſent their honours. It will be in February, nay, ſometimes in January; then will the twigs be garniſhed with flowers all around from one end to the other. Each twig has the appearance of a ſpike of flowers of the moſt conſummate luſtre; and whether beheld near or at a diſtance, it has a moſt enchanting appearance. The ſenſe of ſmelling is peculiarly regaled by the flowers; their ſpicy ſweetneſs is diffuſed around, and the air is perfumed with their odours to a conſiderable diſtance. Beſides the beauty of the leaves, which come out after the flowers are fallen, and which are of a pleaſant green colour and an oblong figure, it will be full of red berries in June, which will continue growing till the autumn. Of theſe berries the birds are very fond; ſo that whoever is delighted with theſe ſongſters, ſhould have a quantity of them planted all over the outſides of his wilderneſs quarters." The root of the mezereon was long uſed in the Liſbon diet-drink, a remedy ſaid to be good for ſeveral complaints, particularly nodes and other ſymptoms reſiſting the uſe of mercury. The compoſition of this diet-drink is deſcribed in the Edinburgh Phyſical Eſſays, by Dr Donald Monro of London. On chewing the root it proves very pungent, and its acrimony is accumulated about the fauces, and is very durable. It is employed chiefly under the form of decoction; and it enters the decoctum ſarſaparillæ compoſitum of the London college; but it has alſo been uſed in powder combined with ſome inactive one, as that of liquorice-root. It is apt to occaſion vomiting and purging: ſo muſt be begun in grain doſes, and gradually increaſed. It is often uſefully combined with mercury. The bark of the root, which is the moſt acrimonious part, is recommended in the pharmacopœia chirurgica, to be ſteeped in vinegar, and applied to promote the diſcharge of iſſues. Mezereon has alſo been of uſe in tumours and cutaneous eruptions not venereal. The whole plant is very corroſive; and ſix of the berries, it is ſaid, will kill a wolf. A woman gave twelve grains of the berries to her daughter who had a quartan ague; ſhe vomited blood, and died immediately.

6. DAPHNE TARTONRAIRA, the *oval-leaved daphne*, or *tartonraira*, a very low deciduous ſhrub, is a native of France and Italy. This riſes with a woody ſtalk to the height of about two feet. The branches are numerous, irregular, tough, and covered with a light-brown-coloured bark. The leaves are oval, very ſmall, ſoft to the touch, and ſhining. The flowers are produced in cluſters from the ſides of the ſtalks: They are white, come out in June, and are ſucceeded by roundiſh berries which ſeldom ripen in England.

6. DAPHNE THYMELÆA, the *milkwort-leaved daphne*, or the *thymelæa*; a low deciduous ſhrub, a native of Spain and the ſouth of France. The thymelæa will grow to the height of a yard. The ſtalks of this ſpecies are upright, branched, and covered with a light brown bark. The leaves are ſpear-ſhaped, ſmooth, and in ſome reſpects reſemble thoſe of milk-wort. The flowers are produced in cluſters from the ſides of the ſtalks: They are of a greeniſh colour, have no footſtalks, ap-

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pear in March, and are ſucceeded by ſmall yelloviſh berries, which will be ripe in Auguſt.

8. DAPHNE VILLOSA, the hairy leaved daphne, a very low deciduous ſhrub, native of Spain and Portugal. The ſtalks are ligneous, about 2 feet high, and ſend forth branches alternately from the ſides. The leaves are ſpear-ſhaped, plane, hairy on both ſides, and grow on very ſhort foot-ſtalks. The flowers have very narrow tubes, are ſmall, and make no great ſhow; They come out in June, and are not ſucceeded by ripe ſeeds in England. This ſhrub, in ſome ſituations, retains its leaves all winter in ſuch beauty as to cauſe it to be ranked among the low-growing evergreens; but as in others it is ſometimes ſhattered with the firſt black winds, it is left to the gardener, whether to place this ſhrub, among the deciduous trees or evergreens.

(ii.) DAPHNE, CULTURE AND PROPAGATION OF THE DIFFERENT SPECIES OF. The mezereon (N° 5.) ripens its ſeeds with us, which may at any time be eaſily obtained, if ſecured from birds. Previous therefore to ſowing the healthieſt and moſt thriving trees of the white, the pale, and the deep red ſorts, ſhould be marked out, and as ſoon as the berries begin to alter from green, they muſt be covered with nets, to ſecure them from the birds, which would otherwiſe devour them all. The berries will be ripe in July. The beſt ſoil for theſe plants is a good fat black earth, ſuch as is found in kitchen gardens that have been well manured and managed for many years. No particular regard need be paid to the ſituation; for as this tree is a native of the northern parts of Europe, it will grow in a north border perfectly well. The ground being made fine, and cleared of roots of all ſorts, the ſeeds ſhould be ſown hardly half an inch deep, and the mould riddled over them. They will want no other attention until ſpring. Theſe ſeeds will ſometimes remain in the ground two years; but for the moſt part they come up the ſpring after ſowing; and the ſeedlings require no other care during ſummer than weeding, and gentle watering in dry weather. After they have been in the ſeed-bed one year, the ſtrongeſt may be drawn out, and planted in the nurſery, to make room for the others; though, if they do not come up very cloſe, it would be as well to let them remain in the ſeed-bed until the ſecond autumn: when they ſhould be taken up with care, and planted in beds at a foot aſunder each way. October is the beſt month for planting them out finally; although they will grow if removed any time between then and ſpring. The other ſpecies of this genus require a different management. The ſpurge laurel is propagated by ſeeds, in the ſame manner as the mezereon, but all the other ſorts are with difficulty propagated and retained. They will by no means bear removing, even when ſeedlings; and if ever this is attempted, not one in 100 will grow. They are raiſed by ſeeds, which we receive from the place where they grow naturally; and he who is deſirous of having theſe plants, muſt manage them in the following manner: Let a compoſt be prepared of theſe equal diviſions; one 4th part of lime rubbiſh; one 4th part of drift or ſea ſand; another of ſplinters of rocks, ſome broad and others ſmaller; and the other of maide earth from a rich paſture. Let theſe be mixed all together, and filled into large pots. In each of theſe pots put a ſeed or two, about half an inch deep, in the fineſt of the mould. We receive the ſeeds in the ſpring; ſo that there is little hope of their coming up until the ſpring following: Let, therefore, the pots be ſet in the ſhade all the ſummer, and in the autumn removed into a warm ſituation, where they may enjoy the influence of the ſun's rays all winter. In March let them be plunged into a moderate hot-bed, and the plants will ſoon after appear. This bed will cauſe them to be ſtrong plants, by autumn; and when all danger of froſt is over, they may be uncovered wholly, and permitted to enjoy the open air. In autumn they ſhould be removed into the green houſe, or ſet under an hot-bed frame all winter; and in ſpring they ſhould be placed where they are to continue moulding them up the height of the pot; the pots being ſufficiently broken to make way for their roots as they ſhoot, and then left to nature.—The ſituation of the 4 tenderer ſorts (N° 3, 6, 7, and 8.) muſt be well ſheltered: and if it be naturally rocky, ſandy, and dry, it will be the better; for in the places where they grow naturally, they ſtrike into the crevices of rocks, and flouriſh where there is hardly any appearance of ſoil. The *cneorum* and the *alpine chamelea* (N° 1 and 2.) are very hardy, and will grow in the coldeſt ſituation; but the other ſorts ſhould have a warm ſoil, and a well-ſheltered ſite, or they will be deſtroyed in bad weather.

(III. 1.) DAPHNE, in the Pagan mythology, a daughter of the river Peneus by the goddeſs Terra, of whom Apollo became enamoured. This paſſion had been raiſed by Cupid; with whom Apollo, proud of his late conqueſt of the ſerpent Python, had diſputed the power of his darts. Daphne heard with horror his addreſſes, and endeavoured to avoid his importunities by flight. Apollo purſued her, and Daphne intreated the aſſiſtance of the gods, who changed her into a laurel. Apollo crowned his head with the leaves of the laurel, and for ever ordered that that tree ſhould be ſacred to his divinity. Some ſay that Daphne was admired by Leucippus, ſon of Œnomaus king of Piſa, who, to be in her company, diſguiſed his ſex and attended her in the woods in the habit of a huntreſs. Leucippus gained Daphne's eſteem and love; but Apollo who was his powerful rival diſcovered his ſex and Leucippus was killed by the companions of Diana.

(2.) DAPHNE, a daughter of Tireſias, prieſteſs in the temple of Delphi. She was conſecrated to the ſervice of Apollo by the Epigoni, or according to others by the goddeſs Tellus. She was called *Sibyl* on account of the wildneſs of her looks and expreſſions when ſhe delivered oracles. Her oracles were generally in verſe; and Homer, according to ſome, has introduced much of her poetry in his compoſitions.

DAPHNEPHAGI, in antiquity, enthuſiaſts, who pretended to be inſpired, after eating leaves of laurel.

DAPHNEPHORIA, a feſtival in honour of Apollo, celebrated every 9th year by the Bœotians. It was then uſual to adorn an olive bough with garlands of laurel and other flowers, and place on the

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the top a brazen globe, on which were ſuſpended ſmaller ones. In the middle were placed a number of crowns and a globe of inferior ſize, and the bottom was adorned with a ſaffron coloured garment. The globe on the top repreſented the ſun or Apollo. That in the middle was an emblem of the moon, and the other of the ſtars. The crowns, which were 365 in number, repreſented the ſun's annual revolution. This bough was carried in ſolemn proceſſion by a beautiful youth of an illuſtrious family, and whoſe parents were both living. The youth was dreſſed in rich garments which reached to the ground, his hair long looſe and diſhevelled, his head was covered with a golden crown, and he wore on his feet ſhoes called IPHICRATIDÆ, from Iphicrates an Athenian, who firſt invented them. He was called Δαφνηφόρος, DAPHNEPHORUS, *laurel-bearer*; and at the ſame time executed the office of prieſt of Apollo. He was preceded by one of his neareſt relations, bearing a rod adorned with garlands, and behind him followed a train of virgins with branches in their hands. In this order the proceſſion advanced as far as the temple of Apollo Iſmenius, where victory hymns were ſung to the gods. This feſtival owes its origin to the following circumſtance: When an oracle adviſed the Ætolians, who poſſeſſed Arne and the adjacent country, to abandon their ancient poſſeſſions, and go in queſt of a ſettlement, they invaded the Theban territories, which at that time were pillaged by an army of Thracians. As the celebration of Apollo's feſtivals was near, both nations, who religiouſly obſerved it, laid aſide all hoſtilities, and according to cuſtom, cut down laurel boughs from mount Ptoum, and in the neighbourhood of the river Melas, and walked in proceſſion in honour of the deity. The day that this ſolemnity was obſerved, Polematas, the general of the Bœotian army, ſaw a youth in a dream, that preſented him with a complete ſuit of armour, and commanded the Bœotians to offer ſolemn prayers to Apollo, and walk in proceſſion with laurel boughs in their hands every 9th year. Three days after this dream, the Bœotian general made a ſally, and cut off the greateſt part of the beſiegers, who were compelled by this blow to relinquiſh their enterpriſe. Polemas immediately inſtituted a novennial feſtival to the god, who ſeemed to be the patron of the nation.

DAPHNEPHORUS. See laſt article.

DAPHNICI MORES. See DAPHNE, N° 1. & 2.

DAPHNOMANCY. *n. ſ.* Divination by laurel.

DAPIFER, the dignity or office of grand maſter of a prince's houſehold. This title was given by the emperor of Conſtantinople to the Czar of Ruſſia. In France the like office was inſtituted by Charlemagne, under the title of *dapiferat*; and the dignity of dapifer is ſtill ſubſiſting in Germany under the ARCH DAPIFER.

DAPIFERATE, the office of DAPIFER.

* DAPPER. *adj.* [*dapper*, Dutch.] Little and active; lively without bulk. It is uſually ſpoken in contempt.—A pert *dapper* ſpark of a magpye, finding the birds would be governed 'till himſelf could ſit at the helm. *L'Eſtrange.*

* DAPPERLING. *n. ſ.* [from *dapper.*] A dwarf; a dandiprat. *Ainſworth.*

* DAPPLE. *adj.* [from *apple*; as *prommele.*] Marked with various colours; variegated; ſtreaked; imbricated: it is uſed chiefly of animals.—My country neighbours do not find it impoſſible to think of a lame horſe, 'till they have run over all beings that are, and then pitch on *dapple*. *Locke.*

* *To* DAPPLE. *v. a.* [from the adjective.] To ſtreak; to vary; to diverſify with colours.—Horſes that are *dappled*, turn white: and old ſquirrels turn griſly. *Bacon.*—

The lark begins his flight,
From his watch-tower in the ſkies,
Till the *dappled* dawn doth riſe. *Milton.*

The *dappl'd* pink, and bluſhing roſe,
Deck my charming Chloe's hair. *Prior.*

DAPPLE-BAY, in the manege, an epithet applied to bay horſes that have marks of a dark bay.

DAPPLE-BLACK is applied to a black horſe, that has got ſpots or marks more black or ſhining than the reſt of his ſkin.

DAPS, a river of Denmark, which runs into the Little Belt, 14 miles NE. of Hadersleben.

* DAR. DART. *n. ſ.* A fiſh found in the Severn. *Bailey. Dart* is the ſame with *Dace.*

DARAAN, or DARAUN, a town of Aſia, in Grand Tartary, about 24 leagues eaſt of Samarcand.

DARABGERD, or DARABGUIERD, a town of Perſia, in the province of Farſiſtan, ſaid to have been founded by Darius. It is large, but not populous: near it ſalt is found of various colours, white, black, red, and green. A conſiderable manufacture of glaſs is carried on here. It is 116 miles ESE. of Schiras.

(1.) DARAH, or DRAS, a country of Africa, bounded on the N. by Morocco, Gezula, and Tafilet, on the E. and the S. by Zahara, and on the W. by Sus. It takes its name from the river Darah, or Dras, which paſſes through it. The principal produce is indigo and dates. The inhabitants are Arabians and Mahometans, and ſome of the diſtricts of the country are dependencies of Morocco.

(2.) DARAH, or DRAS, a river of Africa, which riſes in the greater Atlas, not far from Tefza, and runs into the Atlantic, near Cape Nun.

DARAMAJON, a town on the N. coaſt of the iſland of Java, 30 miles E. of Batavia.

DARAMPOORY, a town of Hindooſtan, in the Myſore country, 88 miles E. of Seringapatam, and 110 N. of Dindigul. Lon. 78. 30. E. Lat. 12. 11. N.

DARANTASIA, in ancient geography, a town of the Centrones, in Gallia Narbonenſis, between Lemincum and Auguſta Prætoria, called Forum Claudii by the Romans. It is now called MOUSTIERS.

DARAPORUM, a town of Hindooſtan, in the Coimbetore country, 36 miles ESE. of Coimbetore, and 73 W. of Tritchinopoly. Upon the late fall of Tippoo Saib, and the diſmemberment of his territories, this town and the diſtrict which belongs to it, were allotted to the Britiſh Eaſt India Company. Lon. 77. 40. E. Lat. 10. 42. N.

DARAPTI, among logicians, one of the modes of ſyllogiſms of the third figure, whoſe premiſes are univerſal affirmatives, and the concluſion is a particular affirmative: thus,

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DAR-AP-TI. Every body is divisible; Every body is a substance; Therefore, some substance is divisible.

(1.) DARBY, a town in Lancashire, NE. of Liverpool.

(2.) DARBY, a small town of Pennsylvania, in Delaware county, on the E. side of Darby creek. It contains a Quaker meeting house, and lies 7 miles SW. by W. of Philadelphia.

(3.) DARBY, LOWER, } two townships in the
(4.) DARBY, UPPER, } State of Pennsylvania.

DARDA, a town and fort of Lower Hungary, built by the Turks in 1686, and taken by the Imperialists in 1687, in whose hands it remained. It is seated on the river Draw, 10 miles from its confluence from the Danube, and at the end of the bridge of Essack. It is 30 miles S. of Baes, and 44 SE. of Zeget. Lon. 19. 10. E. Lat. 45. 45. N.

DARDANELLES, two ancient and strong castles of Turkey, one of which is in Romania, and the other in Natolia, on each side of the canal, formerly called the HELLESPONT. This keeps up a communication with the Archipelago, and the Propontis, or sea of Marmora. The mouth of the canal is 4½ miles over; and the castles were built in 1659, to secure the Turkish fleet from the insults of the Venetians. The ships that come from Constantinople are searched at the castle on the side of Natolia. The passage betwixt these castles was forced by a British fleet under Admiral Duckworth, in Feb. 1807.

DARDANI; 1. the ancient inhabitants of Troas: 2. the people of Dardania, who are supposed to have been descended from the former.

DARDANIA, in ancient geography, 1. a district of Moesia Superior on the S. now the S. part of Servia, towards the confines of Macedonia and Illyricum: 2. a small district of Troas, along the Hellespont: 3. the ancient name of SAMOTHRACIA; from DARDANUS, who removed thither.

DARDANIS, } or DARDANIUM PROMON-
DARDANIUM, } TORIUM, a promontory of Troas, near Abydos, running out into the Hellespont.

DARDANUM, DARDANIUM, or DARDANUS, a town on the above promontory; which, with the promontory, give name to the DARDANELLES.

DARDANIUS, a son of Jupiter and Electra, who, after the death of his brother Jasion, left Samothrace his country, and passed into Asia Minor, where he married Batia, the daughter of Teucer king of Teucria. After the death of his father-in-law, he reigned 62 years. He built the city of Dardania, and was reckoned the founder of the kingdom of Troy. He was succeeded by Erichthonius. According to some, CORYBAS, his nephew, accompanied him to Teucria, where he introduced the worship of Cybele. Dardanus taught his subjects to worship Minerva, and he gave them two statues of the goddess, one of which is well known by the name of PALLADIUM. According to Virgil, Dardanus was originally an Italian.

DARDASHEIM, or } a town of Lower Saxony,
DARDASSEN, } and principality of Halberstadt, 4 miles ENE. of Osterwick.

DARDISTON, a village of Ireland, in Meath, 19 miles from Dublin.

(1.) * DARE. *n. s.* A small fish, the same w
dace. Leuciscus.

(2.) * DARE. *n. s.* [from the verb.] Defian
challenge.—

Sextus Pompeius
Hath given the *dare* to Cæsar, and comman
The empire of the sea. *Sha*

(3.) DARE, or DACE. See CYPRINUS, N

(1.) * *To* DARE. *v. a.* pret. *I dared*, not *I d*
[*dearran*, Saxon; *derren*, Dutch.] To challe
to defy.—He had many days come half seas o
and sometimes passing further, came and lay a
mouth of the harbour *daring* them to fight. *Kn*
—Masters of the arts of policy thought that
might even defy and *dare* Providence to the f
South.

(2.) * *To* DARE. *v. n.* [pret. *I durst*; the
terite *I dared* belongs to the active *dare*; par
have dared.] To have courage for any purp
not to be afraid; to adventure; to be ad
turous.—*Dar'st* thou be as good as thy word n
—Why, Hal, thou know'st, as thou art but a m
I *dare*; but as thou art a prince, I fear thee. *Sh*

I *dare* do all that may become a man;
Who *dares* do more is none. *Shak*

—Deliberate and well-weighed courage kno
both to be curious and to *dare*, as occasion of
Dryden.

(3.) * *To* DARE LARKS. To catch them
means of a looking-glass, or by keeping a bird
prey hovering aloft, which keeps them in a
till caught; to amaze.—Shrimps are dipped
in shallow water with little round nets, not m
unlike that which is used for *daring* larks. *Ca*

(1.) DAREC, a town of Persia, in the pro
of Segestan, 60 miles S. of Zareng.

(2.) DAREC DE CAMUNA, a town of Persia,
the province of Mecran, 180 miles W. of Kid

* DAREFUL. *adj.* [*dare* and *full.*] Full of
fiance: not in use.—

We might have met them *dareful*, beard
beard,
And bear them backward home. *Shak*

DAR EL HAMARA, a town of Africa, in t
kingdom of Fez, said to have been built by t
Romans. The trade is principally corn and o
It is seated on a mountain. Lon. 6. 35. W. L
34 20. N.

DARELY, a village near Olton, Cheshire.

DAREN, a river of Wales, in Caernarvonshi
which runs into the sea, 15 miles SW. of Pulhe

(1.) DARENT, a river of England, in Ke
which runs into the Thames, three miles N.
Dartford. The mouth near the Thames is call
Dartford Creek.

(2.) DARENT, a town seated on the above r
ver, (N° 1.) between Gravesend and the Crays.

DARES, a Phrygian, who lived during the Tr
jan war, in which he was engaged, and of whic
he wrote the history in Greek. This history w
extant in the time of Ælian; the Latin translatio
now extant, is universally believed to be spuriou
though it is attributed by some to Cornelius N
pos. This translation first made its appearanc
A. D. 1477, at Milan. Homer mentions Dare
Iliad, 5. v. 10 and 27.

DAREW, a town of Lithuania, in the palat
nate of Novogrodek, 34 miles SE. of Novogrodek

DARGAN

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DARGAN, a town of Asia, in the country of Charaim, situated on the Gihon.

(1.) DARGEL, a river of Ireland, in the county of Wicklow, which runs into St George's channel, 9 miles SSE. of Dublin.

(2.) DARGEL, or DARGLE, a romantic valley of Ireland, in Wicklow, 10 miles from Dublin. The lofty mountains on each side are covered with trees, down to the edge of the river, (N° 1.) which tumbles from rock to rock in the bottom, forming many grand and beautiful cascades.

DARGESIN, a town of Persia, in the province of Irac Agemi, 48 miles NE. of Amadan.

DARGIES, a town of France, in the department of Somme, 5 miles S. of Pois.

DARIC, in antiquity, a famous piece of gold, first coined by Darius the Mede, about A. A. C. 538; probably during his stay at Babylon, out of the vast quantity of gold which had been accumulated in the treasury. From thence the darics were dispersed over the east, and into Greece; where they were also called *stateres*, and were the gold coins best known in Athens in ancient times. According to Dr Bernard, the daric weighed two grains more than our guinea; but as it was very fine, and contained little alloy, it may be reckoned worth about 25s. Sterling. Plutarch informs us, that the darics were stamped on one side with an archer clothed in a long robe, and crowned with a spiked crown, holding a bow in his left hand and an arrow in his right; and on the other side with the effigies of Darius. All the other pieces of gold of the same weight and value that were coined by the succeeding kings, both of the Persian and Macedonian race, were called *darics*, from Darius, in whose reign this coin commenced. Of these there were whole darics and half darics; and they are called in those parts of Scripture written after the Babylonish captivity, *adarkonim*; and by the Talmudists, DARKONOTH. Greaves says that the daric is still found in Persia; but it certainly must be very scarce, and is perhaps of doubtful antiquity.

(1.) DARIEN, or TERRA FIRMA PROPER, is the northern division of Terra Firma or Castile del Oro. It is a narrow isthmus, that, properly speaking, joins North and South America together; (see AMERICA, § 7.) but is generally reckoned as part of the latter. It is bounded on the N. by the Gulf of Mexico; on the S. by the South Sea; on the E. by the River or Gulph of Darien, and on the W. by another part of the South Sea and the province of Veragua. It lies in the form of a bow or a crescent, about the great bay of Panama, in the South Sea, and is 300 miles in length. Its breadth has generally been reckoned 60 miles from N. to S. but it is only 37 miles broad from Porto Bello to Panama, the two chief towns of the province. The former lies in lat. 9. 34. 35. N. lon. 81. 52. W.; the latter in lat. 8. 57. 48. N. lon. 82° W. This province is not very rich, but is of the greatest importance to Spain, and has been the scene of more actions than any other in America. The wealth of Peru is brought hither, and from hence exported to Europe. Few of the rivers in this country are navigable, having shoals at their mouths. Some of them bring down gold dust, and on the coast are valuable pearl fisheries. Neither of the oceans fall in at once upon the shore, but are intercepted by a great number of valuable islands that lie scattered along the coast. The narrowest part of the isthmus is called sometimes the ISTHMUS OF PANAMA.

(1. 1.) DARIEN, ACCOUNT OF THE ORIGIN OF THE INTENDED SCOTS SETTLEMENT AT. The Scots got possession of part of this province in 1699, and attempted to form an establishment which would have proved one of the most useful and important that ever was projected. Of the rise, progress, and catastrophe, of this well-imagined, but ill-fated, undertaking, Sir John Dalrymple, in the 2d volume of his Memoir of Great Britain and Ireland, has given a very interesting account, authenticated in every particular by unquestionable documents. The projector and leader of the Darien expedition was a clergyman of the name of PATERSON; who, having a violent propensity to see foreign countries, made his profession the instrument of indulging it, by going to the new western world, to convert the Indians to the religion of the old. In his courses there, he became acquainted with Capt. Dampier and Mr Wafer, who afterwards published, the one his voyages, and the other his travels, in the region where the separation is narrowest between the Atlantic and the South Seas; and both of whom, particularly the first, appear by their books to have been men of considerable observation. But he got much more knowledge from men who could neither write nor read, by cultivating the acquaintance of some of the old Buccaneers, who, after surviving their glories and their crimes, still, in the extremity of age and misfortune, recounted with transport the ease with which they had passed and repassed from the one sea to the other, sometimes in hundreds together, and driving strings of mules before them loaded with the plunder of friends and foes. Paterson having examined the places, satisfied himself, that on the Isthmus of Darien there was a tract of country running across from the Atlantic to the South Sea, which the Spaniards had never possessed, and inhabited by a people continually at war with them; that along the coast, on the Atlantic side, there lay a string of islands called the SAMBALOES, uninhabited, and full of natural strength and forests, from which last circumstance one of them was called the ISLAND OF THE PINES; that the seas there were filled with turtle and the manatee or sea cow; that midway between Porto-Bello and Carthagena, but near 50 leagues distant from either, at a place called *Acla*, in the mouth of the river of Darien, there was a natural harbour, capable of receiving a large fleet, and defended from storms by other islands which covered the mouth of it, and from enemies by a promontory which commanded the passage, and by hidden rocks in the passage itself; that on the other side of the isthmus, and in the same tract of country, there were natural harbours, equally capacious and well defended; that the two seas were connected by a ridge of hills, which, by their height, created a temperate climate in the midst of the most sultry latitudes, and were sheltered by forests, yet not rendered damp by them, because the trees grew at a distance from each other, having very little underwood; that, contra-

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ty to the barren nature of hilly countries, the ſoil was of a black mould two or three feet deep, and producing ſpontaneouſly the fine tropical fruits and plants, and roots and herbs; that roads could be made with eaſe along the ridge, by which mules and even carriages might paſs from the one ſea to the other in the ſpace of a day; and conſequently this paſſage ſeemed to be pointed out by nature, as a common centre, to connect the trade and intercourſe of the univerſe. Paterſon knew that ſhips which ſtretch in a ſtraight line from one point to another, and with one wind, run leſs riſks, and require fewer hands, than ſhips which paſs through many latitudes, turn with many coaſts, and require many winds; in evidence of which, veſſels of 7 or 800 tons burden are often to be found in the South Seas, navigated by no more than 8 or 10 hands, becauſe their hands have little elſe to do, than to ſet their ſails when they begin their voyage, and to take them in when they end it; that as ſoon as ſhips from Britain got as far ſouth as to reach the trade wind, which never varies, that wind would carry them to Darien, and the ſame wind would carry ſhips from the bay of Panama, on the oppoſite ſide of the iſthmus, to the Eaſt Indies; that as ſoon as ſhips coming from the Eaſt Indies to the bay of Panama got ſo far N. as the latitude of 40°, to reach the weſterly winds, which, about that latitude, blow almoſt as regularly from the W. as the trade winds do from the E. theſe winds would carry them, in the track of the Spaniſh Acapulco ſhips, to the coaſt of Mexico, from whence the land wind, which blows forever from the N. to the S. would carry them along the coaſt of Mexico into the bay of Panama. So that in going from Britain, ſhips would encounter no uncertain winds, except during their paſſage S. into the latitude of the trade wind; in coming from India to the bay of Panama no uncertain winds, except in their paſſage N. to the latitude of the weſterly winds; and in going from the iſthmus to the E. no uncertain wind whatſoever. Gold was ſeen by Paterſon in ſome places of the iſthmus; and hence an iſland on the Atlantic ſide was called the GOLDEN ISLAND, and a river on the ſide to the South Sea was called the GOLDEN RIVER; but theſe were objects which he regarded not at that time, becauſe far greater were in his eye; the removing of diſtances, the drawing nations nearer to each other, the preſervation of the valuable lives of ſeamen, and the ſaving of freight, ſo important to merchants, and of time, ſo important to them, and to an animal whoſe life is of ſo ſhort duration as that of man. By this obſcure Scotſman, a project was formed to ſettle, on this neglected ſpot, a great and powerful colony; not as other colonies have for the moſt part been ſettled, by chance, and unprotected by the country from whence they went; but by ſyſtem, upon foreſight, and to receive the ample protection of thoſe governments to whom he was to offer his project. And certainly no greater idea has been formed ſince the time of Columbus. Paterſon's original intention was to offer his project to England, as the country which had moſt intereſt in it, not only from the benefit common to all nations, of ſhortening the length of voyages to the Eaſt Indies, but by the effect which it would have had to connect the intereſts of her European, Weſt dian, American, African, and Eaſt Indian tra But Paterſon having few acquaintance, and protection in London, thought of drawing public eye upon him, and ingratiating him with monied men, and with great men, by a ing them to model a project, which was at t time in embryo, for erecting the Bank of Engla But that happened to him which has happened many in his ſituation: the perſons to whom applied made uſe of his ideas, took the ho of them to themſelves, were civil to him while, and neglected him afterwards. He th fore communicated his project of a colony t to a few perſons in London, and theſe few diſc raged him. He next made offers of his project the Dutch, the Hamburghers, and the electo Brandenburgh; becauſe, by means of the paſſ of the Rhine and Elbe through their ſtates, thought, that the great additional quantities Eaſt Indian and American goods, which his co ny would bring into Europe, would be diſtrib ed through Germany. The Dutch and Ha burgh merchants, who had moſt intereſt in t ſubject of his viſit, heard him with indifferenc the elector, who had very little intereſt in it, r ceived him with honour and kindneſs. But cou arts, and falſe reports, loſt him even that princ favour. Paterſon, on his return to London, for ed a friendſhip with Mr Fletcher of Salton, wh mind was inflamed with the love of public goo and all of whoſe ideas to procure it had a ſub mity in them. Fletcher brought Paterſon do to London with him, preſented him to the m quis of Tweeddale, then miniſter for Scotla and then, with that power which a vehement rit always poſſeſſes over a diffident one, perſuad the marquis, by arguments of public good, a the honour which would redound to his admin ſtration, to adopt the project. Lord Stair an Mr Johnſton, the two ſecretaries of ſtate, patr niſed thoſe abilities in Paterſon which they poſſe ſed in themſelves: and the lord advocate, S James Stuart, the ſame man who had adjuſted th prince of Orange's declaration at the revolutio whoſe ſon was married to a niece of lord Stai went naturally along with his connections. The perſons, in June 1695, procured a ſtatute fro parliament, and afterwards a charter from th crown in terms of it, for creating a trading com pany to Africa and the new world, with powe to plant colonies and build forts, with conſent o the inhabitants, in places not poſſeſſed by othe European nations. Paterſon, now finding th ground firm under him, and that he was ſupport ed by almoſt all the power and talents of hi country, the character of Fletcher, and the ſanc tion of an act of parliament and royal charter threw his project boldly upon the public, an opened a ſubſcription for a company. The zea of the Scots nation to ſign the ſolemn league and covenant never exceeded the rapidity with which they ran to ſubſcribe to the Darien company. The nobility, the gentry, the merchants, the peo ple, the royal burghs without the exception of one, and moſt of the other public bodies, ſub ſcribed. Young women threw their little for tunes into the ſtock; widows ſold their jointures to

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get the command of money for the ſame pur-
Almoſt in an inſtant L. 400,000 was ſub-
ed in Scotland, although it be now known,
there was not at that time above L. 800,000
ſh in the kingdom. The famous Mr Law,
a youth, afterwards confeſſed, that the faci-
with which he ſaw the paſſion of ſpeculation
municate itſelf from all to all, ſatisfied him of
poſſibility of producing the ſame effect from
me cauſe, but upon a larger ſcale, when the
of Orleans, in the year of the Miſſiſippi,
ed him againſt his will to turn his bank into
ble. Paterſon's project, which had been re-
ed by ſtrangers with timoroufneſs when open-
to them in private, filled them with hopes
it came to them upon the wings of public
: for colonel Erſkine, ſon to lord Cardroſs,
Mr Haldane of Glenagles, the one a generous
ch of a generous ſtem, and the other a coun-
gentleman of fortune and character, having
deputed to receive ſubſcriptions in England
on the continent, the Engliſh ſubſcribed
0,000, and the Dutch and Hamburghers
0,000 more.

(a) DARIEN, ACCOUNT OF THE SHAMEFUL
NITION MADE TO THE SETTLEMENT AT.
the mean time the jealouſy of trade (continues
an,) which has done more miſchief to the
of England than all other cauſes put toge-
created an alarm in England; and the Hou-
Lords and Commons, without previous in-
or reflection, on the 13th of December 1695,
ed in a joint addreſs to the king, againſt
ablishment of the Darien company, as de-
tal to the intereſt of the Eaſt India com-
Soon after, the Commons impeached ſome
own countrymen for being inſtrumental
ſting the company; and alſo ſome of the
ation, one of whom was a peer, lord Bel-
that is to ſay, they arraigned the ſubjects
country for making uſe of the laws
own. Among 600 legiſlators, not one
happy ray of genius to propoſe a com-
of both parliaments, to enquire into the
ples and conſequences of the eſtabliſhment;
if theſe ſhould, on inquiry, be found, that
benefit of it ſhould be communicated, by a
ipation of rights, to both nations. The
's anſwer was, "That he had been ill adviſed
Scotland." He ſoon after changed his Scottiſh
ters, and ſent orders to his reſident at Ham-
to preſent a memorial to the ſenate, in
he diſowned the company, and warned them
all connection with it. The ſenate ſent
memorial to the aſſembly of merchants, who
ned it with the following ſpirited anſwer:
"We look upon it as a very ſtrange thing, that
ſterling of Britain ſhould offer to hinder us, who
a free people, to trade with whom we pleaſe;
are amazed to think, that he would hinder
from joining with his own ſubjects in Scotland,
whom he had lately given ſuch large privileges,
by ſo ſolemn an act of parliament." But mer-
, though mighty prone to paſſion, are eaſily
idated: The Dutch, Hamburgh, and Lon-
merchants withdrew their ſubſcriptions"

(b) DARIEN, HISTORY OF THE FIRST SCOTS
COLONY SENT TO. "The Scots, not diſcouraged,
were rather animated by this oppreſſion; for they converted it into a proof of the envy of the Engliſh, and of their conſciouſneſs of the great advantages which were to flow to Scotland from the colony. The company proceeded to build ſix ſhips in Holland, from 36 to 60 guns, and they engaged 1200 men for the colony; among whom were younger ſons of many of the noble and moſt ancient families of Scotland, and 60 officers who had been diſbanded at the peace, who carried with them ſuch of their private men, generally raiſed on their own, or the eſtate of their relations, as they knew to be faithful and brave; and moſt of theſe were Highlanders. The Scots parliament, on the 5th Auguſt 1698, unanimouſly addreſſed the King to ſupport the company. The Lord Preſident Sir Hugh Dalrymple, brother to Lord Stair and head of the bench, and the Lord Advocate Sir James Stuart, head of the bar, jointly drew memorials to the king, able in point of argument, information, and arrangement; in which they defended the rights of the company upon the principles of conſtitutional and of public law. And neighbouring nations, with a mixture of ſurpriſe and reſpect, ſaw the pooreſt kingdom of Europe ſending forth the moſt gallant and the moſt numerous colony, that had ever gone from the old to the new world. On the 26th July 1698, the whole city of Edinburgh poured down upon Leith, to ſee the colony depart, amidſt the tears, prayers, and praiſes of relations and friends and of their countrymen. Many ſeamen and ſoldiers, whoſe ſervices had been refuſed, becauſe more had offered themſelves than were needed, were found hid in the ſhips, and, when ordered aſhore, clung to the ropes and timbers, imploring to go without reward with their companions. Twelve hundred men ſailed in five ſtout ſhips, and arrived at Darien in two months, with the loſs of only 15 of their people. At that time it was in their power, moſt of whom were well born, and all of them hardily bred, and inured to the fatigues and dangers of the late war, to have gone from the northmoſt part of Mexico to the ſouthmoſt of Chili, and to have overturned the whole empire of Spain in the South Seas: But modeſt, reſpecting their own and their country's character, and afraid of being accuſed that they had plunder, and not a ſettlement, in view, they began with purchaſing lands from the natives, and ſending meſſages of amity to the Spaniſh governors within their reach: and then fixed their ſtation at Acta, calling it *New St Andrew*, from the name of the tutelar ſaint of Scotland, and the country itſelf *New Caledonia*. One of the ſides of the harbour being formed by a long narrow neck of land which ran into the ſea, they cut it acroſs ſo as to join the ocean and the harbour. Within this defence they erected their fort, planting upon it 50 pieces of cannon. On the other ſide of the harbour there was a mountain, a mile high, on which they placed a watch-houſe, which, in the rarefied air within the tropics, ſo favourable for viſion, gave them an immenſe range of proſpect, to prevent all ſurpriſe. To this place, it was obſerved, that the Highlanders often repaired, to enjoy cool air, and to talk of their friends they had left behind in their hills; friends whoſe minds were as high as their mountains.

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tains. The firſt public act of the colony was to publiſh a declaration of freedom of trade and religion to all nations. This luminous idea originated with Paterſon. But the Dutch Eaſt India Company having preſſed the king, in concurrence with the Engliſh ſubjects, to prevent the ſettlement at Darien, orders had been ſent from England to the governors of the Weſt Indian and American colonies, to iſſue proclamations againſt giving aſſiſtance, or even to hold correſpondence with the colony; and theſe were more or leſs harſhly expreſſed, according to the tempers of the different governors. The Scots, truſting to far different treatment, and to the ſupplies which they expected from thoſe colonies, had not brought proviſions enough with them; they fell into diſeaſes from bad blood and from want of food. But the more generous ſavages, by hunting and fiſhing, for them, gave them that relief which fellow Britons refuſed. They lingered 8 months, awaiting but in vain, for aſſiſtance from Scotland; and almoſt all of them either died out or quitted the ſettlement. Paterſon, who had been the firſt that entered the ſhip at Leith, was the laſt who went on board at Darien. During the ſpace of two years, while the eſtabliſhment of this colony had been in agitation, Spain had made no complaint to England or Scotland againſt it. The Darian council even averred in their papers, (which are in the Advocates Library,) that the right of the company was debated before the king, in preſence of the Spaniſh ambaſſador, before the colony left Scotland. But now, on the 3d of May, 1696, the Spaniſh ambaſſador at London preſented a memorial to the king, which complained of the ſettlement at Darien, as an incroachment on the rights of his maſter."

(4.) DARIEN, HISTORY OF THE SECOND COLONY SENT TO. "The Scots, ignorant of the misfortunes of their colony, but provoked at this memorial, ſent out another colony ſoon after of 1300 men, to ſupport an eſtabliſhment which was now no more. But this laſt expedition having been more haſtily prepared than the firſt, was unlucky in its paſſage. One of the ſhips was loſt at ſea, many men died on ſhip-board, and the reſt arrived at different times, broken in their health and diſpirited, when they heard the fate of thoſe who had gone before them."—Sir J. Dalrymple here mentions another unfortunate circumſtance peculiar to this colony which aroſe from the gloomy ideas of ſome well-meaning clergyman; who, by aſcribing every unfortunate accident that happened them, to the immediate judgment of God upon their ſins, completely diſcouraged and diſpirited the new coloniſts. "The laſt party that joined the ſecond colony, after it had been three months ſettled, was Captain Campbell of Finab, with a company of the people of his own eſtate, whom he had commanded in Flanders, and whom he carried to Darien in his own ſhip. On their arrival at New St Andrew, they found intelligence had been lately received, that a Spaniſh force of 1600 men, which had been brought from the coaſt of the South Sea, lay encamped at Tubucantee, waiting there till a Spaniſh ſquadron of 11 ſhips which was expected ſhould arrive, when they were jointly to attack the fort. The military command was offered to Captain Campbell, a compliment to his reputation and to his birth who was deſcended from the families of Breadalbane and Athole. In order to prevent a joint attack, he reſolved to attack firſt; and therefore on the ſecond day after his arrival, he marched with 200 men to Tubucantee, before his arrival was known to the enemy, ſtormed the camp in the night-time, diſſipated the Spaniſh force with much ſlaughter, and returned to the fort the ſame day: But he found the Spaniſh ſhips before the harbour, their troops landed, and almoſt all hopes of help or proviſion cut off; yet he ſtood a ſiege near ſix weeks, till almoſt all the officers were dead, the enemy by their approaches had cut off his wells, and his balls was ſo far expended, that he was obliged to melt the pewter diſhes of the garriſon into balls. The garriſon then capitulated and obtained not only the common honours of war, and ſecurity for the property of the company, but, as if they had been conquerors, exacted hoſtages for performance of the conditions. Captain Campbell alone deſired to be excepted from the capitulation, ſaying, he was ſure the Spaniards could not forgive him the miſchief which he had lately had done them. The brave, by their courage, often eſcape that death which they ſeem to provoke: Captain Campbell made his eſcape in his veſſel, and, ſtopping nowhere, arrived ſafe at New York, and from thence to Scotland, where the company preſented him with a gold medal, on which his virtue was commemorated, to inſpire his family with the love of heroic actions. And the Lord Lyon King at Arms, whoſe office is in Scotland (and ſuch offices ſhould be everywhere) to confer badges of diſtinction according to the rules of heraldry upon honourable actions, gave him a Highlander and an Indian for ſupporters to his coat of arms. A harder fate attended thoſe whom Captain Campbell left at Darien. They were ſo weak in their health as not to be able to weigh up the anchors of the Riſing Sun, one of their ſhips, which carried 60 guns: But the generous Spaniards aſſiſted them. In going out of the harbour ſhe ran aground: The prey was tempting; and to obtain it, the Spaniards had only to ſtand by and look on: but ſhowed that mercy to the Scots in diſtreſs, which one of the countrymen of thoſe Scots, General Elliot, returned to the poſterity of the Spaniards, at the end of the late conflagration at the ſiege of Gibraltar. The Darien ſhips being leaky and weakly manned were obliged in their voyage to take ſhelter in different ports belonging to Spain and England. The Spaniards in the new world ſhowed them kindneſs; the Engliſh governments ſhewed them none; and in one place one of their ſhips was ſeized and detained. Of theſe only Captain Campbell's ſhip and another ſmall one were ſaved: The Riſing Sun was loſt on the bar of Charleſtown; and of the colony, not more than 50, ſaved from wars, ſhipwreck, or diſeaſe, ever ſaw their country again. Paterſon, who had ſtood the blow, could not ſtand the reflection of misfortune. He was ſeized with a lunacy in his paſſage home after the ruin of the firſt colony; but he recovered in his own country, where his ſpirit, ſtill ardent and unbroke

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James, presented a new plan to the company, founded on the idea of king William, that England should have the joint dominion of the settlement with Scotland. He survived many years in Scotland, pitied, respected, but neglected. After the union of the two kingdoms, he claimed restitution of his losses from the equivalent money given by England to the Darien Company, but got nothing; because a grant to him from a public would have been only an act of *humanity*, not a *political job*. Thus ended the colony of Darien."

(i.) DARIEN, REFLECTIONS ON THE RUIN OF THE SETTLEMENT AT. Baron Sir J. Dalrymple concludes his account of these disgraceful transactions of the English court, with the following judicious reflections. "Men look into the annals of poets for subjects of satire; but they are more often to be found in the records of history. The application of the Dutch to king William against the Darien Company, affords the strongest of proofs, that it was the interest of the United Provinces to support it. England, by the imprudence of ruining that settlement, lost the opportunity of gaining and continuing to herself the greatest commercial empire that probably ever will appear upon earth. Had she treated with Scotland, in favour of the distress of the company, for a joint possession of the settlement, or adopted the union of the kingdoms, which the sovereign of Scotland proposed to them, that possession could certainly have been obtained. Had she treated with Spain to relinquish an imaginary right, or at least to grant a passage across the isthmus, upon receiving duties so high as to overbalance all the chance of gain by contraband trade, she had probably obtained either the one or the other. Had she broke with Spain for the sake of gaining by force one of those advantages, she would have lost far less than she afterwards did by carrying a war into that country for many years, to force a king upon the Spaniards against their will. Even a rupture with Spain for Darien, if it had proved successful, would have knit the two nations together by the strongest of ties, their mutual interest: for the Spaniards must then have depended upon Spain for the safety of their caravans by land, and the Spaniards upon England for the safety of their fleets by sea. Spain and England would have been united together as Portugal and England have long been: and the Spanish treasures sailed under the convoy of English navies, from the Spanish main to Cadiz, in the same manner as the treasures of Portugal have sailed under the same protection, sacred and untouched, from the Brazils to Lisbon. It has been made a question, whether K. William proceeded with his ordinary sincerity and steadiness, in the assurances of favour which he gave more than once to the company during their distresses. The following anecdote makes it probable, that there was a struggle in his breast between the part which he was obliged to act, to please his English, and Dutch at the expence of his Scots, subjects, and his own feelings. A provision ship of the first colony, in which were 30 gentlemen passengers, and some of them of noble birth, having been shipwrecked at Carthagena, the Spaniards believing, or pretending to believe, that they were smugglers, cast them into a dungeon and threatened them with death. The company deputed Lord Basil Hamilton from Scotland to implore King William's protection for the prisoners. The king at first refused to see him, because he had not appeared at court when he was last in London. But when that difficulty was removed by explanation, an expression fell from the king which shewed his sense of the generous conduct of another, although influenced by the English and Dutch East India Companies, he could not resolve to imitate it in his own for Lord Basil's audience having been put off from time to time, but at last fixed to be in the council chamber after a council was over, the king, who had forgot the appointment, was passing into another room, when Lord Basil placed himself in the passage, and said, "That he came commissioned by a great body of his majesty's subjects to lay their misfortunes at his feet; that he had a right to be heard, and would be heard:" The king returned, listened with patience, gave instant orders to apply to Spain for redress; and then turning to those near him said, "This young man is too bold, if any man can be too bold in his country's cause," I had this anecdote from the present Earl of Selkirk, grandson to Lord Basil. King William's desertion of a company erected upon the faith of his own charter, and the English oppressions of it, were the reasons why so many of the Scots, during four successive reigns, disliked the cause of the Revolution and of the Union. And that dislike, joined to English discontents, brought upon both countries two rebellions, the expenditure of many millions of money, and (which is a far greater loss) the downfal of many of their noblest and most ancient families." *Sir John Dalrymple's Memoirs of Great Britain and Ireland*, vol. ii.

(ii.) DARIEN, a river in the above Isthmus, (N° i.) which falls into the gulf, (N° iii.) where its mouth is not so deep, in proportion to its breadth, as the river is farther up.

(iii.) DARIEN, GULF OF, an arm of the sea at the mouth of the river (N° ii,) running eastward into the Isthmus, on the W. side of St Sebastian.

(iv.) DARIEN, INHABITANTS OF. The aboriginal natives of the isthmus, or province of Darien, (N° i.) have several peculiar customs. Although they go naked, like most of the other American Indians, yet they wear nose jewels. The men have silver plates in the form of a crescent, fastened to their noses, and hanging over their mouths. The women have rings passing through their noses and hanging down in the same manner. They also have several chains, composed of teeth, shells, beads, &c. hanging down from the neck to the pit of the stomach. Their houses are scattered by the sides of rivers, and have plantations around them. They are built with small posts set upright, about 7 feet high, hurdled with sticks, and daubed over with earth. The men clear the plantations, and the women cultivate them. The girls pick and spin cotton, which the women weave into cloths, for their hammocks. The men make baskets very neatly with canes, reeds and palmetto leaves, dyed of different colours. Each man has several wives who live together in great harmony. They dance to the sound of a pipe or drum,

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drum, and are expert at tumbling. When they go a-hunting, the women carry baſkets full of plantains, bananas, yams, potatoes and caſſava roots, ready roaſted. Rivers are no interruption to their expeditions, men, women and children, being equally expert at ſwimming. They have no diſtinction of weeks, but reckon their time by the courſe of the moon.

(II.) DARIEN, a town of the United States, in Liberty county, Georgia, on the banks of the N. Channel of the river Alatamaha 10 miles below Fort Barrington, 20 above the iſland of Sapelo, and 47 SSW. of Savannah. Lon. 80. 14. W. Lat. 31. 23. N.

(III.) DARIEN'S BRIDGE, a village of Ireland, in Cavan county, Ulſter.

DARII, in logic, one of the modes of ſyllogiſm of the firſt figure, wherein the major propoſition is an univerſal affirmative, and the minor and concluſion particular affirmatives: thus,

DA- Every thing that is moved is moved by another;

RI- Some body is moved;

I, Therefore, ſome body is moved by another.

* DARING. *adj.* [from *dare*.] Bold; adventurous; fearleſs: courageous; intrepid; brave; ſtout.—The laſt Georgick has many metaphors, but not ſo *daring* as this; for human paſſions may be more naturally aſcribed to a bee than to an inanimate plant. *Addiſon.*

* DARINGLY. *adj.* [from *daring*.] Boldly; courageouſly; fearleſsly; imprudently; outrageouſly.—Some of the great principles of religion are every day openly and *daringly* attacked from the preſs. *Atterbury.*—

Your brother, fir'd with his ſucceſs,
Too *daringly* upon the foe did preſs. *Halifax.*

* DARINGNESS. *n. ſ.* [from *daring*.] Boldneſs.

DARIORIGUM, in ancient geography, a town of the Veneti in Gallia Celtica; called in the Notitia Lugdunenſis, *Civitas Venetum*, after the manner of the lower ages: Now VANNES, or VENNES in Britanny. Lon. 2. 37. W. Lat. 47. 50. N.

(1—3.) DARIUS, the name of 3 kings of Perſia. See PERSIA, HISTORY OF.

(4.) DARIUS THE MEDE. See CYAXARES II.

(1.) * DARK. *adj.* [*deorc*, Sax.] 1. Not light; wanting light.—

Fleance, his ſon, who keeps him company,
Muſt embrace the fate of that *dark* hour. *Shak.*
While we converſe with her, we mark
No want of day, nor think it *dark*. *Waller.*

2. Not of a ſhowy or vivid colour.—If the plague be ſomewhat *dark*, and the plague ſpread not in the ſkin, the prieſt ſhall pronounce him clean. *Levit.* xii. 6.—In Muſcovy the generality of the people are more inclined to have *dark* coloured hair than flaxen. *Boyle.* 3. Blind; without the enjoyment of light.—

Thou wretched daughter of a *dark* old man,
Conduct my weary ſteps. *Dryd. & Lees Oedipus.*

5. Opake; not tranſparent; as lead is a *dark* body. 5. Obſcure; not perſpicuous.—What may ſeem *dark* at the firſt, will afterwards be found more plain, *Hooker.*—

Mean time we ſhall expreſs our *darker* purpoſe. *Shak.*

6. Not enlightened by knowledge; ignorant.—

The age, wherein he liv'd, was *dark*; but he
Could not want light, who taught the world to ſee. *Denham.*

7. Gloomy; not cheerful.—All men of *dark* tempers, according to their degree of melancholy or enthuſiaſm, may find convents fitted to their humours. *Addiſon.*

(2.) * DARK. *n. ſ.* 1. Darkneſs; obſcurity; want of light.—

Cloud and ever-during *dark*
Surrounds me! from the chearful ways of men
Cut off. *Milton.*

—Whereas, ſeeing requires light, and a free medium, and a right line to the objects, we can hear in the *dark* immured, and by curve lines. *Holder.*

2. Obſcurity; condition of one unknown.—All he ſays of himſelf is, that he is an obſcure perſon; one I ſuppoſe he means, that is in the *dark*. *Atterbury.* 3. Want of knowledge.—'Till we ourſelves perceive by our own underſtandings, we are as much in the *dark*, and as void of knowledge, as before. *Locke.*

* To DARK. *v. a.* [from the noun.] To darken; to obſcure; obſolete.—

Fair when that cloud of pride, which oft doth *dark*
Her goodly light, with ſmiles ſhe drives away. *Spenſer.*

DARKEHMEN, a town of Pruſſia, 50 miles ESE. of Konigſberg.

(1.) * To DARKEN. *v. a.* [from *dark*.] 1. To make dark; to deprive of light.—

Black with ſurrounding foreſts then it ſtood,
That hung above, and *darken'd* all the flood. *Addiſon.*

2. To cloud: to perplex.—Such was his wiſdom, that his confidence did ſeldom *darken* his foreſight eſpecially in things near hand. *Bacon.* 3. To foul; to ſully.—The luſts and paſſions of men do ſully and *darken* their minds, even by a natural influence. *Tillotſon.*

(2.) * To DARKEN. *v. n.* To grow dark.

DARKING, or DORKING, a town of England, in the county of Surry, ſituated at the angle of two vallies, ſurrounded by hills. This town was deſtroyed by the Danes. The church is collegiate. The market, particularly celebrated for the quantity of poultry ſold, is on Thurſday. The principal trade is mealing. The cuſtom of *Burgh Engliſh* prevails in this manor. It is 21 miles E. of Guildford, and 24 SSW. of London. Lon. 0. 14. W. Lat. 51. 18. N.

* DARKLING. [a participle, as it ſeems, from *darkle*, which yet I have never found; or perhaps a kind of diminutive from *dark*, as *young youngling*.] Being in the dark; being without light: a word merely poetical.—O, wilt thou *darkling* leave me? do not ſo. *Shak.*—

The wakeful bird
Sings *darkling*, and in ſhadieſt covert hid,
Tunes her nocturnal note. *Milton.*

* DARKLY. *adv.* [from *dark*.] In a ſituation void of light: obſcurely; blindly; gloomily; uncertainly.—

For well you know, and can record alone,
What fame to future times conveys but *darkly* down. *Dryden.*

(1.) * DARK-

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(1) * DARKNESS. *n. ſ.* [from *dark.*] 1. Abſence of light.—*Darkneſs* was upon the face of the deep. *Geneſis.*—I go whence I ſhall not return, even to the land of *darkneſs* and the ſhadow of death. *Job.* 7. Opakeneſs; want of tranſparency. 2. Obſcurity: want of perſpicuity, difficultneſs to the underſtanding. 4. Infernal gloom; wickedneſs.—

The inſtruments of *darkneſs* tell us truth.
Win us with honeſt trifles, to betray us
In deepeſt conſequence. *Shak.*

3. State of being intellectually clouded; ignorance; uncertainty.—All the light truth has, or can have, from the clearneſs and validity of thoſe proofs upon which it is received; to talk of any other light in the underſtanding, *is* to put ourſelves in the *dark*, or in the power of the prince of *darkneſs*. *Locke.* 6. The empire of Satan or the devil. —Who hath delivered us from the power of *darkneſs*, and tranſlated us into the kingdom of his dear Son. *Coloſſians.*

(2.) DARKNESS, EGYPTIAN. One of the moſt terrible ſorts of darkneſs was that which Moſes brought upon Egypt, as a plague to the inhabitants of it. The Septuagint, our tranſlation of the Bible, and indeed moſt others, in explaining Moſes's account of this darkneſs, render it "a darkneſs which may be felt:" and the Vulgate has it, "a palpable darkneſs;" that is, a darkneſs conſiſting of black vapours and exhalations, ſo condenſed that they might be perceived by the organs of ſeeing or feeling; but ſome commentators think that this is carrying the ſenſe too far, ſince in ſuch a medium as this mankind could not live an hour, much leſs for the ſpace of three days, as the Egyptians are ſaid to have done, during the time this darkneſs laſted; and therefore they imagine, that inſtead of a darkneſs that may be felt, the Hebrew phraſe may ſignify a darkneſs wherein men went groping and feeling about for every thing they wanted. Le Clerke is of this opinion, and thinks that Philo, in his life of Moſes, underſtood the paſſage in its right ſenſe. "For in this darkneſs (ſays he), whoever were in bed, durſt not get up; and ſuch as their natural occaſions compelled to get up, went feeling about by the walls or any thing they could lay hold on, as if they had been blind." What it was that occaſioned this darkneſs, whether it was in the air or in the eyes; whether it was a ſuſpenſion of light from the ſun in that country, or a black thick vapour which totally intercepted it, it would be in vain to conjecture.

(3.) DARKNESS, EXTRAORDINARY, AT OUR SAVIOUR'S CRUCIFIXION. During the laſt three hours that our Saviour hung upon the croſs, a darkneſs covered the face of the earth, to the great terror and amazement of the people preſent at his execution. This extraordinary alteration in the face of nature (ſays Dr Macknight, in his *Harmony of the Goſpels*), was peculiarly proper, whilſt the Sun of righteouſneſs was withdrawing his beams from the land of Iſrael and from the world: not only becauſe it was a miraculous teſtimony born by God himſelf to his innocence; but alſo becauſe it was a fit emblem of his departure and its effects, at leaſt till his light ſhone out anew with additional ſplendor in the miniſtry of his apoſtles. The darkneſs which now covered Judea and the neighbouring countries, beginning at noon and continuing till Jeſus expired, was not the effect of an ordinary eclipſe of the ſun; for that can never happen but at the new moon, whereas now it was full moon; not to mention, that the total darkneſs occaſioned by eclipſes of the ſun never continues above 12 or 15 minutes; wherefore it muſt have been produced by the divine power, in a manner we cannot explain. Accordingly, Luke (xxiii. 44, 45.) after relating that there was darkneſs over all the earth, adds, "and the ſun was darkened;" which perhaps may imply, that the darkneſs of the ſun did not occaſion, but proceeded from, the darkneſs that was over all the land. Further, the Chriſtian writers, in their moſt ancient apologies to the Heathens, affirm, that as it was full moon at the paſſover when Chriſt was crucified, no ſuch eclipſe could happen by the courſe of nature. They obſerved alſo, that it was taken notice of as a prodigy by the Heathens themſelves.

* DARKSOME. *adj.* [from *dark.*] Gloomy; obſcure; not well enlightened; not luminous.—You muſt not look to have an image in any thing lightſome; for even a face in iron, red hot, will not be ſeen, the light confounding the ſmall differences of lightſome and *darkſome* which ſhew the figure.—

A *darkſome* cloud of locuſts, ſwarming down,
Muſt eat, and on the ground leave nothing green.
Milton.

DARLASTON, the name of 4 villages, viz. 1. in Hackney pariſh, Middleſex: 2. in Shropſhire, near Prees: 3. in Staffordſhire, near Stone; and, 4. in ditto, W. of Trent.

DARLETON, NE. of Tuxford, Nottinghamſhire.

(1.) DARLEY, a town near Derby.

(2.) DARLEY, NW. of Ripley, Yorkſhire.

(1.) * DARLING. *adj.* [*deorling*, Sax. diminutive of *dear.*] Favourite; dear; beloved; regarded with great kindneſs and tenderneſs.—'Tis not for a generous prince to countenance oppreſſion and injuſtice, even in his moſt *darling* favourites. *L'Eſtrange.*—Have a care leaſt ſome beloved notion or ſome *darling* ſcience, too far prevail over your mind. *Watts.*

(2.) * DARLING. *n. ſ.* A favourite; one much beloved.—

Young Ferdinand they ſuppoſe is drown'd,
And he's my lov'd *darling*. *Shak.*

—She became the *darling* of the princeſs. *Addiſ.*

(1.) DARLINGTON, a county of the United States, in Cheraws diſtrict, S. Carolina, bounded on the S. and SW. by Lynch's Creek. It is 35 miles long, and 24 broad.

(2.) DARLINGTON, a town of Durham, ſituated on a flat on the river Skerne. It ſtands on the great road from London to Edinburgh. It has a weekly market, and excepting Jan. and Feb. a fair once a fortnight through the year. It has a large and valuable muſæum, kept open for the public inſpection. This town carries on linen and woollen manufactures. A curious water machine for grinding optical glaſſes, and ſpinning linen yarn, has been erected here; the invention of a native

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native of the town. It is 19 miles S. of Durham, and 239 N by W. of London. Lon. 1. 25. W. Lat. 54. 30. N.

DARMADIJERA, a town of Afia, in Thibet, 9 miles N. of Sarangpour.

(1.) DARMSTADT. a river of Germany, in the circle of the Upper Rhine.

(2.) DARMSTADT, a town of Germany, the capital of a principality belonging to a branch of the houſe of Heſſe, to which it gives name. It was fortified with a wall in 1330. This town contains a regency, a court of appeals, a conſiſtory, a criminal court, and a grammar ſchool. The prince of Heſſe Darmſtadt entered into the late confederation of the ſtates of the Rhine, and by the treaty of alliance receives the title of Grand Duke, and Royal Highneſs. It is ſeated on the river, (N° 1.) 30 miles NW of Heidelberg.

* *To* DARN. *v. a.* [of uncertain original.] To mend holes by imitating the texture of the ſtuff.—

Will ſhe thy linen waſh, or hoſen *darn*? *Gay.*

—He ſpent every day ten hours in his cloſet, in *darning* his ſtockings, which he performed to admiration: *Swift.*

(1.) DARNALL, a river of Wales, in Radnorſhire, which runs into the Wye, 3 miles NW. of Rayader Gowy.

(2.) DARNALL, a village SW. of Middlewick, Cheſhire.

DARNBROKE, in the W. Riding of Yorkſh.

(1.) * DARNEL. *n. ſ.* [*Lolium.*] A weed growing in the fields.—

He was met ev'n now
Crown'd with rank fumiter and furrow weeds,
Darnel, and all the idle weeds that grow
In our ſuſtaining corn. *Shak.*

(2.) DARNEL, in botany. See LOLIUM.

DARNETAL, a town of France, in the dept. of the Lower Seine, 2 miles E. of Rouen.

DARNEY, a town of France, in the dept. of Voſges, 16½ miles WSW. of Epinal.

DARNFORD, N. of Old Sarum, Wiltſhire.

DARNIGHEIM, a town of Germany, in the late circle of the Upper Rhine, and county of Hanau Munzenburgh; 3 miles W. of Hanau.

DARNLEY, Lord. See SCOTLAND, HISTORY OF.

DAROCA, a town of Spain, in the province of Arragon, on the Xiloca, in a valley between two hills. The town is large, containing 7 pariſh churches, and five convents; but is not populous. It is 38 miles SSW. of Saragoſſa. Lon. 15. 20. E. Lat. 41. 15. N.

DARORE, a town of Hindooſtan, in the county of Dowlatabad, 95 miles NW. of Beder.

* *To* DARRAIN. *v. a.* [This word is by *Junius* referred to *dare*: it ſeems to me more probably deducible from *arranger la battaile.*] 1. To prepare for battle; to range troops for battle. —The town-boys parted in twain, the one ſide calling themſelves Pompeians, the other Cæſarians; and then *darraining* a kind of battle, but without arms, the Cæſarians got the upper-hand. *Carew.*

Comes Warwick, backing of the duke of York:
Darrain your battle; for they are at hand. *Shak.*

2. To apply to the fight, of ſingle combatants.—

Therewith they 'gan to hurlen greedily,
Redoubted battle ready to *darraine*. *Spenſer.*

DARRINGTON, a village in Yorkſhire, near Ferrybridge.

DARRO, a river of Spain, which runs through the city of Grenada, and joins the Xenil, a little below.

DARRYFIELD, a town of the United States in New Hampſhire, 13 miles S. of Concord.

DARSHAM, a village of England, in Suffolk, SW. of Dunwich.

(1.) * DART. *n. ſ.* [*dard*, French.] 1. A miſſile weapon thrown by the hand; a ſmall lance. —Here one is wounded or ſlain with a piece of a rock or flint; there another with a *dart*, arrow, or lance. *Peacham.* 2. [In poetry.] Any miſſile weapon.

(2.) DART, in geography, a river of England, in Devonſhire, which riſes at the foot of Dartmoor hills, and after paſſing Totneſs, where it is navigable for ſmall veſſels, is joined by the Hareborn, 7 miles above its fall into the Engliſh Channel at Dartmouth Haven.

(1.) * *To* DART. *v. a.* [from the noun.] 1. To throw offenſively.—

He whets his tuſks, and turns, and dares the war;
Th' invaders *dart* their jav'lins from afar. *Dryd.*

2. To throw; to emit; as the ſun *darts* his beams on the earth.—

Pan came, and aſk'd what magick caus'd my ſmart;
Or what ill eyes malignant glances *dart* *Pope.*

(2.) * *To* DART. *v. n.* 1. To fly as a dart. 2. To let fly with hoſtile intention.—

Now, *darting* Parthia, art thou ſtruck. *Shak.*

DARTFORD, a town of England, in the county of Kent, in the road from London to Canterbury. Here was a celebrated nunnery, which Henry VIII. converted into a royal palace, and is now become a gentleman's ſeat. The river Darent will admit boats to bring up goods to the town. The firſt paper-mill in England was erected on this river by Sir John Spilman, to whom king Charles I. granted a patent with 200l. a-year, to encourage the manufactory. On this river alſo was the firſt mill for ſlitting iron bars to make wire. The town was diſgraced, by being the firſt in the rebellions of Wat Tyler and Jack Straw. It is 7 miles W. of Graveſend, 16 E. by S. of London. Lon. 0. 16. E. Lat. 51. 25. N.

DARTINGTON, N. of Totneſs, Devonſhire.

DARTMOOR, an extenſive moor and foreſt in Devonſhire, reaching from Brent to Oakhampton, 20 miles from S. to N. and between 5 and 15 miles broad from E. to W. In all this extent of ground, there are only two villages. It contains about 80,000 acres, and is watered by the river Dart. Many ſheep are bred here, but of a ſmall kind, and ſubject to the rot. The chief riches of the inhabitants of the villages are their black cattle, which thrive well on the coarſe herbage.

(1.) DARTMOUTH, a ſea port town in Devonſhire, ſeated on the river Dart, near its fall into the ſea; ſaid to have been formerly called Clifton. It is an ancient corporation, and a burgh town, ſending two members to parliament. The

town

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town is large, well built, and populous; but the ſtreets are narrow, though well paved. The harbour is large and ſafe, capable of containing 500 ſhips; and the inhabitants have a conſiderable trade to the S. of Europe, and to Newfoundland. Dartmouth is eſteemed a great nurſery for ſeamen, the fiſhery employing near 3000, a certain number of which the owners are obliged by act of parliament to ſelect from land men. It has a weekly market on Friday, for corn and proviſions, and one almoſt every day for fiſh. It was burnt in the reign of Richard I. by the French, and again in the reign of Henry VI. They attempted it afterwards, but were repulſed, and chiefly by the bravery of the women, who fought ſo heroically, that beſide a great ſlaughter which they made, they took M. Caſtel, the French general, 3 lords, and 32 knights priſoners. It lies 30 miles SSW. of Exeter, and 204 W. by S. of London. Lon. 3. 45. W. Lat. 50. 22. N.

(2.) DARTMOUTH, a thriving ſea port town of the United States, in Briſtol county, Maſſachuſetts, ſituated on the W. ſide of the Accuſhnet, 70 miles S. of Boſton. It was incorporated in 1664, and contains 2499 inhabitants. Lon. 70. 52. W. Lat. 41. 37. N.

(3.) DARTMOUTH, a town of the United States, in Elbert county, Georgia; ſituated on the peninſula formed by the confluence of Broad and Savannah rivers, 2 miles from Fort James Dartmouth. The town and fort derive their names from James, earl of Dartmouth, whoſe influence in the Britiſh councils obtained from the king, a grant and powers to the Indian trading company in Georgia to treat with the Creeks, for the territory called the *New Purchaſe*, ceded in diſcharge of debts due to the traders. This tract contains about 2,000,000 of acres, lying upon the head of the Great Ogechee, between the banks of the Savannah and Alatamaha, touching on the Oconee, including all the waters of Broad and Little rivers. It comprehends a body of excellent, fertile land, well watered by innumerable rivers, creeks, and brooks.

(4.) DARTMOUTH, a town of the United States, in Grafton county, New Hampſhire, NW. of the foot of the White Mountains; 33 miles NE. of Haverhill, New Hampſhire, and 87 NW. of Portſmouth.

DARTON, a village of England, near Barneſley, Yorkſhire.

DARTOS, in anatomy, one of the coats which form the ſcrotum. It is called the *dartos muſcle*; but Dr Hunter ſays, that no ſuch muſcle can be found, and Albinus takes no notice of it in his tables.

DARTOW, a river in Lancaſhire.

DARU, a town of Perſia, in the province of Kerman, 90 miles NE. of Sirgian.

DARVEL, a town in Suſſex, near Battel.

DARWAR, a conſiderable fortreſs of Hindooſtan, in the country of Sanore, and one of the king of Myſore's frontier towns. It is 88 miles S. of Viſiapour, and 90 ENE. of Goa. Lon. 75. 9. E. Lat. 16. 5. N.

DARWARDES, NW. of Braintree, Eſſex.

DARWENT, four rivers of England: 1. in the county of Lancaſter, which runs into the Ribble, near Preſton; 2. which riſes in the Peak of Derbyſhire, and running through that county, falls into the Trent near Great Weln; 3. which riſes in North Riding of Yorkſhire, and running S. falls into the Ouſe; and, 4. which riſing near Weſtram, and after running in a northern direction about 5 miles, is joined near Otford by another ſtream riſing at the foot of Idle-hill. Thus augmented, it continues its courſe towards the N. paſſes by Dartford, and falls into the Thames about 2 miles below that town, after being joined near its mouth by another ſtream, which riſes near Arpington, and paſſes by St Mary Cray.

DARWENT FELLS, a range of mountains, between Borodale and Keſwick, in the county of CUMBERLAND.

DARWENT WATER, a river in Cumberland, which runs from the SW. to the NW. and forming ſeveral lakes in its paſſage, falls into the Iriſh ſea below Cockermouth.

DARWIN, Eraſmus, an Engliſh phyſician, poet, and medical writer, was the ſon of Robert Darwin, Eſq. and was born on the 12th Dec. 1731, at Eſton, near Newark, in Nottinghamſhire. After receiving the early part of his education at Cheſterfield ſchool, under the rev. Mr Burrows, he was ſent to St John's college, Cambridge; where he ſtudied the practice of medicine, and took his bachelor's degree in 1755, maintaining in his theſis on that occaſion, that the movements of the heart and arteries are immediately produced by the ſtimulus of the blood. While Mr Darwin reſided at Cambridge, he was elected to one of Lord Cheſterfield's ſcholarſhips, worth about 16l. per annum, which was the more deſirable at the time, from the then narrowneſs of his father's income. Leaving Cambridge he attended the lectures of Dr Hunter in London, and afterwards completed his medical ſtudies at Edinburgh, where he took the degree of M. D. Conſidering London as the proper theatre for his exertions, he wiſhed to have gone there, but doubtful of obtaining immediate patronage, without a proper introduction, he reſolved to ſettle at Nottingham, as a phyſician; and not meeting with the practice he hoped for here, he went to Litchfield, where his knowledge and acquirements were juſtly appreciated, and where he practiſed with conſiderable reputation and profit. In 1757 he married Miſs Howard, daughter of Charles Howard, Eſq. who died in 1770, leaving him three ſons. Not long after the death of his wife, Dr Darwin commenced his laborious work, the *Zoonomia*, but which he declined publiſhing for above 25 years. In 1778, he obtained a leaſe of a picturesque ſpot of ground in the neighbourhood of Litchfield, where Sir John Flayer erected a cold bath, and where there is a grotto, ſurrounded by projecting rocks, from which there is a conſtant trickling of water. This became his favourite haunt and place of amuſement; he formed his *Botanic Garden* here, and he refers to the ſcenery of this ſpot in the beginning of his poem *on the Loves of the Plants*, which it appears was commenced here. About 1780 Dr Darwin married the widow of colonel Pole, of Ranbourne-hall, near Derby, who brought him a large fortune, and in conſequence of this connection, he removed to Radbourne, with a view of ſettling

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ſettling in Derby, which, in about two years after, became the place of his reſidence. He continued in Derby till February 1804, about two months before his death, when he removed to Breadwall Priory, about 3 miles diſtant, a commodious retirement for his age and infirmities. For ſome years preceding, he had been ſubject to inflammation in his breaſt and lungs; and he had been with difficulty recovered from an attack of this diſeaſe in ſpring, 1801. This year, (1802) he was again attacked with a ſevere ſhivering fit, ſucceeded by a cold one, with ſymptoms of the inflammation in his lungs; but after bleeding the fever abated, and in two or three days he appeared pretty well. On the 17th he was walking in his garden, with his wife, and a lady nearly his own age, when they remarked his good looks, his ſpirits, and ſtrength; but he replied, that he always appeared particularly well before he became ill; and though he ſeemed as cheerful as uſual that night with his family, and even roſe at ſix next morning, and wrote till ſeven, he was ſeized with another chilly fit, and died before nine, in his 71ſt year. The literary fame of Dr Darwin reſts on the *Botanic Garden*, with philoſophical notes, in two parts: 1. The Economy of Vegetation; 2. The Loves of the Plants, 2 vols 8vo; *Zoonomia, or the Laws of Organic Life*, 4 vols 8vo; *Phytologia, or the Philoſophy of Agriculture and Gardening*, 1 vol. 4to. Theſe works eminently diſplay the poet, the botaniſt, and the philoſopher; though there is frequently too much ſacrificed to imagination; and the author evinces a contempt for all religion. He appears, however, peculiarly happy in the ſelection and compoſition of his epithets, as well as in a powerful command of words; and few, if any, could equal the accuracy and elegance with which he elucidates the moſt complex and intricate machinery. Beſides the above works Dr Darwin was author of ſeveral medical and philoſophical papers in the *Philoſophical Tranſactions*, a *Treatiſe on Female Education*, and a poem publiſhed ſince his death, entitled *The Temple of Fame*. He had alſo a principal ſhare in the tranſlation of Linnæus's *Syſtema Vegetabulum*, publiſhed in the name of the Botanical Society of Litchfield. Far from confining his attention to medicine, he engaged in mechanics, and almoſt every branch of natural hiſtory; and while he purſued his ſtudies with great ardour and diligence himſelf, he took every opportunity to cultivate and encourage them among others. Not long after he ſettled in Derby, he inſtituted and eſtabliſhed a philoſophical ſociety and library, both of which were in a flouriſhing ſtate at the time of his death. The leading object, however, in all Dr Darwin's purſuits, was the acquiſition of wealth, and he frequently avowed it: next to this, a deſire of fame bore conſiderable ſway in his mind; and flattery was particularly grateful to his ear in his latter years. He was remarkable, during his whole life, for a benevolence of diſpoſition, which was particularly diſplayed in his care of the loweſt animals. He was of a middle ſtature, in perſon groſs and corpulent; his features coarſe, and his countenance heavy. In his gait and dreſs he was rather clumſy and ſlovenly, and his converſation abounded with very unequal ſallies of wit, while his words were often hardly intelligible from an impediment of ſpeech.

(1.) DASCHITZ, a town of Bohemia, in the circle of Chrudim; 7 miles NNE. of Chrudim.

(2.) DASCHITZ, or DATSCHITZ, a town of Moravia, in the circle of Iglau, 6 miles N. of Zlabins.

(1.) * DASH. *adv.* An expreſſion of the ſound of water daſhed.—

Hark, hark, the waters fall;
And, with a murmuring ſound,
Daſh, daſh, upon the ground,
To gentle ſlumbers call. *Dryden.*

(2.) * *A* DASH. *n. ſ.* [from the verb.] 1. Colliſion.—

By the touch ethereal rous'd,
The *daſh* of clouds, or irritating war,
Of fighting winds while all is calm below
They furious ſpring. *Thomſon.*

2. Infuſion; ſomething worſe mingled in a ſmall proportion.—There is nothing which one regards ſo much, with an eye of mirth and pity, as innocence, when it has in it a *daſh* of folly. *Addiſon.*

3. A mark in writing; a line ———, to note a pauſe, or omiſſion.—He is afraid of letters and characters, of notes and *daſhes*, which, ſet together, do ſignify nothing. *Brown.*—

In modern wit all printed traſh is
Set off with num'rous breaks and *daſhes*. *Swift.*

4. Sudden ſtroke; blow; act: ludicrous.—

Stand back, you lords, and give us leave a while.
——She takes upon her bravely at firſt *daſh*. *Shak.*

(1.) * *To* DASH. *v. a.* [The etymology of this word, in any of its ſenſes, is very doubtful.] 1. To throw or ſtrike any thing ſuddenly againſt ſomething.—If you *daſh* a ſtone againſt a ſtone in the bottom of the water, it maketh a ſound. *Bacon.*—A man that cuts himſelf, and tears his own fleſh, and *daſhes* his head againſt the ſtones, does not act ſo unreaſonably as the wicked man. *Tillotſon.* 3. To break by colliſion.—

They that ſtand high, have many blaſts to ſhake them;
And, if they fall, they *daſh* themſelves to pieces. *Shak.*

3. To throw water in flaſhes.—*Daſhing* water on them may prove the beſt remedy. *Mortimer.* 4. To beſpatter; to beſprinkle.—

This tempeſt,
Daſhing the garment of this peace, aboded
The ſudden breach on't. *Shak. Hen.* VIII.

5. To agitate any liquid, ſo as to make the ſurface fly off.—

At once the bruſhing oars and brazen prow
Daſh up the ſandy waves, and ope the depths below. *Dryden.*

6. To mingle; to adulterate; to change by ſome worſe admixture.—I take care to *daſh* the character with ſuch particular circumſtances as may prevent ill-natured applications. *Addiſon.*—Several revealed truths are *daſhed* and adulterated with a mixture of fables of human invention. *Spectator.*

7. To form or ſketch in haſte, careleſsly.—

Never was *daſh'd* out at one lucky hit,
A fool ſo juſt a copy of a wit. *Pope.*

8. To

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8. To obliterate; to blot; to croſs out.—To *daſh* over this with a line, will deface the whole copy extremely, and to a degree that, I fear, may diſpleaſe you. *Pope.* 9. To confound; to make aſhamed ſuddenly; to ſurpriſe with ſhame or fear; to depreſs; to ſuppreſs.—To *daſh* this cavil, read but the practice of Chriſtian emperors. *South.*—After they had ſufficiently blaſted him in his perſonal capacity, they found it an eaſy work to *daſh* and overthrow him in his political. *South.*—Nothing *daſhed* the confidence of the mule like the braying of the aſs, while he was dilating upon his genealogy. *L'Eſtrange.*

(2.) * *To* DASH. *v. n.* 1. To fly off the ſurface, by a violent motion.—If the veſſel be ſuddenly ſtopt in its motion, the liquor continues its motion, and *daſhes* over the ſides of the veſſel. *Cheyne.* 2. To fly in flaſhes with a loud noiſe.—

On each hand the guſhing waters play,
And down the rough cataſcade, all *daſhing*, fall.
Thomſon.

3. To ruſh through water ſo as to make it fly.—

Doeg, though without knowing how or why,
Spurr'd boldly on, and *daſh'd* through thick and thin,
Through ſenſe and nonſenſe, never out or in.
Dryden.

DASHUR, a town of Egypt, 15 m. S. of Cairo.

DASSAWN, a river of Hindooſtan, which runs into the Betwha, 10 miles W. of Raat.

DASSEL, a town of Germany, in the circle of Lower Saxony, belonging to the biſhopric of Hildeſheim, but inſulated, with its diſtrict, in the duchy of Brunſwick. It is 17 miles SSE. of Hameln, and 22 SSW. of Hildeſheim.

DASSEN, an iſland in the Atlantic, near the coaſt of Africa, between the Cape of Good Hope, and the Saldanha bay. It is alſo called DEER ISLAND, from the great number of theſe animals upon it. They were firſt brought to it, in 1601. There are ſheep in it, whoſe tails are ſaid to weigh 19 lb. Lon. 18. 7. E. Lat. 33. 25. S.

DASSET MAGNA, or BURTON, } Two villages
DASSET PARVA, or AVON, } near Edgehill, Warwickſhire. The former has a good market on Friday, and a fair at St James-tide.

* DASTARD. *n. ſ.* [*adaſtriga*, Saxon.] A coward; a poltroon; a man infamous for fear.—

Daſtard and drunkard, mean and inſolent;
Tongue-valiant hero, vaunter of thy might,
In threats the foremoſt, but the laſt in fight. *Dryd.*
—Bog-bear thoughts in the minds of children, make them *daſtards*, and afraid of the ſhadow of darkneſs ever after. *Locke.*

* *To* DASTARD. *v. a.* To terrify; to intimidate; to deſert with cowardice; to diſpirit.—

I'm weary of this fleſh which holds us here,
And *daſtards* manly ſoul with hope and fear.
Dryden.

* *To* DASTARDISE. *v. a.* [from *daſtard.*] To intimidate; to deject with cowardice; to diſpirit; to depreſs; to terrify; to make an habitual coward.—

He had ſuch things to urge againſt our marriage,
As, now declar'd, would blunt my ſword in battle,
And *daſtardiſe* my courage. *Dryden.*

* DASTARDLY. *adj.* [from *daſtard.*] Cowardly; mean; timorous.—Brawl and clamour is to arrant a mark of a *daſtardly* wretch, that he does as good as call himſelf ſo that uſes it. *L'Eſtrange.*

* DASTARDY. *n. ſ.* [from *daſtard.*] Cowardlineſs; timorouſneſs.

DASTEL, a village in Warwickſhire.

DAST-SURAB, a town of Perſia, in the province of Farſiſtan, 70 miles S. of Schiras.

DASYPUS, the ARMADILLO, or *Tatou*, in zoology; a genus of quadrupeds, belonging to the order of bruta. The daſypus has neither foreteeth nor dog-teeth; it is covered with a hard bony ſhell, interſected with diſtinct moveable zones or belts: this ſhell covers the head, the neck, the back, the flanks, and extends even to the extremity of the tail; the only parts to which it does not extend, are the throat, the breaſt, and the belly, which are covered with a whitiſh ſkin of a coarſe grain, reſembling that of a hen after the feathers are pulled off. The ſhell does not conſiſt of one entire piece, like that of the tortoiſe; but is divided into ſeparate belts, connected to each other by membranes, which enable the animal to move it, and even to roll itſelf up like a hedge hog. The number of theſe belts does not depend on the age of the animal, as ſome have imagined; but is uniformly the ſame at all times, and ſerves to diſtinguiſh the different ſpecies. All the ſpecies of this animal were originally natives of America: they were entirely unknown to the ancients; and modern travellers mention them as peculiar to Mexico, Braſil, and the ſouthern parts of America; though ſome indeed have confounded them with two ſpecies of MANIS, or ſhell-lizard, which are found in the Eaſt Indies: others report that they are natives of Africa, becauſe ſome of them have been tranſported from Braſil to the coaſt of Guinea, where a few have ſince been propagated: but they were never heard of in Europe, Aſia, or Africa, till after the diſcovery of America.—They are all endowed with the faculty of extending and contracting their bodies, and of rolling themſelves up like a ball, but not into ſo complete a ſphere as the hedge-hog. They are very inoffenſive animals, excepting when they get into gardens, where they devour the melons, potatoes, and other roots. They walk quickly; but can hardly be ſaid to run or leap, ſo that they ſeldom eſcape the purſuit either of men or dogs. But nature has not left them altogether defenceleſs. They dig deep holes in the earth; and ſeldom go very far from their ſubterraneous habitations: upon any alarm they immediately go into their holes; but, when at too great a diſtance, they require but a few moments to make one. The hunters can hardly catch them by the tail before they ſink their body in the ground; where they ſtick ſo cloſe, that the tail frequently comes away and leaves the body in the earth; which obliges the hunters, when they want to take them alive and immutilated, to dilate the ſides of the hole. When they are taken, and find that there is no reſource, they inſtantly roll themſelves up, and will not extend their bodies unleſs they are held near a fire. When in deep holes, there is no other method of making them come out, but by forcing in ſmoke or water. They keep in their holes through

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through the day, and ſeldom go abroad in queſt of ſubſiſtence but in the night. The hunters uſually chaſe them with ſmall dogs, which eaſily come up with them. When the dogs are near, the creatnres inſtantly roll themſelves up, and in this condition the hunters carry them off. However, if they be near a precipice, they often eſcape both the dogs and hunters: they roll themſelves up, and tumble down like a ball, without breaking their ſhell, or receiving any injury. The daſypus is a very fruitful animal: the female generally brings forth four young ones every month; which is the reaſon why the ſpecies are ſo numerous, notwithſtanding they are ſo much ſought after on account of the ſweetneſs of their fleſh. The Indians likewiſe make baſkets, boxes, &c. of the ſhells which cover their heads. Linnæus enumerates ſix ſpecies of daſypus, principally diſtinguiſhed by the number of their moveable belts. See *Plate* XCIX. *fig.* 1, 2, 3. Mr Kerr, who prefers the arrangement of the Count de Buffon, to that of Linnæus, enumerates 10 ſpecies of this genus: viz.

1. DASYPUS DUODECIMCINCTUS, the KABASSOU, with 12 moveable bands, and 5 toes on each foot. The head is 7 inches long, the body 21, and the tail ſhorter than the body.

2. DASYPUS LONGICAUDATUS, the long-tailed Armadillo, with 7 moveable bands and a very long jointed tail. Dr Watſon ſtiles it the American Armadillo. It is about the ſize of a cat; weighs 7 lb. and is carnivorous.

3. DASYPUS MAXIMUS, the largeſt Armadillo, has 12 bands. Its legs and tail are covered with a ſkin divided into regular lozenge-ſhaped ſcales. It is black, and is 4½ feet long; the head and body being 2 feet 10 inches, and the tail 20 inches. The female brings forth 8 or 10 at a litter, and the fleſh taſtes like that of a pig.

4. DASYPUS NOVEMCINCTUS, the nine-banded Armadillo, has 9 belts, 4 claws on each fore foot, and 5 on the hind feet. The head is 5 inches long; the body 18 and the tail 12; but ſome are ſmaller.

5. DASYPUS NOVEMDECIMCINCTUS, the *Cirquincon*, has no ſhield on the rump, and has only 18 bands, though from the name we ſhould ſuppoſe it to have 19. The body is 10 inches long, the head 3, and the tail 5. The head reſembles that of a weaſel, having a large flat fore-head, ſmall eyes, and ears about an inch long. The breaſt, belly and ears are naked.

6. DASYPUS OCTOCINCTUS, the eight banded Armadillo, has two ſhields and 8 bands. The head is ſmall and covered with a helmet, the muzzle is ſharp; the ears are about two inches long and erect; the eyes ſmall and black; there are 4 toes on each fore foot, and 5 on the hind feet. It is about 10 inches long, and the tail is 9. The fleſh is very white, and reckoned delicate eating.

7. DASYPUS QUADRICINCTUS, the four-banded armadillo, with 2 ſhields and 4 belts. Buffon doubts the exiſtence of this ſpecies, and cenſures Linnæus for admitting it; but Mr Kerr juſtifies that great naturaliſt, by the authority of Molina, who mentions it.

8. DASYPUS SEPTEMCINCTUS, the ſeven-banded armadillo, with 7 belts; 4 toes on each of the fore feet, and 5 on the hind. Dr Gmelin ſays it has only 6 belts, but Mr Kerr vindicates Linnæus who ſays it has 7.

9. DASYPUS SEXCINCTUS, the ENCOUBERTO, or ſix banded armadillo, has 6 moveable girdles, two ſhields, and 5 toes on each foot. It lives on roots and fruits; and the fleſh is good. The penis is ſpiral; the head reſembles a pig; there are 18 teeth in each jaw: the tail is thick at the rump; the body is of a reddiſh yellow colour, and is commonly plump.

10. DASYPUS TRICINCTUS, the *Apara*, or three-banded armadillo, has 3 moveable bands, and 5 toes on each foot. The head is oblong, and almoſt pyramidal; the top of it covered by a helmet of one piece: the body is 12 inches long; the tail only 2, and covered with a cruſt. It feeds both on poultry and vegetables.

DATA, among mathematicians, a term for ſuch things or quantities, as are given, or known, in order to find other things thereby that are unknown. Euclid uſes the word *data* (of which he has a particular tract) for ſuch ſpaces, lines and angles as are given in magnitude, or to which we can aſſign others equal. From the uſe of this word in mathematics, it has been tranſplanted into other arts; as philoſophy, medicine, &c. where it expreſſes any quantity, which, for the ſake of a preſent calculation, is taken for granted to be ſuch, without requiring an immediate proof for its certainty; called alſo the *given* quantity, number, or power. And hence alſo ſuch things as are known, from whence either in natural philoſophy, the animal mechaniſm, or the operation of medicines, we come to the knowledge of others unknown, are now frequently in phyſical writers called *data*.

DAT-AL-SAMIN, a town of Arabia, 250 miles NE. of Medina.

* DATARY. *n. ſ.* [*Dataire*, Fr.] An officer of the Chancery of Rome, through whoſe hands benefices paſs. *Dict.*

DATCHET, a town in Buckinghamſhire, near Windſor, with a bridge over the Thames, built in the reign of Q. Anne, and noted for its frequent horſe races. It is ſituated in a valley, ſurrounded on every ſide with ſteep hills.

(1.) * DATE. *n. ſ.* [*datte*, Fr. from *datum*, Lat.] 1. The time at which a letter is written, marked at the end or the beginning. 2. The time at which any event happened. 3. The time ſtipulated when any thing ſhall be done.—

My father's promiſe ties me not to time;
And bonds without a *date* they ſay are void. *Dryd.*

4. End; concluſion.—

What time would ſpare, from ſteel receives
its *date*;
And monuments, like men, ſubmit to fate. *Pope.*

5. Duration; continuance.—

Could the declining of this fate, O friend,
Our *date* to immortality extend? *Denham.*

6. [from *dactylus*.] The fruit of the date tree.—

Hold, take theſe keys, and fetch more ſpices, nurſe.
—They call for dates and quinces in the paſtry. *Shakeſp.*

(2.) DATE, (§ 1, *def.* 1.) is derived from the Latin *datum*, given, and implies the place from whence

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DASYPUS or ARMADILLO.

Fig. 1.
Six-banded Armadillo.

Fig. 2.
Nine-banded Armadillo.

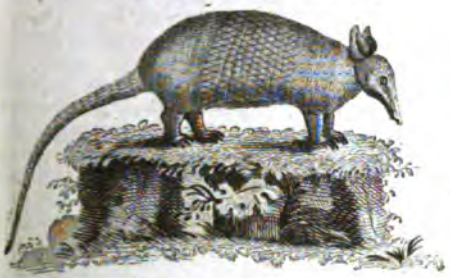


Fig. 3.
Twelve-banded Armadillo.

Fig. 4.
Davit.

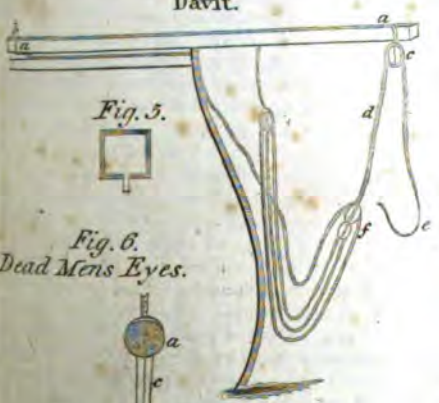
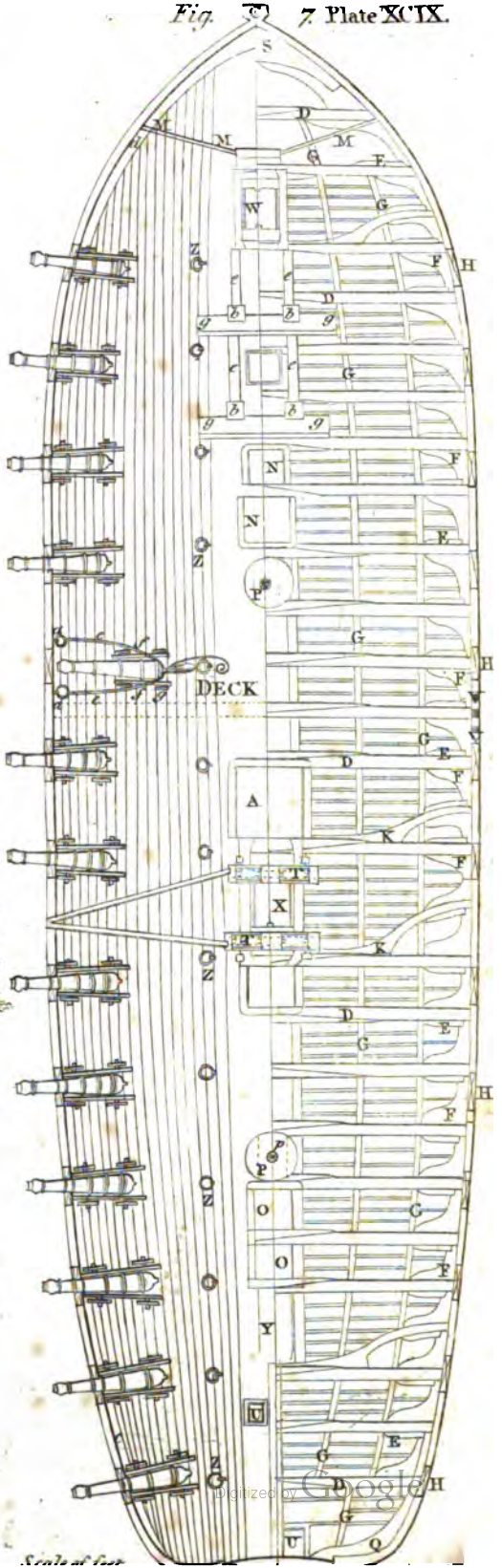


Fig. 5.

Fig. 6.
Dead Mens Eyes.

Fig. 7. Plate XCIX.



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whence, as well as the time when. Our ancient deeds had no dates, but only the month and year to ſignify that they were not made in haſte, or in the ſpace of a day, but upon longer and more mature deliberation. The king's grants began with theſe words, *Præſentibus & futuris, &c.* but the grants of private perſons with *Omnibus præſentes literas inſpecturis, &c.*

(3.) DATE, in botany, § 1, *def.* 6. See PHŒNIX.

(4.) DATE, in law. A deed is good, though it mentions no date or has a falſe, or even an *impoſſible* date, as the 30th of February; provided the real day of its being dated or given, that is, delivered, can be proved. *Blackſt. Com.* vol. ii. p. 304.

(5.) * DATE-TREE. *n. ſ.* See PALM, of which it is a ſpecies.

* *To* DATE. *v. a.* [from the noun.] To note with the time at which any thing is written or done.—'Tis all one, in reſpect of all duration yet behind, whether we begin the world ſo many millions of ages ago, or *date* from the late æra of about ſix thouſand years. *Bentley.*

* DATELESS. *adj.* [from *date.*] Without any fixed term.—

The fly-ſlow hours ſhall not determinate
The *dateleſs* limit of the dear exile. *Shakeſp.*

DATFORD, a town of Bucks, in Stow pariſh.

DATHPATCH, a town of Arabia, 16 miles NE. of Medina.

DATI, Carlo, profeſſor of polite learning at Florence, his native country, became very famous, as well on account of his works, as of the eulogies which have been beſtowed on him by learned men. The chief work to which Dati applied himſelf, was *Della Pittura Antica*, of which he publiſhed an eſſay in 1667. He died in 1675, much lamented, as well for his humanity and amiable manners, as for his parts and learning.

DATISCA, in botany; a genus of the dodecandria order, belonging to the dicœcia claſs of plants; and in the natural method ranking under the 34th order, *Miſcellaneæ*. The male calyx is pentaphyllous; there is no corolla, the antheræ are ſeſſile, long, and 15 in number. The female calyx is bidented; no corolla; the ſtyles three; the capſule triangular, three-horned, unilocular, pervious, polyſpermous, inferior.

DATISI, in logic, a mode of ſyllogiſms in the third figure, wherein the major is an univerſal affirmative, and the minor and concluſion particular affirmative propoſitions. Thus,

DA- All who ſerve God are kings;
TI. Some who ſerve God are poor;
SI. Therefore, ſome who are poor are kings.

(1.) * DATIVE. *adj.* [*dativus*, Latin.] 1. [In grammar.] The epithet of the caſe that ſignifies the perſon to whom any thing is given. 2. [In law.] Thoſe are term'd *dative* executors who are appointed ſuch by the judge's decree; as adminiſtrators with us here in England. *Ayliffe.*

(2.) *The* DATIVE, in Latin and Greek Grammar, is the third caſe, and is uſed to expreſs the ſtate or relation of a perſon or thing to whoſe advantage or diſadvantage ſome other thing is referred. (See GRAMMAR.) In the Engliſh language, which has no caſes, this relation is expreſſed by the prepoſitions *to* or *for*. In the Greek language, which has no ablative, the dative is uſed inſtead of it. See ABLATIVE, § 2.

DATOLA, one of the Lipari iſlands, in the Mediterranean. It is 10 miles NE. of Lipari.

DATTEAH, a town of Hindooſtan, in the circar of Gohud, 96 miles S. of Agra.

DATUM, or DATUS, in ancient geography, a town of Thrace, ſituated between Neapolis and the river Neſſus, built by a colony of the Thracians, according to Euſtathius; who places it on the ſea-coaſt, near the Strymon, in a rich and fruitful ſoil, famous for ſhip building and mines of gold; hence the proverb Δᾶτος Δγαθὸν, denoting proſperity and plenty. Appian deſcribes it as ſeated on a ſteep eminence, the whole of which it covered. It was taken by Philip of Macedon, who changed its name to PHILIPPI, being originally called *Crenides* on account of its ſprings. It was afterwards famous for the defeat of Brutus and Caſſius by Auguſtus and Antony.

DATURA, the THORN APPLE, in botany; a genus of the monogynia order, belonging to the pentandria claſs of plants; and in the natural method ranking under the 28th order, *Luridæ*. The corolla is funnel-ſhaped, and plaited; the calyx tubular, angulated and deciduous; the capſule quadrivalved. There are 6 ſpecies.

DATURA STRAMONIUM, the common thorn-apple, riſes about a yard high, with an erect, ſtrong, round, hollow, green ſtalk, branching luxuriantly, having the branches widely extended on every ſide; large, oval, irregularly angulated, ſmooth, dark green leaves; and from the diviſions of the branches large white flowers ſingly ſucceeded by large, oval, prickly capſules, growing erect, commonly called *thorn-apples*. At night the upper leaves riſe up and incloſe the flowers. The bloſſoms have ſometimes a tinge of purple or violet. The flowers conſiſt of one large, funnel-ſhaped petal, having a long tube, and ſpreading pentagonal limb, ſucceeded by large roundiſh capſules of the ſize of middling apples, cloſely beſet with ſharp ſpines. An ointment prepared from the leaves gives eaſe in external inflammations and in the hæmorroids. The ſeeds were recommended by Dr Storck to be taken internally in caſes of madneſs; but they ſeem to be a very unſafe remedy. Taken even in a ſmall doſe, they bring on a delirium, and in a large one would certainly prove fatal. Cows, horſes, ſheep, and goats, refuſe this plant.

DATUS. See DATUM.

DAVA, or USPO, a province of Japan.

DAVAL, Peter, Eſq. F. R. S. an eminent Engliſh mathematician. He was bred a barriſter at law; was afterwards maſter in chancery; and at laſt accountant general of that court. He tranſlated the Memoirs of the Cardinal de Retz, printed in 12mo 1723. In the diſpute concerning *elliptical arches*, when Black Friars bridge was built, his opinion was applied for by the committee. His anſwer may be ſeen in the London Magazine for March 1760. He died January 8, 1763.

DAVATA TERRÆ. See BAVATA.

(1.) * *To* DAUB. *v. a.* [*dabben*, Dutch; *dauber*, French.] 1. To ſmear with ſomething adheſive.—She took for him an ark of bulruſhes, and *daubed* it with ſlime and with pitch. *Exodus.* 2. To paint coarſely.

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coarsely.—Hasty *daubing* will but spoil the picture, and make it so unnatural as must want false light to set it off. *Otway.*—If a picture is *daubed* with many bright and glaring colours, the vulgar admire it as an excellent piece. *Watts.* 3. To cover with something specious or gross, something that disguises what it lies upon.—

So smooth he *daub'd* his vice with shew of virtue,
He liv'd from all attainder of suspect. *Shakesp.*

4. To lay on any thing gaudily or ostentatiously. —Since princes will have such things, it is better they should be graced with elegancy, than *daubed* with cost. *Bacon.* 5. To flatter grossly.—Let every one, therefore, attend the sentence of his conscience; for, he may be sure, it will not *daub* nor flatter. *South.*

(2.) * *To* DAUB. *v. n.* To play the hypocrite; this sense is not in use.—

I cannot *daub* it further;
And yet I must. *Shakespeare.*

DAUBA, a town of Bohemia, in the circle of Boleslaw, 16 miles WNW. of Jung Buntzel.

(1.) DAUBENSEE, a lake of Germany, in the circle of Bavaria, 10 miles S. of Traunstein.

(2.) DAUBENZEE, a lake of Switzerland, on mount Gemmi.

DAUBENTON, Louis-Jean-Marie, an eminent French anatomist and naturalist, born at Montbar in Burgundy, on the 29th May, 1716. He was distinguished in his youth by a pleasant equality of temper, and by a patient perseverance in his studies. After going through a course of that philosophy taught by the Dominicans of Dijon, under whom he was placed by his father, who designed him for the church, he was removed to Paris, to study theology, when about twelve years of age. The bent of his mind, however, inclining rather to natural history, he dedicated, in a private manner, no small part of his time to the study of medicine and botany, and took every opportunity of attending the lectures of the most eminent professors in these departments. By the death of his father, in 1736, he was enabled to pursue his favourite studies without restraint; and accordingly, in three years after, he took his degree at Rheims, when he returned to his own country with the design of following the practice of medicine. But the celebrated Buffon, who was also a native of Montbar, having shortly before succeeded Dufay in the superintendance of the botanic garden, and having fixed his choice on natural history, which at this time occupied a very low station among the sciences; selected Daubenton to assist him in the improvements and arrangements which he projected in that science. Here Daubenton's talents appeared most conspicuous. His gentleness, patience, caution, judgment, and neatness of hand, were indispensibly necessary to be united with the ardency and impatience of Buffon, before truth could appear in the forms and dimensions, or internal structure of the numberless objects which must be revised and examined. Buffon was more inclined to the divining of truth than the discovery of it; but Daubenton gave credit to nothing till the truth was fully demonstrated; the former gave such scope to his imagination as often to deviate from nature; while the latter suffered no expression to pass in his descriptions which had a tendency to mislead. By this happy combination their respective faults were corrected; and that part of Buffon's *Natural History* which respects the quadrupeds, and which is in a particular manner the fruit of their united labours, is consequently the most correct. It was about 1742 that Daubenton was drawn to Paris by Buffon, who obtained for him the place of Demonstrator of the Cabinet of Natural History, at first with a salary of only 500 francs, but which was gradually raised to 2000. Besides this, Buffon furnished him with a lodging, and every thing that could secure his comfort and convenience; and he, on his part, devoted himself to second the views of his benefactor. The cabinet of natural history, which was of immense service, was arranged and in a great measure collected by his means. The appearance of the history of quadrupeds, wherein he gave the dissection and description of 182 species, gained him a very high reputation, but raised the jealousy and envy of Reamur, who then considered himself at the head of natural history. This was a very formidable antagonist; but the great character of Buffon sufficiently protected his friend. The friendship of these two naturalists was however for some time interrupted, to their mutual loss: Buffon was persuaded to separate himself from Daubenton, in the after parts of his natural history, much to their hurt in precision and value, and to the loss of 12,000 francs a year on the part of Daubenton. Their intimacy afterwards revived, and continued till Buffon's death. Daubenton was admitted a member of the academy of sciences in 1744; and he contributed many valuable dissertations on natural history to its memoirs. But his service to science was not confined to his pen and the press: from 1775 he gave lectures on natural history in the college of medicine; and in 1783 he lectured on rural economy. In 1784 he published his *Instructions to Shepherds*, a work of great excellence; and which, with his experiments on rural economy, was of singular service to him a few years after, by the reputation they gained him among the populace. In 1794, when France was ruled by a lawless rabble, it became a matter of necessity with Daubenton to make application to the section of Sans-culottes for a certificate of civism, to enable him to hold his place in the garden of plants, which he had filled with honour for above 50 years. His request was fortunately made under the title of *Shepherd Daubenton*; and though a professor and academician would have had much difficulty, if, indeed, would have obtained it at all, it was granted to him *with all the acclamations due to a true model of humanity.* At the garden of plants the convention appointed him professor of mineralogy; and he gave lectures during the ephemeral existence of the Normal School; and he was the author of a *Methodical View of Minerals.* He had also a concern in the *Journal des Savans*, and was a contributer to both the Encyclopedias. As a lecturer he gained great popularity, and what was singular, retained it to the last. In 1799 he was elected a member of the conservative senate; but the first meeting he attended, he fell from his seat in an apoplectic fit. Speedy assistance being got

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pt, he was restored to his senses, and calmly pointed out, in different parts of his body, the progress of the paralysis, which terminated his life on the 1st January 1800, in his 83d year.

*DAUBER. *n. s.*]from *daub.*] 1. One that daubs; a coarse painter.—

A sign post *dauber* would disdain to paint
The one eyd hero on his elephant. *Dryden.*

The treacherous tapster, Thomas,
Hangs a new angel two doors from us,
As fine as *daubers* hands can make it. *Swift.*

2. A low flatterer.

*DAUBERY. *n. s.* [from *daub.*] An old word for any thing artful.—She works by charms, by spells, and such *daubery* as this is beyond our element. *Shak.*

*DAUBY. *adj.* [from *daub.*] Viscous; glutinous; adhesive.—

Not in vain th' industrious kind,
With *dauby* wax and flowers the chinks have lin'd. *Dryden.*

DAUCUS, the CARROT, in botany: A genus of the digynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 45th order, *Umbellatæ*. The corolla is little radiated, all hermaphrodite. The fruit is oval with short hairs. There are 5 species; but that which chiefly merits attention is the

DAUCUS CAROTA, or common carrot. There are several varieties, as the white, the orange, and the purple carrot; but of these the orange carrot is most esteemed. It grows longer, larger, and naturally handsomer than the others, being often 15 or 18 inches long in the eatable part, and from 3 to 4 inches diameter at top. Carrots are propagated by seeds, sown at different seasons of the year, to afford a supply for the table at all times. The season for sowing for the earliest crop is soon after Christmas. The situation should be open, but near a wall; though if they are sown too much under it they will be apt to run up to seed too soon, and give no good roots: the most proper distance is 8 inches. They delight in a warm sandy soil, which should be light, and well dug to a good depth, that the roots may meet with no obstruction in running down, so as to make them thrive, and run out lateral branches. This will happen especially when the ground has been too much dunged the same year that the seeds were sown. The hairyness of these seeds make the sowing of them difficult, on account of their being apt to stick together. They should, therefore, be put through a fine chaff sieve; and a calm day should be chosen for sowing them. When sown, they should be trod in with the feet, and the ground raked level over them. When they first come up they should be cut up to 4 inches distance, and a month after this they are to be cleared again; and if drawn while young, they are now to be left at 6 inches distance every way; if they are to stand to grow large, they must be separated to 10 inches distance. The season for sowing carrots is in February. This must be done under a wall or hedge on warm banks; but those which are to be on open large quarters should not be sown till the beginning of March. In July, carrots may be sown for an autumnal crop; and lastly, in the end of August, for those which are to stand the winter. These last will be fit for use in March, before any of the spring ones; but they are seldom so tender or well tasted. In order to preserve carrots for use all winter, they are to be dug up in the beginning of November, and laid in a dry place in sand; and these roots being again planted in February, will ripen seeds in August for succeeding crops: the longest and straightest roots are to be chosen for this purpose. Carrots have been recommended as food for cattle. See RURAL ECONOMY. Dr Hunter attempted to make ale from carrots; but though it worked kindly, and was in all respects treated as ale, yet after keeping it four months, it turned out of a thick muddy appearance. He attempted to fine it, but in vain. See *Georgical Essays*, 1773. "The taste (he adds) was by no means displeasing, as it much resembled malt liquor. My first intention being frustrated, I threw it into the still, being about 40 gallons in measure, and by two distillations obtained 4 gallons of a clean proof spirit. From a gross calculation, I am induced to think that a good acre of carrots manufactured in this manner, will leave a profit of 40l. after deducting the landlord's rent, cultivation, distillation, and other incidental expences. In this calculation I presume that the spirit is worth 6s. per gallon, and not excised. An acre of barley will by no means produce so much spirit. A rich sandy loam is the best land for carrots; which, after the crop is removed, will be in high cultivation for corn." Attempts have also been made to prepare sugar from carrots, but without success; a thick syrupy matter like treacle being the only product. A poultice made of carrots has been found to mitigate the pain, and abate the stench of foul and cancerous ulcers. Crickets are very fond of carrots, and are easily destroyed by making a paste of powdered arsenic, flower, and scraped carrots, which must be placed near their habitations. A marmalade made from carrots, by their strong antiseptic qualities, has also been found useful in preventing and curing the sea scurvy. The seeds have been reckoned carminative and diuretic; and were formerly much used as a remedy for the stone. Carrots were first introduced into England by the Flemings, in the reign of queen Elizabeth.

DAUDERBY, a village of England, in Lincolnshire, S. of Horncastle.

DAUDIE, a town of Egypt, 16 miles N. of Ashmunein.

(1.) DAVENANT, Charles, L. L. D. an eminent author and civilian, eldest son of Sir William, (N° 3.) was born in 1656, and educated in Cambridge. He wrote several political tracts, and some plays. He was in 1685 impowered, with the master of the revels, to inspect the plays designed for the stage, that no immoralities might be presented. His *Essays on Trade* are in high esteem; and were reprinted in 5 vols 8vo, in 1771. Dr Davenant was inspector general of exports and imports; and died in 1712.

(2.) DAVENANT, John, bishop of Salisbury, the son of an eminent merchant in London, where he was born in 1570. He took his degree of A. M. in Queen's College, Cambridge, in 1587, and that of D. D. in 1609, when he was elected Professor

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of Divinity. In 1614 he was choſen maſter of his college, and was ſo much eſteemed, that he was one of thoſe eminent divines ſent by James I. to the ſynod of Dort, in 1618. He returned in 1619, after viſiting the chief cities in the Netherlands. In 1621, he was made biſhop of Saliſbury, and continued in favour to the end of king James's reign: but, in 1630-1, incurred the royal diſpleaſure, by touching on the predeſtinarian controverſy, in a ſermon before king Charles I. who had ſtrictly prohibited all curious ſearch into that ſubject; in conſequence of which the biſhop was reproved. He died April 20, 1641, of a conſumption. He was a man of great learning, of examplary manners, and of ſtrict Calviniſtic principles. He publiſhed ſeveral theological treatiſes both in Latin and Engliſh.

(3.) DAVENANT, Sir William, an eminent poet, born at Oxford in 1606. After ſome ſtay at the univerſity, he entered into the ſervice of Frances firſt ducheſs of Richmond, and afterwards of Fulke Grevil, lord Brook; who having an excellent taſte for poetry, was much charmed with him. He got great eſteem by writing poems and plays; and upon the death of Ben Jonſon was created poet laureat. He wrote his poem *Gondibert* at Paris. He formed a deſign for carrying over a conſiderable number of artificers, eſpecially weavers, to Virginia, by the encouragement of Henrietta Maria, the queen mother of England, who obtained leave for him of the king of France. But he and his company were ſeized by ſome parliament ſhips, and he was carried priſoner firſt to the iſle of Wight, and then to the Tower of London; but, by the mediation of Milton and others, he was allowed to be a priſoner at large. At this time tragedies and comedies being prohibited, he ſet up an opera, to be performed by declamation and muſic. This Italian opera began in Rutland-houſe in Charter-houſe yard, 1656; but was afterwards removed to the Cock-Pit in Drury-Lane, and was much frequented for many years. In 1648, his *Madagaſcar*, with other poems, were printed. He died in 1668.

DAVENHAM, a village in Cheſhire, 2 miles S. of Northwich.

DAVENPORT, W. of Congleton, Cheſhire.

DAVENTRY, or DAINTRY, a handſome town of Northamptonſhire, ſituated on the ſide of a hill on the great road to Cheſter and Carliſle. Its principal trade is making whips. It is 10 miles W. of Northampton, 19 SE. of Coventry, and 72 NW. of London. Lon. 1. 10. W. Lat. 52. 15. N.

(1.) * DAUGHTER. *n. ſ.* [*daubtar*, Gothick; *dohter*, Saxon; *dotter*, Runick; *dohter*, German; *dochter*, Dutch.] 1. The female offſpring of a man or woman.—

Now Aurora, *daughter* of the dawn,
With roſy luſtre purpled o'er the lawn. *Pope.*

2. A daughter in law, or ſon's wife. 3. A woman.

—Jacob went out to ſee the *daughters* of the land. *Geneſis.* 4. [In poetry.] Any deſcendant. 5. The female penitent of a confeſſor.—

Are you at leiſure, holy father, now;
Or ſhall I come to you at evening maſs?
——My leiſure ſerves me, penſive *daughter*, now.
Shakeſpeare.

(2.) DAUGHTER. See CHILDREN. Daughters, among the ancients, were more frequently expoſed than ſons, as requiring greater charge to educate and ſettle them in the world. See EXPOSING OF CHILDREN. Thoſe who had no legitimate ſons were obliged, by the Athenian laws, to leave their eſtates to their daughters, who were confined to marry their neareſt relations, otherwiſe to forfeit their inheritance; as we find to have been practiſed likewiſe among the Jews, many of whoſe laws ſeem to have been tranſcribed by Solon. If an heireſs happened to be married before her father's death, this did not hinder the neareſt relation to claim the inheritance, and even to take the woman from her huſband; which is ſaid to have been a common caſe.

DAU-GLEDHEU, or Two SWORDS, a river of South Wales, which runs into the river Clethy, near Milford Haven.

(1.) DAUHN, or DAUN. See DAUN, N° 1.

(2.) DAUHN, or THAUN, a town of Germany, in the circle of the Upper Rhine, 12 miles S. of Simmern.

(1.) DAVID, [דוד, Heb. *i. e.* beloved,] king of Iſrael, and Hebrew poet, was born at Bethlehem in 1085, and died A. A. C. 1014: after having reigned 7½ years in Hebron, and 33 in Jeruſalem. No hero, whoſe actions are recorded in ſacred or profane hiſtory, exhibits a more ſtriking contraſt of character than David, or a more ſurpriſing mixture of the moſt eminent virtues and the moſt fervent piety, with the greateſt crimes and vices. It would be foreign from the nature of this work to expatiate upon either of theſe. Both are fully and impartially related in the Scriptures. But we cannot help obſerving, that while the former have led many well meaning Chriſtian authors almoſt to idolize the royal pſalmiſt as a ſaint, the latter have given occaſion to infidel writers to degrade him to a level with Nero and the worſt of tyrants, and to ridicule revealed religion for ſtiling ſuch a character "the man after God's own heart." Neither the one party nor the other ſeem to have adverted, that this expreſſion relates only to David's government of the kingdom, in eſtabliſhing purity of worſhip, and preſerving the Iſraelites from thoſe idolatries to which they were ſo prone. In this ſenſe, and this alone, David was never equalled by any of his ſucceſſors either in Iſrael or Judah. The context (Acts xiii. 21, 22.) ſhows plainly, that it was in this ſenſe only that David "fulfilled all his will." We find an expreſſion nearly ſimilar, uſed by the Almighty, upon a ſimilar occaſion, to a monarch much leſs eminent for piety, and whom nobody ever ſuppoſed to deſerve the character of a man according to God's own heart, though in this inſtance he acted properly. "Thou haſt done well," ſaid the Lord to Jehu, (2 Kings x. 30.) upon his extirpating the idolatrous worſhip of Baal, "in executing that which is right in mine eyes, and haſt done *according to all that was in mine heart*," &c. What is thought one of the moſt unjuſtifiable actions of David's life was his torturing of the Ammonites, with ſaws, harrows, and axes, and in brick kilns. (2 Sam xii. 31.) Some commentators, however, attempt to vindicate David from this charge of cruelty by ſaying, that the words he "*put them under ſaws*," &c. only mean that he ſubjected them to hard labour with

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with theſe inſtruments; but though the paſſage in 2 Sam. might perhaps bear ſuch conſtruction, we doubt the parrallel paſſage in 1 Chron. xx. 3. will not admit of it, for it is there expreſsly ſaid that he "*cut* them with ſaws," &c. The character of David, however, would need no vindication as to this tranſaction, were the view above noticed of the Lord's words to Jehu, when he cut off Ahab, attended to. Becauſe Saul truſted not in the Lord to fight againſt the Philiſtines, and afterwards ſpared Agag contrary to the divine purpoſe and commandment, the prophet told him "The Lord hath rent the kingdom from thee, and given it to a neighbour of thine, better than thou;"—even to the man after God's own heart, who ſhould fulfil all his will, as the captain of his people. David, then, as that captain, was as much fulfilling the the divine will, in what he did to the Ammonites as in any other tranſaction of his reign. The Ammonites had often manifeſted their enmity to Iſrael and had juſt before treated the men, whom David ſent to condole their king, in the moſt diſgraceful manner; but the purpoſe of God appears to have been, that before Solomon, the typical prince of peace, ſhould aſcend the throne, all the enemies of his people ſhould be ſubjected to them. For a full and impartial criticiſm on the life and actions of this monarch, (whom, with all his faults, Bayle allows to have been one of the greateſt men in the world,) we ſhall refer the reader to *Bayle's Hiſtoric. and Critic. Dictionary.* As an author and poet the merits of David have long been univerſally acknowledged, both by Jews and Chriſtians. It may be objected, indeed, that there can be little merit in an author whoſe whole works are the immediate effect of divine inſpiration. To this objection we can make no reply, as we do not mean to combat the principle upon which it is founded. But thoſe who deny, that there has ever been ſuch a thing as any inſpiration, or divine revelation, given by the Almighty to his creatures, in any age or country, would do well to ſtudy the Pſalms of David, and compare them with the writings of the moſt celebrated authors in the Pagan world, and ſee if there is any thing equal to them in point of grand and ſublime conceptions of the Deity, to be found in the beſt of the heathen authors. Upon ſuch a compariſon, the ideas given by Homer himſelf, of his deities, will be found quite puerile and contemptible. Let thoſe, then who deny revelation, account for this phænomenon, how a man born in an early age and a barbarous country, where the arts had made little progreſs, and the ſciences much leſs, and bred up in one of the loweſt ſtations of life, though afterwards raiſed to the higheſt, ſhould have been capable, in the midſt of much perſecution, viciſſitude of fortune, and cares of government, if not inſpired, of compoſing a ſet of poems, which, in ſublimity of ſentiment, and juſt conceptions of the Deity, far excel the moſt admired productions of Greece and Rome, in their higheſt periods of refinement?

(2.) DAVID I, king of Scots, ſucceeded his brother Alexander I, A. D. 1124. He was very religious, and built ſeveral abbeys; particularly thoſe of Melroſe, Dunfermline, and Holy-rood houſe, near Edinburgh; where he acquired the title of *St. David*. By his marriage with Matilda, daughter of the earl of Northumberland by Judith, grand-daughter to William the Conqueror, he inherited and poſſeſſed Cumberland, Northumberland, Huntingdon, and Weſtmoreland, which occaſioned ſeveral wars with Stephen and Henry II. of England; wherein he acquired no ſmall glory. See SCOTLAND, HISTORY OF. He died at Carliſle, A. D. 1153.

(3.) DAVID II, king of Scots, ſucceeded his father Robert Bruce, A. D. 1320, when only ſeven years of age. His nonage proved diſaſtrous to Scotland, and afforded Edward Baliol the opportunity of uſurping the crown, by the aid of the Engliſh. See SCOTLAND. David Bruce, after being 12 years a priſoner in England, was ranſomed and reſtored to his kingdom in 1358. He died in 1351, and was ſucceeded by his nephew Robert II. the firſt of the royal houſe of Stewart.

DAVIDICI, } or DAVID GEORGIANS, a ſect
DAVIDISTS, } of heretics, the adherents of David George, a native of Delft, who, in 1525, began to preach a new doctrine; publiſhing himſelf to be the true Meſſiah; and that he was ſent thither to fill heaven, which was quite empty for want of people to deſerve it. He is likewiſe ſaid to have denied the exiſtence of angels. good and evil, of heaven and hell, and to have rejected the doctrine of a future judgment. He rejected marriage with the Adamites; held with Manes, that the ſoul was not defiled by ſin; and laughed at the ſelf-denial ſo much recommended by Jeſus Chriſt. Such were his principal errors. He made his eſcape from Delft, and retired firſt into Frieſland and then to Baal, where he changed his name, aſſuming that of John Bruck, and died in 1556. He left ſome diſciples behind him, to whom he promiſed, that he would riſe again at the end of three years. Nor was he altogether a falſe prophet: for, the magiſtrates of that city being informed, at three years end, of what he had taught, ordered him to be dug up and burnt, together with his writings, by the common hangman. There are ſtill ſome remains of this ridiculous ſect in Holſtein, Frieſland, and other countries; whoſe temper and conduct ſeem to diſcredit the exaggerated account which ſome writers have given of their founder. He was probably a deluded fanatic.

(1.) DAVIDOVA, a lake of Ruſſia, in the government of Tobolk, 208 miles NNE. of Turuchanſk.

(2.) DAVIDOVA, a town of Ruſſian Siberia, in the government of Irkutſch, on the Kirenga, 60 miles S. of Kirenſk.

(3.) DAVIDOVA, a town of Ruſſian Siberia, on the Lena, in the government of Irkutſch, 24 miles NNW. of Vercholenſk.

DAVIDOW, a town of Poland, in the palatinate of Poleſias wreſted from that kingdom, by the late Catherine II, in 1793, and annexed to her over grown empire of Ruſſia.

DAVID POINT, a cape on the N. coaſt of the iſland Grenada. Lon. 61. 26. W. Lat. 12. 20. N.

DAVID'S ISLAND, one of the BERMUDAS.

DAVIDSON, a county of the United States, in Mero diſtrict, in Teneſſee, bounded on the N. by the ſtate of Kentucky, on the E. by Sumner, and on the S. by the Indian territory. Its chief

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town, Nashville, lies on the great bend of Cumberland river.

(1.) DAVID'S ST, a town of Asia, in the peninsula on this side the Ganges, and on the coast of Coromandel, which had formerly a fort. On the taking of Madrass by the French in 1746, the presidency of all the English settlements on the Coromandel coast was removed to Fort St David's, and continued there till about 1752, when it was removed back to Madrass. In June, 1758, the fort was taken and demolished by the French, and has never been rebuilt. The town lies 80 miles S. of Fort St George. Lon. 79. 45. E. Lat. 11. 30. N.

(2.) DAVID'S, ST, an episcopal town of South Wales, in Pembrokeshire, seated in a barren soil on the river Illen, not a mile from the sea. It was once a considerable place, and had walls, which are now demolished. The cathedral is a pretty good structure. From the cape, near it, there is a prospect into Ireland. It is 24 miles NW. of Pembroke, and 255 W. by N. of London. Lon. 5. 15. W. Lat. 51. 56. N.

DAVIDSTOW, a village of England, in Cornwall, NE. of Camelford.

DAVID'S TOWN, a town of New Jersey, in Huntingdon county, seated on the river Assanpink, 12 miles from Trenton. Between these towns a boat navigation has lately been opened by means of three locks, erected at a considerable expence.

DAVILA, Henry Catherine, a celebrated historian, the youngest son of Antony Davila, grand constable of Cyprus, who, on the taking of that island by the Turks in 1570, had been obliged to retire into Spain, but afterwards went to the court of France, where he was patronised by Catherine De Medicis. He was born in 1576, at an ancient castle in Padua, but was brought early into France; and at the age of 18, signalized himself in the military scenes of that country. His last exploit there was at the siege of Amiens, where he fought under Henry IV. and received a wound in the knee, as he relates himself in his history. After peace was established in France, he withdrew into Italy, and entered into the service of the Venetians. Davila, while at Venice, wrote his admirable History of the Civil Wars of France which contains every thing worth notice, that passed from the death of Henry II, in 1559, to the peace of Vervins, in 1598. He continued to serve the republic of Venice with great reputation, till he was murdered in 1631. Passing through Verona with his wife and family, on his way to Crema, which he was appointed to defend, and demanding, according to the usual custom of persons in his station, a supply of horses and carriages for his retinue, a brutal Veronese, called *Il Turco*, entered the room where he and his family were at supper, and being mildly reprimanded for his intrusion by Davila, discharged a pistol at the historian, and shot him dead in an instant. His accomplices also killed Davilla's chaplain and wounded many of his attendants. But his eldest son Antonio, a youth of 18, revenged the death of his father by killing the murderer on the spot. All the confederates were secured next morning, and publicly executed at Verona. It is remarkable, that Davila passed no censure on the massacre of St Bartholomew. His character of the queen mother has that partiality, which it was natural for him to show to the patroness of his family; but his general veracity is confirmed by the authority of the first duke of Epernon, who had been a principal actor in many of the scenes, which Davila gives an account of. Girard, secretary to the duke, and no contemptible biographer, relates that he himself read this history to the duke of Gascony, a little before his death; that the duke confirmed the truth of the narrations in it; and seemed only surprised by what means Davila could be so well informed of the most secret counsels and measures of those times.

(1.) DAVIOT, a parish of Scotland, in Aberdeenshire, 3½ miles long and 2 broad, but contains pretending some lands in other parishes, annexed to it *quoad sacra*, which make it 5 miles in length and 4 in breadth. The soil is fertile, consisting of strong clay and rich loam. Modern husbandry has commenced in it; above 500 acres were inclosed in 1792: and 300 under sown grass. Oats, barley, turnips, and potatoes, are the chief produce. The climate is healthy and favourable to longevity. The population in 1792, was 900, and had decreased 75, since 1755. There is a distillery, a malt, a flax, and a barley mill in the parish all well employed, and the knitting of stockings general.

(2.) DAVIOT, (commonly pronounced *Davie*) a village in the above parish.

(3.) DAVIOT, a parish of Scotland, in Inverness shire, united to that of DUNLICHTY; both lying nearly due E. and W. on each side of the river Nairn, about 6 miles from Inverness; and extending 23 miles in length, and from 2 to 4 in breadth. The climate is variable, and the surface is not inviting; the hills being covered with heath, and the low grounds chiefly moss and moor: but plantations being commenced some years ago, will gradually alter this appearance. There is as much arable ground in these parishes, however, as produces, in good seasons, a sufficiency of provision for the inhabitants. But *fervices* still prevail and greatly retard improvements. An ancient fort built by *David* earl of Crawfurd, about A. D. 1500, (which inclosed an area of 360 square yards and of which the ruins still remain,) is said to have given name to the parish; but the rev. Mr Alexander Gordon observes, it is more probably of Gaelic origin. The population, in 1790, was 1695 and had decreased 479 since 1755.

(1.) DAVIS, John, a famous navigator in the 16th century, was born at Sandridge, near Dartmouth in Devonshire; and distinguished himself by making 3 voyages to the most northern part of America, in order to find out a NW. passage to the East Indies; in which he discovered the Straits which bear his name. He afterwards performed 5 voyages to the East Indies; in the last of which he was slain in a desperate fight with some Japanese, near the coast of Malacca, on the 27th of December, 1605. He wrote an account of his second voyage for the discovery of the NW passage; a voyage to the East Indies; and other tracts.

(2.) DAVIS, Sir John, an eminent lawyer and poet, born about 1570. He first distinguished himself

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himself by his poem *Nosce Teipsum* on the Immortality of the Soul. He became attorney general, and speaker of the house of commons in Ireland; and afterwards was appointed lord chief justice of the court of King's Bench in England, but died before his installation, in 1626. He published many law tracts; but was esteemed more of a scholar and a wit, than of a lawyer.

DAVIS's COVE, a cove on the W. coast of the island of Jamaica, 2 miles N. of Green Island harbour.

DAVIS's INLET, a river or arm of the sea, on the E. coast of Labrador, the mouth situated in Lon. 60. 10. W. Lat. 56. 20. N. See BRITAIN, NEW, N° III.

DAVIS's STRAIT, a narrow sea, lying between the N. main of America, and the western coast of Greenland; running NW. from Cape Farewel. Lat. 60° N. to Baffin's Bay in 80°. It had its name from Mr DAVIS, who first discovered it. It extends to Lon. 75° W. where it communicates with Baffin's Bay, which lies to the N. of this strait, and of the North Main, or James's Island.

DAVIT, in a ship, a long beam of timber, represented by *a*, *a*, *Plate* XCIX, *fig.* 4. It is used as a crane whereby to hoist the flukes of the anchor to the top of the bow, without injuring the sides of the ship as it ascends; an operation which, by mariners, is called *fishing the anchor*. The anchors being situated on both the bows, the davit may be occasionally shifted, so as to project over either side of the ship, according to the position of that anchor on which it is employed. The inner end of the davit is secured by being thrust into a square ring of iron *b*, which is bolted to the deck, and forelocked under the beams. This ring, which is called the SPAN-SHACKLE, exhibited at large in *fig.* 5. is fixed exactly in the middle of the deck, and close behind the foremast. Upon the outer end of the davit is hung a large block *c*, through which a strong rope traverses, called the *fish-pendent*, *d*; to the foremost end of which is fitted a large iron hook *e*, and to the after end a tackle or complication of pullies *f*; the former of which is called the *fish-hook*, and the latter the *fish tackle*. The davit, therefore, according to the sea phrase, is employed to *fish the anchor*; which being previously *catted*, the fish-hook is fastened upon its flukes; and the effort of the tackle being transmitted to the hook, by means of the fish-pendent, draws up that part of the anchor sufficiently high upon the bow to fasten it, which is done by the SHANK-PAINTER. See that article. There is also a davit of a smaller kind occasionally fixed in the long-boat, and employed to weigh the anchor therein.

DAULE, a town of South America, in the audience of Quito, and jurisdiction of Guayaquil.

DAULSEN, a town of Germany, in the circle of Westphalia, and county of Verden; 4 miles NNE. of Verden.

DAULTING, a village in Somersetshire.

DAULTON, SW. of Hartlepool, Durham.

(1. 2.) DAUMA, a kingdom of Africa, in Negroland, with a town of the same name. Lon. 34. 10. E. Lat. 8. 0. N.

(3.) DAUMA. See DAHOME.

DAUMAZAN, a town of France, in the department of Arriege, 24 miles W. of Mirepoix.

(1.) DAUN, a town of France, in the department of Sarre and Moselle; late of Germany, in the electorate of Treves. It is seated on the Lezer, at the foot of a mountain on which a castle is built. It is 12 miles N. of Montreal.

(2.) DAUN, a town of Germany, in the duchy of Stiria, 4 miles E. of Judenburg.

* *To* DAUNT. *v. a.* [*domter*, Fr. *domitare*, Lat.] To discourage; to fright; to intimidate.—

Fairfax, whose name in arms through Europe rings,
And fills all mouths with envy or with praise,
And all her jealous monarchs with amaze,
And rumours loud, which *daunt* remotest kings. *Milton.*

—Some presences *daunt* and discourage us, when others raise us to a brisk assurance. *Glanville.*

* DAUNTLESS. *adj.* [from *daunt.*] Fearless; not dejected; not discouraged.—

Grow great by your example, and put on
The *dauntless* spirit of resolution. *Shak.*
He, not by wants or woes oppreſt,
Stems the bold torrent with a *dauntless* breast. *Dryden.*

* DAUNTLESSNESS. *n. f.* [from *dauntless.*] Fearlessness.

DAVOS, a town of Switzerland, and capital of a jurisdiction of the same name, in the country of the Grisons. In the district are two lakes well furnished with fish, mines of copper, lead, and silver; and the inhabitants breed a great number of cattle. It is 60 miles SE. of Zurich. Lon. 27. 21. E. Lat. 46. 40. N.

(1.) DAUPHIN, a title given during the monarchy of France, to the presumptive heir of the crown; on account of the province of Dauphiné, which in 1349 was given to Philip VI. on this condition, by Hubert II. dauphin of Viennois. The dauphin, in his letters patent, styled himself, *eldest son of France, and dauphin of Viennois.* See DAUPHINY.

(2.) DAUPHIN was anciently the title of the princes of Viennois in France. Most authors who have sought the origin of the name *Dauphin* and *Dauphiné*, seem to have given too much loose to conjecture. Du Chesne is of opinion, that it was the grandson of Guy the Fat who first bore the name of *dauphin*. Chorier observes, that William, canon of Notre Dame at Grenoble, who has written the life of Margaret, daughter of Stephen earl of Burgundy, married with Guy, son of Guy the Fat, calls the latter simply Guy the Old, and the former always count Dauphin; and adds, that no record, no monument, ever attributes the title of dauphin to Guy the Fat or any of his predecessors: so that it must necessarily have taken its rise in his son, all whose successors so constantly assumed it, that it became the proper name of the family. He died in 1142, in the flower of his youth; so that it must have been about 1120 that the title commenced; and without doubt, adds he, on some illustrious occasion. He observes farther, that this prince was of a military disposition, and delighted in nothing but war; and again, that it was the custom of the cavaliers to

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deck their casks, coats of arms, and housings of their horses, with some figure or device peculiar to themselves, whereby they were distinguished from all others engaged in the same combat or tournament. From all these circumstances he conjectures, that this Guy chose the dolphin for his signature; that this was the creft of his helmet; and that he bore it on his coat in some notable tournament or battle, wherein he distinguished himself. And this, Chorier makes no doubt, is the real origin of the appellation. Nothing was more commonin those times than to make proper names become the names of families or dignities. Witness the Ademars, Arthauds, Aynards, Atlemans, Berengers, and infinite others; who all owe their names to some one of their ancestors, from whom it has been transmitted throughout the family. The seigneurs or lords of Auvergne have likewise born the appellation of *dauphin;* but the dauphins of Auvergne had it not till a good while after those of the Viennois, and even received it from them. The manner was this: Guy VIII. dauphin of Viennois, had by his wife Margaret, daughter of Stephen earl of Burgundy, a son and two daughters. The son was Guy IX. his successor. Beatrix, one of the daughters, was married to the count d'Auvergne, who, according to Blondel, was William V. or rather, as Chorier and others hold, Robert VI. father of William V. This prince lost the greatest part of the county of Auvergne, which was taken from him by his uncle William, assisted by Lewis the Young: and was only left master of the little canton whereof Vodable is the capital. He had a son whom he called Dauphin, on account of Guy, his uncle by the mother's side. From his time his successors, who held this petty canton, stiled themselves Dauphins of Auvergne, and carried a dolphin for their arms.

(3.) DAUPHIN in geography, a county of Pennsylvania, formerly contained in that of Lancaster. Its form is triangular; its contents 586 400 acres, and it is surrounded by the counties of Mifflin, Cumberland, York, Berks, and Northumberland. It is divided into 9 townships, the chief of which is Harrisburg; the number of its inhabitants 18,177. Nearly one half of the land is under cultivation; but the northern part is very rough and mountainous. In several of the mountains is found abundance of iron ore of the first quality; a furnace and forge have been erected which carry on briskly the manufacture of pig and bar iron, &c. The first settlers here were Irish emigrants, who were afterwards joined by a number of Germans. Near the foot of Blue mountain is a mineral spring, celebrated for removing rheumatic and other chronic disorders.

(4.) DAUPHIN, a fort in the island of Cape Breton, round which the French had their principal settlement, before they built Louisbourg.

(5.) DAUPHIN, an island about 10 miles long, in the mouth of Mobile bay, in the Gulf of Mexico, 5 miles from Massacre island, with a shoal all the way between them. These are supposed formerly to have been but one, and went by the general name of Massacre, so called by Mons. d'Ibberville, from a large heap of human bones found thereon at his landing. It was afterwards called Dauphin island. The W. end, is a narrow slip of land with some dead trees; the rest is covered w thick pines, which come close to the water's ed on the E. side, forming a large bluff. Lon. 88 W. Lat. 30. 10. N.

(6—8.) DAUPHIN, FORT, a jurisdiction, f and sea-port town in the N. part of the island St Domingo. This division contains 5 parish Its exports from Jan. 1, 1789, to Dec. 31. of same year, consisted of sugar, coffee, cotton, digo, spirits, molasses, and tanned hides, in lue 35,252 dollars, 13 cents. The town of Dauphin is remarkable for a fountain construc by the orders of M. de Marbois, which cost 10, dollars. Lat. 19. 41. N.

(9.) DAUPHIN, FORT, and (10.) DAUPHIN, PORT, } a fort and port Madagascar. ANOSSI, § 1.

DAUPHINS, or DELPHINI, in literary histo a name given to the commentators on the La classics, who were employed by Louis XIV. France, for the benefit of the Dauphin, under care and direction of M. de Montausier his gov nor, and Bossuet and Huet his preceptors. Th were 39 in number.

DAUPHINY, or DAUPHINE, a country France, which, before the revolution, was incorporated, but formed a separate state, bou ed on the W. by the Rhone, on the N. by Rhone and Savoy, on the S. by Provence, on the E. by the Alps. In 1349, Hubert II. last count of Dauphiny, being inconsolable for loss of his only son, whom he had let fall fro window of his palace at Grenoble into the Is entered into a convent of Jacobins, and ceded D phiny (which, he had with difficulty defende gainst Amadeus, duke of Savoy) to Philip VI. 120,000 florins of gold (each of the value of 20 s or 12d. English) on this condition, that the eld son of the king of France should be styled the Da PHIN. Charles V. surnamed the Wise, grandson Philip, first bore this title in 1350. Two thirds Dauphiny are intersected by mountains, which ford good pasturage, plenty of timber; fir trees, particular, for the building of ships: and very sca simples. In these mountains, which are branch of the Alps, are bears, chamois goats, marmo eagles, hawks, &c. The valleys afford wheat, a the hills, in the vicinity of the Rhone, excelle wines, olives, and silk. Mines of iron, copp and lead have been worked here to great adva tage; and they have likewise been successful working a mine of gold at Gardatte, 9 leagu from Grenoble. The principal rivers of Dauphi are the Rhone, Durance, Isere, and Drome. now forms the departments of Drome, Isere, a Upper Alps; including an extent of country leagues from N. to S. and 36 broad from E. to W

DAURAT, John, an eminent French poe born in 1507. In the reign of Henry II. he w preceptor to the king's pages, and Charles I took great delight in his conversation, and h noured him with the title of his poet; but his g nerosity, and want of management, placed him that class of learned men who have been very nea starving. Conformably to the taste of the age, h had great skill in making anagrams: he also un dertook to explain the Centuries of Nostradamu No book was printed nor did any person of con sequenc

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quence die, but Daurat made some verses on the occasion; as if his muse had been a hired mouth-piece to the whole kingdom. Scaliger tells us, that he spent the latter part of his life in a still more foolish attempt; viz. endeavouring to find all the fable in Homer. He died in 1588.

DAURYNGTON, a town in Kent, one mile from Feversham.

DAUSENAS, a town of the duchy of Courland, 3 miles WSW. of Seelburg.

DAUW, a town in the S. of Celebes isle.

* DAW. *n. s.* [supposed by *Skinner* so named from his note; by *Junius* to be corrupted from *taul*; the German *tul*, and *dol*, in the Bavarian dialect, having the same signification.] The name of a bird. *Menedula.*—

I will wear my heart upon my sleeve,
For *daws* to peck it. *Shakes. Othello.*

The loud *daw*, his throat displaying, draws
The whole assembly of his fellow *daws*. *Waller.*

DAWFUSKEE, an island on the coast of S. Carolina, which forms the NE. side of the entrance of Savannah river, and SW. side of the entrance of Broad river, and admits of an inland communication between the two rivers.

DAWIDGRODEK, a town of Lithuania, in the palatinate of Brzesc: 56 miles E. of Brzesc.

DAWIDOW. See DAVIDOW.

* DAWK. *n. s.* A cant word among the workmen for a hollow, rupture, or incision, in their stuff.—Observe if any hollow or *dawks* be in the breath. *Moxon.*

* *To* DAWK. *v. a.* To mark with an incision. Should they apply that side of the tool the edge is on, the swift coming about of the work would, where a small irregularity of stuff should happen, jobb the edge into the stuff, and so *dawk* it. *Moxon.*

(1.) DAWLEY, a village in Middlesex, near Drayton and Hounslow.

(2.) DAWLEY, GREAT, and (3.) DAWLEY, LITTLE, } SE. of Wrekin-hill, Salop.

DAWLISH, SE. of Ilinster, Somersetshire.

DAWLTON, in Northumberland, between Morpeth and Hexham.

* DAWN. *n. s.* [from the verb.] 1. The time between the first appearance of light and the sun's rise, reckoned from the time that the sun comes within 18 degrees of the horizon.—

Then on to morrow's *dawn* your care employ,
To search the land, but give this day to joy.
Dryden.

2. Beginning; first rise.—These tender circumstances diffuse a *dawn* of security over the soul. *Pope.*—

Such their guiltless passion was,
As in the *dawn* of time inform'd the heart
Of innocence and undissembling truth. *Thomson.*

* *To* DAWN. *v. n.* [supposed by the etymologists to have been originally to *dayen*, or advance towards day.] 1. To grow luminous; to begin to grow light.—As it began to *dawn* towards the first day of the week, came Mary Magdalene to see the sepulchre. *Matthew.*—

All night I slept, oblivious of my pain;
Aurora *dawn'd*, and Phœbus shin'd in vain. *Pope.*

2. To glimmer obscurely.—A Romanist, from the very first *dawning* of any notions in his understanding, hath this principle constantly inculcated, that he must believe as the church. *Locke.* 3. To begin, yet faintly; to give some promises of lustre or eminence.—

While we behold such dauntless worth appear
In *dawning* youth and souls so void of fear.
Dryden.

DAWNEY-COURT. a village in Berkshire, near Eton-Wich.

DAWS-GREEN, near Darking, Surrey.

DAWTON, a town near Eriholm, Yorkshire.

DAX, DACQS, or ACQS, a town of France, in the department of Landes, surrounded with walls, and containing about 5000 citizens. It was destroyed by the Saracens, A. D. 910. It was long possessed by the English, from whom the French took it, in 1461. It is famous for its baths. See ACQS, N° 2.

(1.) DAXABON, DAJABON, DAHABON, or LAXABON, a settlement of the Spaniards on the line between the French and Spanish divisions of the island of St Domingo. It was settled to prevent smuggling, when the Spaniards had their share of the island. It is bounded on the E. by the territory of St Yago, N. by the extremity of the bed of the Great Yaqui, and the bay of Mancenilla, and W. by the river and island of Massacre. It contains about 4000 inhabitants.

(2.) DAXABON, a town in the above district, (N° 1.) 240 miles NW. of St Domingo, and 84 W. of St Yago. Lon. 74. 9. W. of Paris. Lat. 19. 32. N.

DAXBERG, a town of Germany, in the archduchy of Austria, two miles W. of Efferding.

DAXENBACH, or TAXENBACH, a town of Germany, in the circle of Bavaria, and archbishopric of Salzburg. It is 30 miles S. of Salzburg.

(1.) * DAY. *n. s.* [*dæg*, Saxon.] 1. The time between the rising and the setting of the sun, called the artificial day.—

Of night impatient, we demand the *day*;
The *day* arrives, when for the night we pray:
The night and *day* successive come and go,
Our lasting pains no interruption know. *Blackm.*

2. The time from noon to noon, or from midnight to midnight, called the natural day.—

How many hours bring about the *day*?
How many *days* will finish up the year? *Shakes.*

3. Light; sunshine.—Let us walk honestly, as in the *day*; not in rioting and drunkenness. *Romans.*

Yet are we only able to survey
Dawnings of beams, and promises of *day*. *Prior.*

4. Any time specified and distinguished from other time; an age; the time. In this sense it is generally plural.—I think, in these *days*, one honest man is obliged to acquaint another who are his friends. *Pope.*—We have, at this time of *day*, better and more certain means of information than they had. *Woodward.* 5. Life: in this sense it is commonly plural. *He never in his* days *broke his sword*; that is, *in his whole life.* He was never at a loss *in his days* for a frequent answer. *Carte Life of Ormonde.* 6. The day of contest; the contest; the battle.—

Would you th' advantage of the fight delay,
If, striking first, you were to win the *day*. *Dryd.*

7. An appointed or fixed time.—

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Or if my debtors do not keep their *day*,
Deny their hands, and then refuse to pay,
I must with patience all the terms attend. *Dryd.*

8. A day appointed for some commemoration.—
The field of Agincourt,
Fought on the *day* of Crispin Crispianus. *Shak.*

. *From day to day*; without certainty or continuance.—Bavaria hath been taught, that merit and service doth oblige the Spaniard but from *day to day*. *Bacon.*

(2.) DAY. See § 2. *def.* 1. and 2. and CHRONOLOGY, *Index*. Day in the first sense above defined, § 1. *def.* 1.) is usually called simply *the day*: In the second sense, (*def.* 2.) it is stiled a NYCHTHEMERON; by which term that acceptation of it is aptly denoted, as it implies both day and night. The nychthemeron is divided into 24 parts called hours; which are of two sorts. equal and unequal, or temporary. See HOUR. Different nations begin their day at different hours. See CHRONOLOGY, § 12.—14. The method of beginning the day at midnight prevails in Great Britain, France, Spain, and most parts of Europe, except Italy, and several parts of Germany; where they begin their day at sun-setting, and reckon on till it sets next day, calling that the 24th hour: these are generally termed *Italian hours*. The Jews also begin their nychthemeron at sun-setting: but then they divided it into twice twelve hours, as we do; reckoning twelve for the day, be it long or short, and twelve for the night; so that their hours continually varying with the day and night, the hours of the day were longer than those of the night for one half year, and the contrary the other; from whence their hours are called temporary: those at the time of the equinoxes became equal, because then those of the day and night are so. The Romans also reckoned their hours after this manner, as do the Turks at this day. This kind of hours is called planetary, because the seven planets were anciently looked upon as presiding over the affairs of the world, and to take it by turns each of these hours, according to the following order: Saturn first, then Jupiter, Mars, the Sun, Venus, Mercury, and last of all the Moon; hence they denominated each day of the week from that planet whose turn it was to preside the first hour of the nychthemeron. Thus assigning the first hour of Saturday to Saturn, the second fell to Jupiter, the third to Mars, and so the 22d of the same nychthemeron fell to Saturn again, the 23d to Jupiter, and the 24th, to Mars; so that on the first hour of the next day, it fell to the Sun to preside; and by the like reckoning, the first hour of the next fell to the Moon; of the next, to Mars; of the next to Mercury; of the next to Venus: hence the days of the week came to be distinguished by the Latin names, of *Dies Saturni, Solis, Lunæ, Martis, Mercurii, Jovis*, and *Veneris*; and among us by the names of Saturday, Sundy, Monday, &c.

(3.) DAY, CIVIL. See CHRONOLOGY, *Index*.

(4.) DAY, NATURAL. See CHRONOLOGY, § 10.

(5.) DAY, SIDEREAL } See ASTRONOMY, *Index*.
(6.) DAY, SOLAR. }

(7.) DAYS INTERCALARY. See INTERCALARY DAYS.

(8.) DAYS OF GRACE, in commerce, are a customary number of days allowed for the payment of a bill of exchange, &c. after the same becomes due. Three days of grace are allowed in Britain; ten in France and Dantzic; 8 at Naples; 6 at Venice, Amsterdam, Rotterdam, and Antwerp; 4 at Fancfort; 5 in Leipsic; 12 at Hamburgh; 6 in Portugal: 14 in Spain; 30 in the Ligurian republic, (ci-devant Genoa,) &c. In Britain the days of grace are given and taken as a matter of course, the bill being only paid on the last day; but in other countries, where the time is much longer, it would be reckoned dishonourable for a merchant to take advantage of it; bills are therefore paid on the very day they fall due.

(9.) DAYS OF GRACE, in law, are those granted by the court at the prayer of the defendant or plaintiff.

(10.) DAY, Thomas, an English writer, born in the metropolis, in 1748. While an infant, he was left heir to a fortune of 12col. a-year, by the death of his father, who was a collector of the customs. He received the first part of his education at the Charter-house, and was afterwards sent to Corpus Christi college, Oxford; leaving Oxford, he entered of the Middle Temple, but he never pursued the law as a profession. He studied singularity of manners, and adopted some romantic notions; such as the taking, with his friend Mr Bicknel, two orphan girls from the work-house at Shrewsbury, for the purpose of educating in the ancient Roman manner, and afterwards marrying them. He was a zealous writer against the war with America, and the slave trade; and still more for parliamentary reform; but the work which will contribute most to perpetuate his memory, is the *History of Sandford and Merton*, a romantic tale for youth. It is entertaining, but fanciful; bearing no small similarity to Rousseau's Emilius. The opinions entertained by Mr Day were more theoretical than experimental, and though he was sometimes sentimental, he was rarely religious. His desire of singularity led him to act sometimes rather imprudently; an instance of which occasioned his death. He had a favourite foal which he wished to ride, but would not suffer it to be previously broke in, by those usually employed in horse-breaking, alledging, that they frequently treated the animals harshly; and undertaking the management of it himself, he was thrown from its back and received a severe kick on the skull, of which he died, Sept 8, 1789.

* TO-DAY. On this day.—*To-day*, if ye will hear his voice, harden not your hearts. *Psalms.*—
The past is all by death possest,
And frugal fate that guards the rest,
By giving, bids us live *to-day*. *Fenton.*

(1.) DAYA, a river in the isle of Sumatra.

(2.) DAYA, a town on the W coast of Sumatra, seated on the above river, 30 miles S. of Acheem.

* DAYBED. *n. s.* [*day* and *bed*.] A bed used for idleness and luxury in the daytime.—Calling my officers about me, in my branched velvet gown; having come down from a *daybed*, where I have left Olivia sleeping. *Shakes. Twelfth Night.*

(1.) * DAYBOOK. *n. s.* [from *day* and *book*.] A tradesman's journal; a book in which all the occurrences of the day are set down.

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2.) DAY-

(2.) DAY-BOOK. See BOOK-KEEPING, *index*

* DAYBREAK. *n. f.* [*day* and *break*.] The dawn; the firſt appearance of light.—

I watch'd the early glories of her eyes,
As men for *daybreak* watch the Eaſtern ſkies.
Dryden.

DAY-COAL, in natural hiſtory, a name given by the miners of England, and the people who live in coal countries, to that ſeam or ſtratum of the coal which lies uppermoſt in the earth. The ſame vein of coal uſually runs a great way through the country, and dips and riſes in the earth at different places; ſo that this upper ſtratum, or day-coal, is, in the various parts of the ſame ſtratum, ſometimes near the ſurface and ſometimes many fathoms deep. The ſubterranean fires found in ſome of our coal countries feed principally on this coal; and are nearer to, or farther, from the ſurface as it riſes or ſinks.

DAYE, St, a town in Cornwall, W. of Truro.

DAY-FLY. See EPHEMERA.

* DAYLABOUR. *n. f.* [*day* and *labour*.] Labour by the day; labour divided into daily taſks.—*Daylabour* was but an hard and dry kind of livelihood to a man, that could get an eſtate with two or three ſtrokes of his pen. *South.*

* DAYLABOURER. *n. f.* [from *daylabour*.] One that works by the day.—The *daylabourer*, in a country village, has commonly but a ſmall pittance of courage. *Locke.*

* DAYLIGHT. *n. f.* [*day* and *light*.] The light of the day, as oppoſed to that of the moon or a taper.—They, by *daylight* paſſing through the Turks fleet, recovered the haven, to the joy of the beſieged Chriſtians. *Knolles.*—If bodies be illuminated by the ordinary priſmatick colours, they will appear neither of their own *daylight* colours, nor of the colour of the light caſt on them, but of ſome middle colour between both. *Newton's Optics.*

(1.) * DAY-LILY. *n. f.* The ſame with ASPHODEL. which ſee.

(2.) DAY-LILY. See HEMEROCALLIS.

DAYMAR, a town of Arabia, in the country of Oman, 220 miles S. of Maſcat.

DAY-NET, among fowlers. See NET.

* DAYSMAN. *n. f.* [*day* and *man*.] An old word for umpire. *Ainſ.* Perhaps rather, ſurety.

For what art thou,
That makeſt thyſelf his *dayſman*, to prolong
The vengeance preſt? *Fairy Queen.*

DAY'S POINT, a diſtrict of Virginia, on the banks of James river, on which there is a plantation of 1000 acres; at a diſtance, appears as if covered with ſnow, owing to a bed of clam ſhells pulveriſed by repeated plowings and mingled with the earth.

* DAYSPRING. *n. f.* [*day* and *ſpring*.] The riſe of the day; the dawn; the firſt appearance of light.—

So all ere *dayſpring*, under conſcious night,
Secret they finiſh'd, and in order ſet. *Milton.*

* DAYSTAR. *n. f.* [*day* and *ſtar*.] The morning ſtar.—

Sunk, though he be beneath the watery floor;
So ſinks the *dayſtar* in the ocean bed,
And yet anon repairs his drooping head. *Milton.*

DAY'S-WORK, among ſeamen, the reckoning or account of the ſhip's courſe during 24 hours, as between noon and noon, according to the rules of trigonometry. See DEAD RECKONING.

* DAYTIME. *n. f.* [*day* and *time*.] The time in which there is light, oppoſed to night.—In the *daytime* I am ſitteſt in a watch-tower, and flieth moſt by night: ſhe mingleth things done with things not done, and is a terror to great cities. *Bacon.*

* DAYWORK. *n. f.* [*day* and *work*.] Work impoſed by the day; day labour.—

True labour in the vineyard of the lord,
Ere prime thou haſt th' impoſed *daywork* done.
Fairfax.

DAZE, in natural hiſtory, a name given by our miners to a glittering ſort of ſtone, which often occurs in their works; and, as it is an unprofitable ſubſtance, is one of thoſe things which they call weeds. The word is by them applied to every ſtone that is hard and glittering; and therefore comprehends the whole genus of the *telangia* or ſtony nodules, which have the flakes of talk in their ſubſtance. Theſe, according to the colour of the ſtony matter they are bedded in, and their own colour, give the name of *black daze*, *white*, *red*, and *yellow daze*, to theſe ſtones.

* *To* DAZE. *v. a.* (*dæſes*, Saxon.] To overpower with light; to ſtrike with too ſtrong luſtre; to hinder the act of ſeeing by too much light ſuddenly introduced.—

Poor human kind, all *daz'd* in open day,
Err after bliſs, and blindly miſs their way. *Dryd.*

* DAZIED. *adj.* [rather *daſied*. See DAISY.] Beſprinkled with daiſies.—

Let us
Find out the prettieſt *dazied* plot we can,
And make him a grave. *Shakeſ. Cymbeline.*

(1.) * *To* DAZZLE. *v. a.* [See DAZE.] 1. To overpower with light; to hinder the action of the light by ſudden luſtre.—Fears uſe to be repreſented in ſuch an imaginary faſhion, as they rather *dazzle* men's eyes than open them. *Bacon.* 2. To ſtrike or ſurpriſe with ſplendour.—The places that have either ſhining ſentiments or manners have no occaſion for them a *dazzling* expreſſion rather damages them, and ſerves only to eclipſe their beauty. *Pope.*

Ah, friend! to *dazzle* let the vain deſign;
To raiſe the thought, or touch the heart, be thine. *Pope.*

(2.) * *To* DAZZLE. *v. n.* To be overpowered with light; to loſe the power of ſight.—An overlight making the eyes *dazzle*, inſomuch as perpetual looking againſt the ſun would cauſe blindneſs. *Bacon.*

DEA, a town of Perſia, in the province of Segeſtan, 60 miles SW. of Kin.

DEABAGEN, a town of Aſia, in the country of Candahar; 30 miles NW. of Candahar.

DEA BONA. See BONA, N° III.

(1.) * DEACON. *n. f.* [*diaconus*, Latin] 1. One of the loweſt of the three orders of the clergy.—Likewiſe muſt the *deacons* be grave. 1 *Tim.* iii. 8.—The conſtitutions that the apoſtles made concerning *deacons* and widows, are very importunely urged. *Bp. Sanderſon.* 2. [In Scotland.] An overſeer of the poor. 3. And alſo the maſter of an incorporated company.

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(2.) DEACON, in civil polity, the præſes of a corporation, in the royal boroughs of Scotland. This uſe of the word ſeems to be peculiar to Scotland. In the municipal polity of Edinburgh, the deacon of each incorporation is elected by his brethren; but two days before the election, which takes place annually between the 11th and 17th of Sept, the members are required by the ſet of the burgh, to elect and preſent to the magiſtrates and town council, a leet or liſt of any 6 of their brethren, whom they think beſt qualified for that office. This leet is called the *long leet*, and out of it, the town council elect or nominate the *ſhort leet*, containing the names of the three perſons whom they conſider as moſt proper to be elected; which leet is officially returned to the corporation, who accordingly muſt elect one of the three perſons thus returned to be their deacon. This power of the town council to ſhorten the trades leets has been long complained of as a grievance. The 14 deacons thus elected are, *ex officiis*, members of the town council, and have votes in all extraordinary buſineſs, ſuch as the election of a member of parliament, the election of the Lord Provoſt and Magiſtrates, &c. But only 6 of them have votes in the ordinary buſineſs of the council. Theſe are appointed by the magiſtrates and town council, and are ſtiled *Ordinary Council Deacons*. The præſes of the 14 deacons is called CONVENER. The deacons are only elected into office for one year, but are always re-elected for another, unleſs they have given offence to their brethren electors; in which caſe they may be turned out of office, or, as it is called, *grazed*. Inſtances of this have not been wanting when city politics run high. The deacons of the incorporations are leſs or more connected with the town councils in all the royal boroughs of Scotland.

(3.) DEACON, in eccleſiaſtical polity, (§ 1. *def.* 1.) [Διακονος, Gr. a ſervant,] one whoſe buſineſs is to baptiſe, read in the church, and aſſiſt at the celebrations of the euchariſt. Seven deacons were inſtituted by the apoſtles, *Acts* chap. vi. which number was retained a long time in ſeveral churches. Their office was to ſerve in the AGAPÆ, and to diſtribute the bread and wine to the communicants. Another part of their office was to be a ſort of directors to the people in the exerciſe of their public devotions in the church; for which purpoſe they uſed certain forms of words, to give notice when each part of the ſervice began. Whence they are ſometimes called *direktukes*: or holy cryers of the church. Deacons had, by licence from the biſhop, a power to preach, to reconcile penitents, and to grant abſolution, and to repreſent their biſhops in general councils. Their office out of the church was to take care of orphans, widows, priſoners, and all the poor and ſick who had any title to be maintained out of the revenues of the church; to inquire into the morals of the people, and to make their report to the biſhop. Whence, on account of the variety of buſineſs, it was uſual to have ſeveral deacons in the ſame church. In the Romiſh church, it is the deacons office to incenſe the officiating prieſt or prelate; to lay the corporal on the altar; to receive the pattern or cup from the ſubdeacon, and preſent them to the perſon officiating; to incenſe the choir; to receive the pax from the officiating prelate, and carry it to the ſubdeacon; and at the pontifical maſs, when the biſhop gives the bleſſing, to put the mitre on his head, and to take off the archbiſhop's pall and lay it on the altar. In England, the form of ordaining deacons, declares that it is their office to aſſiſt the prieſt in the diſtribution of the holy communion: in which, agreeably to the practice of the ancient church, they are confined to the adminiſtering wine to the communicants. A deacon in England is not capable of any eccleſiaſtical promotion; yet he may be a chaplain to a family, curate to a beneficed clergyman, or lecturer to a pariſh church. He may be ordained at 23 years of age, but it is expreſsly provided, that the biſhop ſhall not ordain the ſame perſon a prieſt and deacon in the ſame day. The qualifications of a deacon in the primitive church are mentioned by the apoſtle Paul, 1 Tim. iii. 8—13.

(1.) * DEACONESS. *n. ſ.* [from *deacon*.] A female officer in the ancient church.

(2.) DEACONESS, an order of women who had their diſtinct offices and ſervices in the primitive church. This office appears as ancient as the apoſtolical age; for St Paul calls Phebe, Διακονον, a ſervant of the church of Cenchrea. Tertullian calls them, *viduæ*, widows, becauſe they were commonly choſen out of the widows of the church; and Epiphanius, and the council of Laodicea, call them πρεσβυτιδας, elderly women, becauſe none but ſuch were ordinarily taken into this office. For, indeed, by ſome ancient laws, theſe 4 qualifications were required in every one that was to be admitted into this order. 1. That ſhe ſhould be a widow. 2. That ſhe ſhould be a widow that had born children. 3. A widow that was but once married. 4. One of a conſiderable age, 40, 50, or 60 years old. Though all theſe rules admitted of exceptions. Concerning their ordination, whether it was always performed by impoſition of hands, the learned are much divided in their ſentiments. Baronius and Valeſius think they were not, and make no other account of them than as mere lay perſons. But the author of the Conſtitutions, ſpeaking of their ordination, requires the biſhop to uſe impoſition of hands, with a form of prayer which is there recited. But this ordination gave them no power to execute any part of the ſacerdotal office. They were only to perform ſome inferior ſervices of the church, and theſe chiefly relating to the women for whoſe ſakes they were ordained. One part of their office was to aſſiſt the miniſter at the baptizing of women, to undreſs them for immerſion, and to dreſs them again, that the whole ceremony might be performed with all the decency becoming ſo ſacred an action. Another part was, to be private catechiſts to the female catechumens who were preparing for baptiſm. They were likewiſe to attend the women that were ſick and in diſtreſs; to miniſter to martyrs and confeſſors in priſon; to attend the women's gate in the church; and, laſtly, to aſſign all women their places in the church, regulate their behaviour, and preſide over the reſt of the widows, whence in ſome canons they are ſtyled προεδρισσαι, governeſſes. This order, which ſince the 10th or 12th century has been wholly laid

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laid aſide, was not aboliſhed every where at once, but continued in the Greek church longer than in the Latin, and in ſome of the Latin churches longer than in others.

(1.) * DEACONRY. DEACONSHIP. *n. ſ.* [from *deacon*.] The office or dignity of a deacon.

(2.) DEACONRY, DIACONIA, is alſo a name given to the chapels and oratories in Rome, under the direction of the ſeveral deacons, in their reſpective regions or quarters. To the deaconries were annexed a ſort of hoſpitals or boards for the diſtribution of alms, governed by the regionary deacons, called *cardinal deacons*, of whom there were 7 anſwering to the 7 regions, their chief being called the ARCHDEACON. The hoſpital adjoining to the church of the deaconry had an adminiſtrator for the temporal concerns, called the *father of the deaconry*, who was ſometimes a prieſt and ſometimes a layman. Before the revolution in March 1798, there were 14 of theſe deaconries or hoſpitals at Rome, which were reſerved to the cardinals.

(1.) * DEAD. *adj.* [*dead*, Saxon; *dood*, Dut.] 1. Deprived of life; exanimated.—

The queen, my lord, is *dead*:

—She ſhould have died hereafter. *Shak.*

—A brute or a man are another thing, when they are alive, from what they are when *dead*. *Hale.* 2. With *of* before the cauſe of death.—This Indian told them, that, miſtaking their courſe, the crew, all except himſelf, were *dead of* hunger. *Arbuthnot.* 3. Without life; inanimate.—

All, all but truth, drops *dead* born from the preſs,

Like the laſt gazette, or the laſt addreſs. *Pope.* 4. Imitating death; ſenſeleſs; motionleſs.—At thy rebuke, O God of Jacob, both the chariot and horſes are caſt into a *dead* ſleep. *Pſalms.*—Anointing of the forehead, neck, feet, and backbone, we know is uſed for procuring *dead* ſleeps. *Bacon.* 5. Unactive; motionleſs.—The tin ſold ſometimes higher, and ſometimes lower, according to the quick vent and abundance, or the *dead* ſale and ſcarcity. *Carew.*—

Nay, there's a time when ev'n the rolling year
Seems to ſtand ſtill: *dead* calms are in the ocean
When not a breath diſturbs the drouſy main. *Lee.*

6. Empty; vacant.—This colour often carries the mind away; yea, it deceiveth the ſenſe; and it ſeemeth to the eye a ſhorter diſtance of way, if it be all *dead* and continued, than if it have trees or buildings, or any other marks whereby the eye may divide it. *Bacon.*—

Nought but a blank remains, and a *dead* void ſpace
A ſtep of life, that promis'd ſuch a race. *Dryd.*

7. Uſeleſs; unprofitable.—The commodities of the kingdom they took, though they lay *dead* upon their hands for want of vent. *Bacon.*—Perſuade a prince that he is irreſiſtible, that he will take care not to let ſo glorious an attribute lie *dead* and uſeleſs by him. *Addiſon.* 8. Dull; gloomy; unemployed.—Travelling over Amanus, then covered with deep ſnow, they came in the *dead* Winter to Aleppo. *Knolles.*—There is ſomething unſpeakably chearful in a ſpot of ground which is covered with trees, that ſmiles amidſt all the rigours of Winter, and gives us a view of the moſt gay ſeaſon in the midſt of that which is the moſt *dead* and melancholy. *Addiſon.* 9. Still; obſcure.—Their flight was only deferred until they might cover their diſorders by the *dead* darkneſs of the night. *Hayward.* 10. Having no reſemblance of life.—At a ſecond ſitting, though I alter not the draught, I muſt touch the ſame features over again, and change the *dead* colouring of the whole. *Dryden.* 11. Obtuſe; dull; not ſprightly. Uſeleſs of ſounds.—We took a bell of about two inches in diameter at the bottom, which was ſupported, in the midſt of the cavity of the receiver, by a bent ſtick; in which, when it was cloſed up, the bell ſeemed to ſound more *dead* than it did when juſt before it ſounded in the open air. *Boyle.* 12. Dull; frigid; not animated; not affecting.—How cold and *dead* does a prayer appear, that is compoſed in the moſt elegant forms of ſpeech, when it is not heightened by ſolemnity of phraſe from the ſacred writings. *Addiſon.* 13. Taſteleſs; vapid; ſpiritleſs; uſed of liquors. 14. Uninhabited.—Somewhat is left under *dead* walls and dry ditches. *Arbuthnot.* 15. Without the natural force or efficacy, as, *a* dead *fire*. 16. Without the power of vegetation; as, *a* dead *bough*. 17. [In theology.] The ſtate of ſpiritual death, lying under the power of ſin.—You hath he quickened, who were *dead* in treſpaſſes and ſins. *Epheſ.* ii. 1.

(2.) * *The* DEAD. *n. ſ.* Dead men.—The ancient Romans generally buried their *dead* near the great roads. *Addiſon.*—That the *dead* ſhall riſe and live again, is beyond the diſcovery of reaſon, and is purely a matter of faith. *Locke.*—

The tow'ring bard had ſung in nobler lays,
How the laſt trumpet wakes the lazy *dead*. *Smith.*

(3.) * DEAD. *n. ſ.* Time in which there is remarkable ſtillneſs or gloom; as at midwinter and midnight.—After this life, to hope for the favours of mercy then, is to expect an harveſt in the *dead* of winter. *South.*—In the *dead* of the night, when the men and the dogs were all faſt aſleep. *L'Eſtrange.*

(4.) DEAD, in geography, a river of S. Wales, which runs into the Nevern, near Newport, Pembrokeſhire.

(5.) DEAD BODIES, PRESERVATION OF. See EMBALMING.

(6.) DEAD, FEAST OF THE. See AMERICANS, § 9, and FEAST.

(1.) * *To* DEAD. *v. n.* [from the noun.] To loſe force, of whatever kind.—Iron, as ſoon as it is out of the fire, *deadeth* ſtraitways. *Bacon's Natural Hiſtory.*

(2.) * *To* DEAD. *To* DEADEN. *v. a.* 1. To deprive of any kind of force or ſenſation.—That the ſound may be extinguiſhed or *deaded* by diſcharging the pent air, before it cometh to the mouth of the piece, and to the open air, is not probable. *Bacon.*—It is requiſite that the tympanum be tenſe, and hard ſtretched, otherwiſe the laxneſs of that membrane will certainly *dead* and damp the ſound. *Holder.*—Our dreams are great inſtances of that activity which is natural to the human ſoul, and which is not in the power of ſleep to *deaden* or abate. *Spectator.*—Anodynes are ſuch things as relax

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relax the tenſion of the affected nervous fibres, or deſtroy the particular acrimony which occaſions the pain, or what *deadens* the ſenſation of the brain by procuring ſleep. *Arbuthnot on Diet.* 2. To make vapid, or ſpiritleſs.—The beer and the wine, as well within water as above, have not been palled or *deaded* at all. *Bacon.*

DEAD CHEST ISLAND, one of the ſmaller Virgin iſles, in the W. Indies, near the E. end of Peter's iſland, and W. of Cooper's.

* DEAD DOING. *participial adj.* [*dead* and *do*] Deſtructive; killing; miſchievous; having the power to make dead.—

They never care how many others,
They kill, without regard of mothers,
Or wives or children, ſo they can
Make up ſome fierce *dead doing* man. *Hudibras.*

DEAD LANGUAGES. See PHILOLOGY, *Index.*

* DEAD LIFT. *n. ſ.* [*dead* and *lift.*] Hopleſs exigence.—

And have no power at all, nor ſhift,
To help itſelf at a *dead-lift.* *Hudibras.*

DEAD LIGHTS, certain wooden ports, which are made to faſten into the cabin windows, to prevent the waves from guſhing into the ſhip in a high ſea. And as they are made exactly to fit windows, and are ſtrong enough to reſiſt the waves, they are always fixed in on the approach of a ſtorm, and the glaſs lights taken out, which muſt otherwiſe be ſhattered to pieces by the ſurges, and ſuffer great quantities of water to enter the veſſel.

(1.) * DEADLY *adj.* [from *dead.*] 1. Deſtructive: mortal; murtherous.—

Dry mourning will decay more *deadly* bring,
As a North wind burns a too forward Spring;
Give ſorrow vent, and let the ſluices go. *Dryd.*

2. Mortal; implacable.—The Numidians, in number infinite, are *deadly* enemies unto the Turks. *Knolles.*

(2.) * DEADLY. *adv.* 1. In a meaſure reſembling the dead.—

Like dumb ſtatues, or unbreathing ſtones,
Star'd each on other, and look'd *deadly* pale.
Shakeſ.

2. Mortally.—I will break Pharoah's arms, and he ſhall groan before him with the groanings of a *deadly* wounded man. *Ez.* xxx. 24. 3. Implacably; irreconcileably; deſtructively. 4. It is ſometimes uſed in a ludicrous ſenſe, only to enforce the ſignification of a word.—

Mettled ſchoolboys ſet to cuff,
Will not confeſs that they have done enough,
Though *deadly* weary. *Orrery.*

(3.) DEADLY CARROT. See THAPSIA.

(4.) DEADLY FEUD, in Engliſh law-books, a profeſſion of irreconcileable enmity, till a perſon is revenged by the death of his enemy. The word *feud* is derived from the German *Febd;* which, as Hottoman obſerves, ſignifies *modo bellum, modo capitales inimicitias.* See FEUD. Such enmity and revenge was allowed by law in time of the Saxons. If any man was killed, and a pecuniary ſatisfaction was not made to the kindred, it was lawful for them to take up arms and revenge themſelves on the murderer: This was called *deadly feud;* and probably was the original of an APPEAL.

(5.) DEADLY NIGHTSHADE. See ATROPA.

(1.) DEADMAN'S BAY, a bay of N. America, on the E. ſide of Newfoundland. S. of St John's harbour, and NW. of Cape Spear.

(2.) DEADMAN'S HEAD, or DEADMAN'S POINT, a cape of England, on the coaſt of Cornwall, in the Engliſh channel. Lon. 4. 48. W. Lat. 50. 13. N.

(3.) DEADMAN'S ISLAND, one of the Magdalen iſlands. Lon. 61. 30. W. Lat. 47. 22. N.

(4.) DEADMAN'S POINT. See N° 2.

DEAD MEN'S EYES, in the ſea language, a kind of blocks with many holes in them, but no ſheevers, whereby the ſhrowds are faſtened to the chains; the crow-feet reeve alſo through theſe holes: and, in ſome ſhips, the main ſtays are ſet tight in them; but when they have only one hole, through which the lanyards are paſſed ſeveral times. See *Plate* XCIX. *fig* 6.

* DEADNESS. *n. ſ.* [from *dead.*] 1. Frigidity; want of warmth; want of ardour; want of affection.—His grace removes the defect of inclination, by taking off our natural *deadneſs* and diſaffection towards them. *Rogers.* 2. Weakneſs of the vital powers; languor; faintneſs; inactivity of the ſpirits.—

Your gloomy eyes betray a *deadneſs.*
And inward languiſhing. *Dryd. and Lee's Oedipus.*

3. Vapidneſs of liquors; loſs of ſpirit.—*Deadneſs* or flatneſs in cyder is often occaſioned by the too free admiſſion of air into the veſſels. *Mortimer.*

(1.) * DEADNETTLE. *n. ſ.* A weed; the ſame with archangel.

(2.) DEAD NETTLE. See LAMIUM.

* DEAD RECKONING. *n. ſ.* [a ſea-term.] That eſtimation or conjecture which the ſeamen make of the place where a ſhip is, by keeping an account of her way by the log, by knowing the courſe they have ſteered by the compaſs, and by rectifying all with the allowance for drift or leeway; ſo that this reckoning is without any obſervation of the ſun, moon, and ſtars, and is to be rectified as often as any good obſervation can be had.

DEAD SEA, in geography, a lake of Judea, into which the river Jordan diſcharges itſelf; being about 70 miles long and 20 broad. See ASPHALTITES.

DEAD'S PART. See LAW.

DEAD TOPS, a diſeaſe incident to young trees, and cured by cutting off the dead parts cloſe to the next good twig or ſhoot, and claying them over as in grafting.

DEAD WATER, at ſea; the eddy water juſt aſtern of a ſhip; ſo called, becauſe it does not paſs away ſo ſwift as the water running by her ſides does. They ſay that a ſhip makes much dead water when ſhe has a great eddy following her ſtern.

* DEAF. *adj.* [*doof,* Dutch.] 1. Wanting the ſenſe of hearing.—The chief deſign here intended is to inſtruct ſuch as are *deaf* and dumb, and dumb only by conſequence of their want of hearing. *Holder.* 2. It has *to* before any thing that ought to be heard.—

Oh, that men's ears ſhould be
To counſel *deaf* but not *to* flattery! *Shak.*
Hope, too long with vain deluſion fed,

Deaf

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Deaf to the rumour of fallacious fame,
Gives to the roll of death his glorious name. *Pope.*

3. Deprived of the power of hearing.—
Deaf with the noiſe, I took my haſty flight:
No mortal courage can ſupport the fight. *Dryd.*

4. Obſcurely heard.—
Nor ſilence is within, nor voice expreſs,
But a *deaf* noiſe of ſounds that never ceaſe;
Confus'd and chiding like the hollow roar
Of tides receding from th' inſulted ſhoar. *Dryd.*

* *To* DEAF. *v. a.* To deprive of the power of hearing.—
Hearing hath *deaf'd* our ſailors; and if they
Know how to hear, there's none know what to ſay. *Donne.*

* *To* DEAFEN. *v. a.* [from *deaf.*] To deprive of the power of hearing.—
But Salius enters; and exclaiming loud,
For juſtice, *deafens* and diſturbs the crowd. *Dryden.*

* DEAFLY. *adv.* [from *deaf.*] 1. Without ſenſe of ſounds. 2. Obſcurely to the ear.

(1.) * DEAFNESS. *n. ſ.* [from *deaf.*] 1. Want of the power of hearing; want of ſenſe of ſounds.—Thoſe who are deaf and dumb, are dumb by conſequence from their *deafneſs*. *Holder.*—The Dunciad had never been writ, but at his requeſt, and for his *deafneſs*; for had he been able to converſe with me, do you think I had amuſed my time ſo ill? *Pope.* 2. Unwillingneſs to hear.—I found ſuch a *deafneſs*, that no declaration from the biſhops could take place. *King Charles.*

(2.) DEAFNESS implies alſo the diſeaſe of the ear, which prevents its due reception of ſounds. See MEDICINE, *Index.*

(3.) DEAFNESS, CAUSES AND EFFECTS, &c. of. Deafneſs generally ariſes either from an obſtruction or a compreſſion of the auditory nerve; or from ſome collection of matter in the cavities of the inner ear; or from the auditory paſſage being ſtopped up by ſome hardened excrement; or laſtly, from ſome excreſcence, a ſwelling of the glands, or ſome foreign body introduced within it. Thoſe born deaf are alſo dumb, as not being able to learn any language, at leaſt in the common way. However, as the eyes in ſome meaſure ſerve them for ears, they may underſtand what is ſaid by the motion of the lips, tongue, &c. of the ſpeaker; and even accuſtom themſelves to move their own; as they ſee other people do, and thus learn to ſpeak. Thus Dr Wallis taught two young gentlemen, born deaf, to know what was ſaid to them, and return pertinent anſwers. Digby gives us another inſtance of the ſame within his own knowledge; and there was a Swiſs phyſician lately living at Amſterdam, one John Conrad Amman, who effected the ſame in ſeveral children born deaf, with ſurpriſing ſucceſs. He reduced the art to a ſyſtematic method, which he publiſhed in his *Sardus Loquens*, Amſtelod 1692, and *de Loquela*, ibid. 1700. But no perſon has excelled Mr Braidwood, late of Edinburgh, now of London, in the art of teaching the deaf and dumb to ſpeak. The inſtances of his ſucceſs with various pupils, born perfectly deaf, but whom he has nevertheleſs taught to ſpeak, read, write, caſt accounts, and even to become maſters of the moſt abſtruſe branches of ſcience, are numerous and aſtoniſhing. See DUMBNESS.

(4.) DEAFNESS, SINGULAR CASES OF. In the *Phil. Tranſ.* N° 312. we have an account by Mr Waller, R. S. Secr. of a manland his ſiſter, each about 50 years old, born in the ſame town with Mr Waller, who had neither of them the leaſt ſenſe of hearing; yet both of them knew, by the motion of the lips only, whatever was ſaid to them, and would anſwer pertinently to the queſtion propoſed. It ſeems they could both hear and ſpeak when children, but loſt their ſenſe afterwards; whence they retained their ſpeech, which though uncouth, was yet intelligible. Such another inſtance is that of Mr Goddy's daughter, miniſter of St Gervais in Geneva, related by Biſhop Burnet. "At two years old they perceived ſhe had loſt her hearing: and ever ſince, though ſhe heard great noiſes, yet ſhe hears nothing of what is ſaid to her. But by obſerving the motions of the mouth and lips of others, ſhe acquired ſo many words, that out of theſe ſhe has formed a ſort of jargon, in which ſhe can hold converſation whole days with thoſe that can ſpeak her language. She knows nothing that is ſaid to her unleſs ſhe ſee the motion of their mouths that ſpeak to her, ſo that in the night they are obliged to light candles to ſpeak to her. One thing will appear the ſtrangeſt part of the whole narration: ſhe has a ſiſter, with whom ſhe has practiſed her language more than with any body elſe: and in the night, by laying her hand on her ſiſter's mouth, ſhe can perceive by that what ſhe ſaith, and ſo can diſcourſe with her in the dark." (*Burn. Let.* IV. p. 248. See DUMBNESS.) It is obſervable, that deaf perſons, and ſeveral other perſons dull of hearing, hear better and more eaſily if a loud noiſe be raiſed at the time when one ſpeaks to them: which is owing, no doubt, to the greater tenſion of the ear-drum on that occaſion. Dr Wallis mentions a deaf woman, who, if a drum were beat in the room, could hear any thing very clearly; ſo that her huſband hired a drummer for a ſervant, that by this means he might hold converſation with his wife. The ſame author mentions another, who, living near a ſteeple, could always hear very well, if there was a ringing of three or four bells, but never otherwiſe.

(1.) * DEAL. *n. ſ.* [*deel*, Dutch.] 1. Part.—A great *deal* of that which had been, was now to be removed out of the church. *Hooker.* 2. Quantity; degree of more or leſs. It was formerly joined with different words, to limit its meaning; as, *ſome deal*, in ſome degree, to ſome amount: we now either ſay, a *great deal*, or *a deal*, without an adjective; but this is commonly, if not always ludicrous, or contemptuous.—What a *deal* of cold buſineſs doth a man miſpend the better part of life in! In ſcattering compliments, and tendering viſits. *Ben Jonſon.*—The author, who knew ſuch a deſign as this could not be carried on without a great *deal* of artifice and ſophiſtry, has puzzled and perplexed his cauſe. *Addiſon.* 3. [From the verb *to deal.*] The art or practice of dealing cards.—
How can the muſe her aid ſupport,
Unſkilled in all the terms of art!

Or

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Or harmonious numbers put
The *deal*, the ſhuffle, and the cut. *Swift.*

4 [*deyl*, Dutch] Firewood; or the wood of pines. —I have alſo found, that a piece of *deal*, far thicker than one would eaſily imagine, being purpoſely interpoſed betwixt my eye, placed in a room and the clear daylight, was not only ſomewhat tranſparent. but appeared quite through a lovely red. *Boyle on Colours.*

(2.) DEAL, in carpentry, a thin kind of fir plank. They are formed by ſawing the trunk of a tree into a great many longitudinal diviſions, of more or leſs thickneſs according to the purpoſes they are intended to ſerve. A very good method of ſeaſoning planks for deal, is to throw them into ſalt water as ſoon as they are ſawed; and keep them there 3 or 4 days, frequently turning them. In this caſe they will be rendered much harder, by drying afterwards in the air and ſun. but neither this, nor any other method yet known will preſerve them from ſhrinking. Rods of deal expand laterally, or croſs the grain, in moiſt weather, and contract again in dry; and thence have been found to make an uſeful hygrometer.

(3.) DEAL, in geography, a town of England in Kent between Dover and Sandwich ſuppoſed to be the DOLA of Nennius, and ſituated on a flat and level coaſt. This town, according to Dr Campbell, juſtifies an obſervation he had made in favour of ſituations of this kind, *viz.* that they are leſs liable than others to be injured by the ſea. The town of Deal, except it may be the ſea's ſhrinking a little from it, is in much the ſame condition in which it ever was, even from the earlieſt accounts. Dr Halley has proved, in his *Miſcellanea Curioſa*, (vol. ii. p. 426,) that Julius Cæſar landed here, Aug. 26th, A. A. C. 55. The great conveniency of landing has been of infinite ſervice to the place; ſo that it is large and populous, divided into the upper and lower towns, adorned with many fair buildings, and is in effect the principal place on the Downs. Anchors, cables, &c. are always ready to ſupply ſhips that may need them. The population of Deal is eſtimated at 5400. It lies 7 miles S. by E. of Sandwich, and 72 E. by S. of London. Lon. 1. 29. E. Lat. 51. 13. N.

(1.) * *To* DEAL. *v. a.* [*delen*, Dutch.] 1. To diſtribute; to diſpoſe to different perſons.—*Deal* thy bread to the hungry, and bring the poor that are caſt out, to thy houſe. *Iſaiah* lviii. 7.—The buſineſs of mankind in this life being rather to act than to know, their portion of knowledge is *dealt* them accordingly. *Addiſon.*—Had the great men of antiquity been poſſeſſed of the art of printing, they would have made an advantage of it in *dealing* out their lectures to the publick. *Addiſon.* 2. To ſcatter; to throw about.—

Keep me from the vengeance of thy darts,
Which Niobe's devoted iſſue felt,
When hiſſing through the ſkies, the feather'd
deaths were *dealt*. *Dryden.*

3. To give gradually, or one after another.—

The nightly mallet *deals* reſounding blows.
Gay.

4. To diſtribute the cards.

(2) * *To* DEAL. *v. n.* 1. To traffick; to tranſact buſineſs; to trade.—It is generally better *deal* by ſpeech than by letter; and by a man ſelf, than by the mediation of a third. *Bacon.* They buy and ſell, they *deal* and traffick. *South.*

With the fond maids in palmeſtry he *deals*
They tell the ſecret which he firſt reveals. *Pr*

2. To act between two perſons; to interven Sometimes he that *deals* between man and m raiſeth his own credit with both, by pretend greater intereſt than he hath in either. *Bacon.* To behave well or ill in any tranſaction.—I do not, if he will *deal* clearly and impartially, that he will acknowledge all this to be true. *Tillotſon.* 4. To act in any manner.—

Two deep enemies,
Foes to my reſt, and my ſweet ſleep's diſturb
Are they that I would have thee *deal* upon. *Sh*

5. *To* DEAL *by*. To treat well or ill. This ſp a vitious uſe.—Such an one *deals* not fairly *by* own mind, nor conducts his own underſtandi aright. *Locke.* 6. *To* DEAL *in*. To have to with; to be engaged in; to practiſe.—Suiters ſo diſtaſted with delays and abuſes, that plain-d ing, in denying to *deal in* ſuits at firſt, is gr not only honourable but alſo gracious. *Baco* Among authors, none draw upon themſelves m diſpleaſure than thoſe who *deal in* political matt *Addiſon.*—True logick is not that noiſy thing *deals* all *in* diſpute. to which the former ages debaſed it. *Watt's Logick.* *To* DEAL *with* treat in any manner; to uſe well or ill.—Ne can the Iriſh, nor yet the Engliſh lords, th themſelves wronged, nor hardly *dealt with*, to that which is none of their own given to th *Spenſer's Ireland.*—

Who then ſhall guide
His people? Who defend? Will they not *d*
Worſe *with* his followers, than *with* him *dealt?* *Mil*

—God did not only exerciſe this providence wards his own people, but he *dealt* thus alſo ot. * nations. *Tillotſon.*—You wrote to me w the freedom of a friend, *dealing* plainly *with* in the matter of my own trifles. *Pope.* 8. *To De with.* To contend with.—If ſhe hated me, ſhould know what paſſion to *deal with*. *Sidney.*

* *To* DEALBATE. *v. a.* [*dealbo*, Lat.] whiten; to bleach.

* DEALBATION. *n. ſ.* [*dealbatio*, Lat.] act of bleaching or whitening; rendering thin white which were not ſo before: a word in lit uſe.—All ſeed is white in viviparous animals, an ſuch as have preparing veſſels, wherein it receiv a manifold *dealbation*. *Brown.*

* DEALER. *n. ſ.* [from *deal*.] 1. One that h to do with any thing.—I find it common wit theſe ſmall *dealers* in wit and learning, to gi themſelves a title from their firſt adventure. *Swift* 2. A trader or trafficker.—Where frauds is permit ted and connived at, the honeſt *dealer* is alway undone, and the knave gets the advantage. *Gu liver's Travels.* 3. A perſon who deals the card

* DEALING. *n. ſ.* [from *deal*.] 1. Practice action.—Concerning the *dealings* of men, who ad miniſter government, and unto whom the execu tion of that law belongeth, they have their judg who ſitteth in heaven. *Hooker.*—He muſt write ſtor

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tory of the empire, that means to tell of all their *dealings* in this kind. *Raleigh.* 2. Intercourse.—It were to be wished, that men would promote the happiness of one another, in all their private *dealings*, among those who lie within their influence. *Addison.* 3. Measure of treatment; mode in which one treats another.—God's gracious *dealings* with men, are the aids and auxiliaries necessary to us in the pursuit of piety. *Hammond.* 4. Traffick; business.—The doctor must needs die rich; he had great *dealings* in his way for many years. *Swift.*

* DEAMBULATION. *n. s.* [*deambulatio*, Lat.] The act of walking abroad.

* DEAMBULATORY. *adj.* [*deambulo*, Lat.] Relating to the practice of walking abroad.

DEAMENA, in the mythology, the goddess who was supposed to preside over women during their menses.

(I. 1.) DEAN. *n. s.* [*decanus*, Latin; *doyen*, Fr] from the Greek word δεκα; in English, ten; because he was anciently set over ten canons or prebendaries at least in some cathedral church. *Ayliffe's Parergon.*—As there are two foundations of cathedral churches in England, the old and the new, (the new are those which Henry VIII. upon dissolution of abbeys, transformed from abbot or prior, and convent, to dean and chapter) so there are two means of creating these *deans*; for those of the old foundation are brought to their dignity much like bishops, the king first sending out his *congé d'elire* to the chapter, the chapter then chusing and the bishop confirming them, and giving mandate to install them. Those of the new foundation are, by a shorter course, installed by virtue of the king's letters patent, without their election or confirmation. This word is also applied to divers, that are chief of certain peculiar churches or chapels; as the *dean* of the king's chapel, the *dean* of the Arches, the *dean* of St George's chapel at Windsor, and the *dean* of Reculver in Essex. *Cowel.*—The *dean* and canons, prebends of cathedral churches, were of great use in the church; they were not only to be of council with the bishop for his revenue, but chief for government in causes ecclesiastical. Use your best means to prefer such to those places who are fit for that purpose. *Bacon.*

(2.) DEAN AND CHAPTER are the council of the bishop, to assist him with their advice in affairs of religion, as well as in the temporal concerns of the see. When the rest of the clergy were settled in the several parishes of each diocese, these were allowed for the celebration of divine service in the bishop's own cathedral; and the chief of them who presided over the rest, obtained the name of *decanus* or *dean*, being probably at first appointed to superintend ten canons of prebendaries. All these deans are elected by the chapter by *congé d'elire* from the king, and letters missive of recommendation, in the same manner as bishops; but in those chapters that were founded by Henry VIII. out of the spoils of the dissolved monasteries, the deanery is donative, and the installation merely by the king's letters patent. The chapter, consisting of canons or prebendaries, are sometimes appointed by the king, sometimes by the bishop, and sometimes elected by each other. The dean and chapter are the nominal electors of a bishop. The bishop is their ordinary and immediate superior; and has, generally speaking, the power of visiting them, and correcting their excesses and enormities. They had also a check on the bishop at common law; for till the statute 32 Hen. VIII. c. 28. his grant or lease would not have bound his successors, unless confirmed by the dean and chapter.

(3.) DEAN OF A MONASTERY was a superior established under the abbot, to ease him in taking care of ten monks; whence he was called DECANUS.

(4.) DEAN, RURAL, called also *Arch-presbyter*, originally exercised jurisdiction over ten churches in the country, and afterwards became only the bishop's substitute, to grant letters of administration, probates of wills, &c.; to convocate the clergy; and to signify to them sometimes by letters the bishop's will, and to give induction to the archdeacon. The office is now lost in that of the archdeacons and chancellors.

(II. 1.) DEAN, in geography, a forest of England in Gloucestersh. between the Severn and the county of Monmouth. The forest once contained 30,000 acres of land, in which were 23 parishes and four market towns; with great abundance of fine timber. It was reckoned the chief support of the English navy; and the Spanish Armada, it is said, was expressly commissioned to destroy it. The iron forges have lessened the quantity of wood, but not consumed it, as care is said to be taken in cutting it. The hills abound in iron ore.

(2.) DEAN, or DEANE, a river in the counties of Leicester and Nottingham, which falls into the Trent at Newark.

(3.) DEAN, a river of Scotland in Angus-shire, which flows from the lake of Forfar, passes by Glammis castle in meanders, glides gently along the N. borders of Essay and Meigle parishes, and falls into the Isla, half a mile NNW. of the town of Meigle. Its course is about ten miles in a direct line. It has a narrow bridge, leading from Coupar to Kirriemuir.

(4.) DEAN, GREAT DEAN, or MICHAEL DEAN, a town in the above forest (N° 1.) with an elegant church and handsome spire. Cloth and pins are its chief manufactures. It has a market on Monday, and fairs Easter Mon. and Oct. 10. It lies 14 miles W. of Gloucester, 15 of Monmouth and 120 SW. of London. Lon. 2. 31. E. Lat. 51. 50. N.

(5.) DEAN, a village of Scotland, a mile W. of Edinburgh, seated on an eminence above the river Leith.

(6—13.) DEAN is also the name of 8 English villages: viz. 1. in Cumberland, 3 miles SW. of Cockermouth: 2. in Hampshire E. of Overton: 3. in ditto at the entrance of Portsmouth harbour: 4. in Kent, near Challock: 5. in ditto, near Wingham: 6. in Lancashire, W. of Bolton: 7. in Middlesex; 8. in Northamptonshire, 3 miles from Rockingham; and it makes part of the name of other 10; viz.

(14—16.) DEAN, EAST, 3 villages; viz. 1. in Hampshire, NW. of Rumsey; 2. near Horsham; and, 3. between Seaford and Pevensey, both in Sussex:

(17.) DEAN, NETHER, } Two small towns in
(18.) DEAN, OVER, } Huntingdonshire:

(19.) DEAN-

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(19.) DEAN-PRIOR, in Devonshire, between Ashburton and Brent:

(20.) DEAN-THORP, in Northamptonshire, near King's Cliff:

(21—23.) DEAN, WEST, 3 villages: 1. in Suffex, near Midhurst: 2. NW. of East Dean; (N° 15.) and, 3. in Wilts, E. of Salisbury.

(III.) DEAN, is also a title given to certain civil officers: as

i. DEAN OF FACULTY, the president of the Faculty of Advocates, in Scotland.

ii. DEAN OF GUILD, the chief judge of the Guild Court. See LAW. The Dean of Guild in Edinburgh, and most of the Royal Boroughs of Scotland, is a member of, and elected by, the Town Council; ranks next to the Bailies, and continues two years in office; but he is by no means what the Editors of the *English Encyclopædia* title him, "*Head of the Merchants Company.*"

DEANE. See DEAN, § II. N° 2.

(1.) * DEANERY. *n. f.* [from *dean.*] 1. The office of a dean.—He could no longer keep the *deanery* of the chapel royal. *Clarendon.* 2. The revenue of a dean.—

Put both deans in one; or, if that's too much trouble,
Instead of the deans make the *deanery* double. *Swift.*

3. The house of a dean.—Take her by the hand, away with her to the *deanery* and dispatch it quickly. *Shakesp.*

(2.) *A* DEANERY, may become void, like a bishopric, by the Dean's death, by deprivation, or by resignation, either to the king or bishop. If a dean, prebendary, or other spiritual person, he was before possessed are void; and the king may present to him in right of his prerogative royal. But they are not void by the election, but only by the consecration.

* DEANSHIP. *n. f.* [from *dean.*] The office and rank of a dean.

(1.) * DEAR. *adj.* [*dear*, Sax.] 1. Beloved; favourite; darling —

Your brother Glo'ster hates you,
—Oh, no, he loves me, and he holds me *dear.* *Shak.*

And the last joy was *dearer* than the rest. *Pope.*

2. Valuable; of a high price; coastly.—

What made directors cheat the South-sea year?
To feed on ven'son when it sold so *dear.* *Pope.*

3. Scarce; not plentiful; as *a* dear *year.* 4. It seems to be sometimes used in *Shakespeare* for *deer*; sad; hateful; grievous.—

What foolish boldness brought thee to their mercies,
Whom thou in terms so bloody, and so *dear*,
Hast made thine enemies? *Shakespeare.*

Some *dear* cause
Will in concealment wrap me up a while:
When I am known aright, you shall not grieve
Lending me this aquaintance. *Shak.*

Would I had met my *dearest* foe in heav'n,
Or ever I had seen that day. *Shak.*

Thy other banish'd son, with his dear sight
Struck pale and bloodless. *Shak.*

(2.) * DEAR. *n. f.* A word of endearment; darling.—

See, my *dear*,
How lavish nature has adorn'd the year.

DEARADERE, a river of European Turkey in Bulgaria, which runs into the Mariza, near Demotica.

* DEARBOUGHT. *adj.* [*dear* and *bought*] Purchased at an high price.—

Forget not what my ranfom cost,
Nor let my *dearbought* soul be lost. *Rescommon.*

* DEARLING. *n. f.* [now written *darling*] Favourite.—

They do feed on nectar heavenly wise,
With Hercules, and Hebe, and the rest
Of Venus' *dearlings*, through her bounty *Spenser.*

* DEARLY. *adv.* [from *dear.*] 1. With fondness.—For the unquestionable virtue of person and mind, he loved her *dearly.* *Wotton.* At an high price.—It is rarely bought, and also bought *dearly* enough with such a fine. *Bacon.*

* DEARN. *v. a.* [*dyrnan*, Sax. to hide.] To mend clothes. See DARN.

* DEARNESS. *n. f.* [from *dear.*] 1. Fondness; kindness; love.—My brother holds you well, in *dearness* of heart hath holp to effect your ensuing marriage. *Shak.*—The whole senate dedicate an altar to Friendship, as to a goddess, in remembrance of the great *dearness* of friendship between them two. *Bacon.* 2. Scarcity; high price.—If the lords prohibit tenants from plowing, which is the way to in the *dearness* of corn. *Swift.*

* DEARNLY. *adv.* [*dearn*, Saxon.] Secretly; unseen. Obsolete.—

At last, as chanc'd them by a forest side
To pass for succour from the scorching ray
They heard a rueful voice that *dearnly* cry
With piercing shrieks. *Spenser.*

* DEARTH. *n. f.* [from *dear.*] 1. Scarcity; which makes food dear.—In times of *dearth* they drained much coin out of the kingdom, to furnish us with corn from foreign parts. *Bacon.*—There have been terrible years *dearths* of corn, and every place strewed with beggars; but *dearths* are common in better climates, and our evils here lie much deeper. *Swift.* 2. Want; need; famine,—

Pity the *dearth* that I have pined in,
By longing for that food so long a time. *Shak.*

3. Barrenness; sterility.—The French have brought on themselves that *dearth* of plot, and narrowness of imagination, which may be observed in all their plays. *Dryden.*

* *To* DEARTICULATE. *v. a.* [*de* and *articulus*, Lat.] To disjoint; to dismember. *Dict.*

DEARTICULATIO. See ABARTICULATIO.

(1.) * DEATH. *n. f.* [*death*, Saxon.] 1. extinction of life; the departure of the soul from the body.—He is the mediator of the New Testament, that by means of *death*, for the redemption of the transgressions, they which are called might receive the promise of the eternal inheritance. Heb. ix. 15.—

Death, a necessary end,
Will come, when it will come. *Shak.*

2. Mortality; destruction.—

How did you dare
To trade and traffick with Macbeth,
In riddles and affairs of *death.* *Shakespeare.*

3. The state of the dead.—

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In Swiniſh ſleep
Their drenched natures lie, as in a *death*. *Shak.* 4. The manner of dying.—Thou ſhalt die the *death* of them that are ſlain in the midſt of the ſeas. *Ezek.* xxviii. 8. 5. The image of mortality repreſented by a ſkeleton.—I had rather be married to a *death's* head, with a bone in his mouth, than to either of theſe. *Shak.* 6. Murder; the act of deſtroying life unlawfully.—As in manifeſting the ſweet influence of his mercy, on the ſevere ſtroke of his juſtice; ſo in this, not to ſuffer a man of *death* to live. *Bacon.* 7. Cauſe of death.—They cried out, and ſaid, O thou man of God, there is *death* in the pot. 2 *Kings* iv. 40.—He ſought his *death* the laſt county ſeſſions, where he would go to ſee juſtice done to a poor widow woman. *Addiſon.* 8. Deſtroyer.—All the endeavours Achilles uſed to meet with Hector, and be the *death* of him, is the intrigue which comprehends the battle of the laſt day. *Broom.* 9. [In poetry.] The inſtrument of death.—

Deaths inviſible come wing'd with fire;
They hear a dreadful noiſe, and ſtraight expire.
Dryden.

Oft, as in airy rings they ſkim the heath,
The clam'rous lapwings feel the leaden *death*.
Pope.

10. [In theology.] Damnation; eternal torments.—We pray that God will keep us from all ſin and wickedneſs, from our ghoſtly enemy, and from everlaſting *death*. *Church Catechiſm.*

(1.) DEATH is generally conſidered as the ſeparation of the ſoul from the body; in which ſenſe it ſtands oppoſed to life, which conſiſts in the union thereof. Phyſicians uſually define death by a total ſtoppage of the circulation of the blood, and a ceſſation of the animal and vital functions conſequent thereon; as reſpiration, ſenſation, &c. An animal body, by the actions inſeparable from life, undergoes a continual change. Its ſmalleſt fibres become rigid; its minute veſſels grow into ſolid fibres no longer pervious to the fluids; its greater veſſels grow hard and narrow; and every thing becomes contracted, cloſed, and bound up; whence the dryneſs, immobility, and extenuation, obſerved in old age. By ſuch means the offices of the minuter veſſels are deſtroyed; the humours ſtagnate, harden, and at length coaleſce with the ſolids. Thus are the ſubtileſt fluids in the body intercepted and loſt, the concoction weakened, and the reparation prevented; only the coarſer juices continue to run ſlowly through the greater veſſels, to the preſervation of life, after the animal functions are deſtroyed. At length, in the proceſs of theſe changes, death itſelf becomes inevitable, as the neceſſary conſequence of life. But it is rare that life is thus long protracted, or that death ſucceeds merely from the decays and impairments of old age. Diſeaſes, a long and horrid train, cut the work ſhort. The ſigns of death are in many caſes very uncertain. If we conſult what Winſlow or Bruchier have ſaid on this ſubject, we ſhall be convinced, that between life and death the ſhade is ſo very undiſtinguiſhable, that all the powers of art can ſcarcely determine where the one ends and the other begins. The colour of the viſage, the warmth of the body, and the ſuppleneſs of the joints, are but uncertain ſigns of life ſtill ſubſiſting; while, on the contrary, the paleneſs of the complexion, the coldneſs of the body, the ſtiffneſs of the extremities, the ceſſation of all motion, and the total inſenſibility of the parts, are but uncertain marks of death begun. In the ſame manner alſo, with regard to the pulſe and breathing; theſe motions are often ſo kept under, that it is impoſſible to perceive them. By bringing a looking glaſs near to the mouth of the perſon ſuppoſed to be dead, people often expect to find whether he breathes or not But this is a very uncertain experiment: the glaſs is frequently ſullied by the vapour of the dead man's body; and often the perſon is ſtill alive, though the glaſs is no way tarniſhed. In the ſame manner, neither burning nor ſcarifying, neither noiſes in the ears nor pungent ſpirits applied to the noſtrils, give certain ſigns of the diſcontinuance of life; and there are many inſtances of perſons who have endured them all, and afterwards recovered without any external aſſiſtance, to the aſtoniſhment of the ſpectators. This ought to be a caution againſt haſty burials, eſpecially in caſes of ſudden death, drowning, &c. No perſon who has died, or appeared to die ſuddenly, ſhould be interred until undoubted ſigns of putrefaction appear.

(3.) DEATH, in law. The law makes a diſtinction between natural and civil death:

i. DEATH, CIVIL, takes place where a perſon is not actually dead, but adjudged ſo by law. Thus, if any perſon, for whoſe life an eſtate is granted, remains beyond ſea, or is otherwiſe abſent, 7 years, and no proof of his being alive, he ſhall be accounted naturally dead.

ii. DEATH, NATURAL, in law, means a perſon actually dead.

(4.) DEATH, BROTHERS OF. See BROTHERS, § 13. This order, by its conſtitutions made in 1610, does not ſeem to have been eſtabliſhed long before Pope Paul V. Louis XIII. in 1621, permitted them to ſettle in France. The order was probably ſuppreſſed by pope Urban VIII.

* DEATH-BED. *n. ſ.* [*death* and *bed*.] The bed to which a man is confined by mortal ſickneſs.—A *death-bed* figure is certainly the moſt humbling ſight in the world. *Collier.*—Fame can never make us lie down contentedly on a *death-bed*. *Pope.*

* DEATHFUL. *adj.* [*death* and *full*.] Full of ſlaughter; deſtructive; murderous.—Time itſelf, under the *deathful* ſhade of whoſe wings all things wither, hath waſted that lively virtue of nature in man, and beaſts, and plants. *Raleigh.*—

Theſe eyes behold
The *deathful* ſcene; princes on princes roll'd.
Pope.

* DEATHLESS. *adj.* [from *death*.] Immortal; neverdying; everlaſting.—God hath only immortality, though angels and human ſouls be *deathleſs*. *Boyle.*—

Faith and hope themſelves ſhall die,
While *deathleſs* charity remains. *Prior.*

* DEATHLIKE. *adj.* [*death* and *like*.] Reſembling death; ſtill; gloomy; motionleſs; placid; calm; peaceful; undiſturbed; reſembling either the horrors or the quietneſs of death.—

Why doſt thou let thy brave ſoul lie ſuppreſt
In *deathlike* ſlumbers, while thy dangers crave
A waking eye and hand? *Craſhaw.*

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On seas, on earth, and all that in them dwell,
deathlike quiet and deep silence fell. *Waller.*

DEATH'S DOOR. [*death* and *door*. A near approach to death] the gates of death, πυλαι αδου. It is now a low phrase.—There was a poor young woman that had brought herself even to *death's-door* with grief for her sick husband. *L'Estrange.*

* DEATHSMAN. *n. s.* [*death* and *man.*] Executioner; hangman; headsman; he that executes the sentence of death.—

He's dead; I'm only sorry
He had no other *deathsman*. *Shakespeare.*

(1.) * DEATHWATCH. *n. s.* [*death* and *watch.*] An insect that makes a tinkling noise like that of a watch, and is superstitiously imagined to prognosticate death.—

The solemn *deathwatch* click'd the hour she dy'd. *Gay.*

(2.) DEATH-WATCH, in natural history, is also called *pediculus, fatidicus, mortisaga, pulsatorius*, &c. There are two kinds of death-watches. I. Of the first we have a good account in the *Philos. Trans.* by Mr Allen. It is a small beetle, $\frac{1}{8}$ of an inch long, of a dark brown colour, spotted; having pellucid wings under the vagina, a large cap or helmet on the head, and two antennæ proceeding from beneath the eyes, and doing the office of proboscides. The part it beats with all, he observed, was the extreme edge of the face, which he chooses to call the upper lip, the mouth being contracted by this bony part, and lying underneath out of view. This account is confirmed by Dr Derham; with this difference, that instead of ticking with the upper lip, he observed the insect to draw back its mouth, and beat with its forehead. That author had two death-watches, a male and a female, which he kept alive in a box several months; and could bring one of them to beat whenever he pleased, by imitating its beating. By this tickling noise he could frequently invite the male to get up upon the other in the way of coition. When the male found he got up in vain, he would get off again, beat very eagerly, and then up again: Whence the Dr concludes those pulsations to be the way whereby these insects woo one another, and find out and invite each other to copulation. II. The 2d kind of death-watch is an insect in appearance quite different from the first. The former only beats 7 or 8 strokes at a time, and quicker; the latter will beat some hours together without intermission; and his strokes are more leisurely, and like the beat of a watch. It is a small greyish insect much like a louse when viewed with the naked eye. It is very common in all parts of the house in summer; it is very nimble in running to shelter, and shy of beating when disturbed; but will beat very freely, and even answer one's beating. If viewed without giving it disturbance, or shaking the place where it lies, &c. Dr Derham cannot say whether they beat in any other thing, but he never heard their noise except in or near paper. He is in doubt whether it be made by their heads, or rather snouts, against the paper; or whether it be not made after some such manner as grashoppers and crickets make their noise. He inclines to the former opinion. The reason of his doubt is, that he observed the animal's body to shake and give a jerk at every beat, but could scarcely perceive any part of its body to touch the paper. But its body is so small and near the paper, and its motion in ticking so quick, that he thinks it might be, yet he did not perceive it. The ticking as in the other, he judges to be a wooing act; having observed another, after much beating come and make offers to the beating insect, who after some offers, left off beating, and got upon the back of the other. When they were joined he left off again; and they continued some hours joined tail to tail, like dog and bitch in coition. Whether this insect changes its shape and becomes another animal, he cannot say; though he has some cause to suspect that it becomes a sort of fly. It is at first a minute white egg, much smaller than the nits of lice; though the insect is near as big as a louse. In march it is hatched, and creeps about with its shell on. When it first leaves the shell, it is even smaller than its egg; though it be scarce discernible without a microscope. In this state it is perfectly like the mites in cheese. From the mite state they grow gradually to the mature perfect state. When they become like the old ones, they are at first very small, but move about much more swiftly than before.

* *To* DEAURATE. *v. a.* [*deauro*, Lat.] To gild, or cover with gold. *Dict.*

* DEAURATION. *n. s.* [from *deaurate*,] The act of gilding.

DEBACH, a village in Suffolk, between Debenham and Woodbridge.

* DEBACCHATION. *n. s.* [*debacchatio*, Lat.] A raging; a madness. *Dict.*

(1.) DEBALPOUR, a town of Hindoostan in the Malwa country, 21 miles W. of Indore, and 13 S of Ougein.

(2.) DEBALPOUR, a town of Hindoostan in Moultan on the road from Moultan to Delhi, 150 miles SE. of Lahore, and 150 E. of Moultan.

* *To* DEBAR. *v. a.* [from *bar.*] To exclude; to preclude; to shut out from any thing; to hinder.—Civility, intended to make us easy, is employed in laying chains and fetters upon us, *debarring* us of our wishes, and in crossing our most reasonable desires. *Swift.*

* *To* DEBARB. *v. a.* [from *de* and *barba*, Lat.] To deprive of his beard. *Dict.*

* *To* DEBARK. *v. a.* [*debarquer*, Fr.] To disembark. *Dict.*

* *To* DEBASE. *v. a.* [from *base.*] 1. To reduce from a higher to a lower state.—Homer intended to teach, that pleasure and sensuality *debase* men into beasts. *Broome on the Odyssey.*—As much as you raise silver, you *debase* gold; for they are in the condition of two things, put in opposite scales; as much as the one rises the other falls. *Locke.* 2. To make mean; to sink in meanness; to make despicable; to degrade.—A man of large possessions has not leisure to consider of every slight expence, and will not *debase* himself to the management of every trifle. *Dryden.* 3. To sink; to vitiate with meanness.—He ought to be careful of not letting his subjects *debase* style, and betray him into a meanness of expression. *Addison.*—Hunting after arguments to make good one side of a question, and wholly to refuse those which favour the other, is so far from giving true

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its due value, that it wholly *debaſes* it. *Locke.* 4. To adulterate; to leſſen in value by baſe admixtures.—He reformed the coin, which was much adulterated and *debaſed* in the times and troubles of king Stephen. *Hale.*—

Words ſo *debas'd* and hard, no ſtone
Was hard enough to touch them on. *Hudibras.*

* DEBASEMENT. *n. ſ.* [from *debaſe.*] The act of debaſing or degrading; degradation.—It is a wretched *debaſement* of that ſprightly faculty, the tongue, thus to be made the interpreter to a hog or boar. *Government of the Tongue.*

* DEBASER. *n. ſ.* [from *debaſe.*] He that debaſes; he that adulterates; he that degrades another; he that ſinks the value of things, or deſtroys the dignity of perſons.

* DEBATABLE. *adj.* [from *debate.*] Diſputable; that which is, or may be, ſubject to controverſy.—The French requeſted, that the *debatable* ground, and the Scottiſh hoſtages, might be delivered to the Scots. *Hayward.*

* DEBATE. *n. ſ.* [*debat*, Fr.] 1. A perſon diſpute; controverſy.—A way that men ordinarily uſe to force others to ſubmit to their arguments, and receive their opinion in *debate*, is to require the adverſary to admit what they allege as a proof, or to aſſign a better. *Locke.*—It is to diffuſe a light over the underſtanding, in our inquiries after truth, and not to furniſh the tongue with *debate* and controverſy. *Watt.* 2. A quarrel; conteſt: it is not now uſed of hoſtile conteſt.—

'Tis thine to ruin realms, o'erturn a ſtate;
Betwixt the deareſt friends to raiſe *debate. Dryd.*

(1.) * *To* DEBATE. *v. a.* [*debattre*, French.] To controvert; to diſpute; to conteſt.—*Debate* thy cauſe with thy neighbour himſelf, and diſcover not a ſecret to another. *Prov.* xxv. 9.—He could not *debate* any thing without commotion, even when the argument was not of moment. *Clarendon.*

(2.) * *To* DEBATE. *v. n.* 1. To deliberate.—

Your ſeveral ſuits
Have been conſidered and debated on. *Shakeſp.*

2. To diſpute.—He preſents that great ſoul *debating* upon the ſubject of life and death with his intimate friends. *Tatler.*

* DEBATEFUL. *adj.* [from *debate.*] 1. [Of perſons.] Quarrelſome; contentious. 2. [Of things.] Conteſted; occaſioning quarrels.

* DEBATEMENT. *n. ſ.* [from *debate.*] Controverſy; deliberation.—

Without *debatement* further, more or leſs,
He ſhould the bearers put to ſudden death.
Shakeſpeare.

* DEBATER. *n. ſ.* [from *debate.*] A diſputant; a controvertiſt.

* DEBAUCH. *n. ſ.* [from the verb.] 1. A fit of intemperance.—He will for ſome time contain himſelf within the bounds of ſobriety; till within a little while he recovers his former *debauch*, and is well again, and then his appetite returns. *Calamy.* 2. Luxury; exceſs; lewdneſs.—

The firſt phyſicians by *debauch* were made;
Exceſs began, and ſloth ſuſtains the trade. *Dryd.*

* *To* DEBAUCH. *v. a.* [*deſbaucher*, Fr. *debacchari*, Lat.] 1. To corrupt; to vitiate.—This it is to counſel things that are unjuſt; firſt, to *debauch* a king to break his laws, and then to ſeek protection. *Dryden's Spaniſh Fryar.* 2. To corrupt with lewdneſs.—

Here do you keep a hundred knights and ſquires,
Men ſo diſorder'd, ſo *debauch'd* and bold,
That this our court, infected with their manners,
Shews like a riotous inn. *Shakeſ. King Lear.*

3. To corrupt by intemperance.—No man's reaſon did ever dictate to him, that it is reaſonable for him to *debauch* himſelf by intemperance and brutiſh ſenſuality. *Til otſon.*

* DEBAUCHEE. *n. ſ.* [from *deſbauché*, Fr.] A lecher; a drunkard; a man given to intemperance.—Could we but prevail with the greateſt *debauchees* amongſt us to change their lives, we ſhould find it no very hard matter to change their judgments. *South.*

* DEBAUCHER. *n. ſ.* [from *debauch.*] One who ſeduces others to intemperance or lewdneſs; a corrupter.

* DEBAUCHERY. *n. ſ.* [from *debauch.*] The practice of exceſs; intemperance: lewdneſs.—Oppoſe vices by their contrary virtues, hypocriſy by ſober piety, and *debauchery* by temperance. *Sprat.*—Theſe magiſtrates, inſtead of leſſening enormities, occaſion juſt twice as much *debauchery* as there would be without them. *Swift.*

* DEBAUCHMENT *n. ſ.* [from *debauch.*] The act of debauching or vitiating; corruption.—They told them ancient ſtories of the raviſhment of chaſte maidens, or the *debauchment* of nations, or the extreme poverty of learned perſons. *Taylor's Rule of living holy.*

DEBDEN, a town near Audley End, Eſſex.

DEBDON, in the New Foreſt, Hampſhire.

* *To* DEBEL. } *v. a.* [*debello*, Latin.]
* *To* DEBELLATE. } To conquer; to overcome in war: not now in uſe.—It doth notably ſet forth the conſent of all nations and ages, in the approbation of the extirpating and *debellating* of giants, monſters, and foreign tyrants, not only as lawful, but as meritorious even of divine honour. *Bacon's Holy War.*

* DEBELLATION. *n. ſ.* [from *debellatio*, Lat.] The act of conquering in war.

DEBEN, a river in Suffolk, which riſes near Debenham, and falls into the ſea at Harwick.

DEBENHAM, a town in Suffolk, with a market on Friday, 14½ miles N. of Ipſwich, 24 E. of Bury, and 84 NNE. of London. Lon. 1. 17. E. Lat. 52. 22. N.

(1.) * DEBENTURE. *n. ſ.* [*debentur*, Latin, from *debeo.*] A writ or note, by which a debt is claimed.—

You modern wits, ſhould each man bring his claim,
Have deſperate *debentures* on your fame;
And little would be left you, I'm afraid,
If all your debts to Greece and Rome were paid.
Swift.

(2.) DEBENTURE is uſed at the cuſtomhouſe for a kind of certificate ſigned by the officers of the cuſtoms, which entitles a merchant exporting goods to the receipt of a bounty or draw-back. All merchandiſes that are deſigned to be taken on

* board

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board for that voyage being entered and ſhipped, and the ſhip being regularly cleared out, and ſailed out of port on her intended voyage, debentures may be made out from the exporter's entries, in order to obtain the draw-backs, allowances, bounties, or premiums; which debentures for foreign goods are to be paid within one month after demand. And in making out theſe debentures, it muſt be obſerved, that every piece of vellum, parchment, or paper, containing any debenture for drawing back cuſtoms, or duties, muſt, before writing, be ſtamped, and pay a duty of 8d. The forms of debentures vary according to the merchandiſe exported. In the execution of debentures for tobacco, it muſt be particularly obſerved, 1. That debentures for the ſame quantity may be made on one or more parchments. 2. That the exporter's oath muſt be printed, ſpecifying whether he acts for himſelf or on commiſſion. 3. If exported to any other foreign ports than Ireland, the word *Ireland* muſt be added to the oath after *Great Britain*. 4. That as no tobacco may be conſumed on board of ſhips of war in Europe, but what has paid full duties, and been manufactured in Great Britain, no drawback is to be allowed for tobacco exported in any man of war. 5. That the eight pounds *per* hogſhead of 350 pounds, or more, allowed for draught at importation, muſt not be deducted on exportation. 6. That debentures for tobacco exported to Ireland muſt not be paid till a certificate be produced, teſtifying the landing thereof. 7. That no perſons may ſwear to the exportation but ſuch as are permitted to ſwear to debentures for other goods. In debentures for all other foreign goods, no perſon may be admitted to ſwear to the exportation but the true exporter, either as a proprietor, or who, being employed by commiſſion, is concerned in the direction of the voyage. All kinds of debentures, before being delivered or paid to the exporters, are entered into a ſeparate book kept for that purpoſe by the collector and comptroller of the cuſtoms.

* DEBILE. *adj.* [*debilis*, Lat.] Weak; feeble; languid; faint; without ſtrength; imbecile; impotent.—

I have not waſh'd my noſe that bled,
Or foil'd ſome *debile* wretch, which without note
There's many elſe have done. *Shak.*

* *To* DEBILITATE. *v. a.* [*debilito*, Lat.] To weaken; to make faint; to enfeeble; to emaſculate.—The ſpirits being rendered languid, are incapable of purifying the blood, and *debilitated* in attracting nutriment. *Harvey.*

* DEBILITATION. *n. ſ.* [from *debilitatio*, Lat.] The act of weakening.—The weakneſs cannot return any thing of ſtrength, honour, or ſafety to the head, but a *debilitation* and ruin. *K. Charles.*

(1.) * DEBILITY. *n. ſ.* [*debilitas*, Lat.] Weakneſs; feebleneſs; langour; faintneſs; imbecility.

Methinks I am partaker of thy paſſion,
And in thy caſe do glaſs mine own *debility*. *Sidney.*

—Aliment too vaporous or perſpirable will ſubject it to the inconveniencies of too ſtrong a perſpiration, which are *debility*, faintneſs, and ſometime ſudden death. *Arbuthnot.*

(2.) DEBILITY, among phyſicians, a relaxation of the ſolids, occaſioning various diſeaſes.

(3.) DEBILITY, DIRECT. } See BRUNONIAN
(4.) DEBILITY, INDIRECT. } SYSTEM, § 4.

DEBIN, a town of Arabia, in the country of Yemen, 38 miles E. of Chamir.

(1.) DEBIR, in ancient geography, a ſacerdotal city of Paleſtine, in Hebron; but neither diſtance nor point of the compaſs on which it lies, can be determined. It was anciently called *Kariath-ſepher* or *Kirjath-ſepher*, and *Kirjath-ſanna*.

(2.) DEBIR, a town of Judæa, in the tribe of Gad, beyond Jordan.

DEBLOW, a town of Bohemia, in the circle of Chrudim; 4 miles SSW. of Chrudim.

DE-BOIS-BLANC, an iſland of the United States, belonging to the North-Weſtern Territory which was a voluntary gift of the Chipeway Indians, at the treaty of peace, concluded by General Wayne, at Greenville, in 1795.

* DEBONAIR. *adj.* [*debonnaire*, Fr.] Elegant; civil; well-bred; gentle; complaiſant: an obſolete word.—The nature of the one is *debonair* and accoſtable; of the other, retired and ſupercilious; the one quick and ſprightful, the other ſlow and ſaturnine. *Howel.*—

And ſhe that was not only paſſing fair,
But was withal diſcreet and *debonair*,
Reſolv'd the paſſive doctrine to fulfil. *Dryden.*

* DEBONAIRLY. *a. v.* [from *debonair*.] Elegantly; with a genteel air.

(1.) DEBORAH, [דבורה, Heb. *i. e.* a bee,] the nurſe of Rebekah, whom ſhe accompanied from Padamaram, and ſurvived. She lived in Jacob's family to an advanced age, and died near Bethel where ſhe was buried under an oak. Gen. xxiv. 59. xxxv. 8.

(2.) DEBORAH, a propheteſs, poeteſs, and judge of Iſrael, who excited Barak to deliver his country from the oppreſſions of Jabin. See BARAK. Her meſſage to Barak, her reproof for his cowardice, and her ſong upon the victory, are recorded in Judg. iv. & v. She flouriſhed about A. M. 2651.

(1.) DEBRA LIBANO, a town of Africa, in Abyſſinia, 180 miles S. of Gondar.

(2.) DEBRA SELALO, a town of Abyſſinia, 90 miles SW. of Gondar.

(3.) DEBRA SEMONA, a town of Abyſſinia, 110 miles S. of Gondar.

DEBRECEN, } a large and populous town
DEBRECHIN, } of Hungary, without walls
DEBRECZIN, or } It was taken by the Turks
DEBRETZEN, } in 1684, but retaken by the Imperialiſts in the ſame year. It is 67 miles W. NW. of Coloſvar, and 165 ESE. of Vienna. Lon. 22. 11. E. Lat. 47. 32. N.

DEBRUIZED, in heraldry, a term peculiar to the Engliſh, by which is intimated the grievous reſtraint of any animal, debarred of its natural freedom, by any of the ordinaries being laid over it.

(1.) * DEBT. *n. ſ.* [*debitum*, Latin; *dette*, Fr.] 1. That which one man owes to another.—There was one that died greatly in *debt*: Well, ſays one, if he be gone, then he hath carried five hundred ducats of mine with him into the other world. *Bacon.*—The *debt* of ten thouſand talents, which the ſervant owed the king, was no ſlight ordinary ſum. *Duppa's Devotions.*—

To this great loſs a ſea of tears is due:
But the whole *debt* not to be paid by you. *Waller.*

(2.) DEBT,

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2. That which any one is obliged to do or ſuffer.

Your ſon, my lord, has paid a ſoldier's *debt*; He only liv'd but 'till he was a man,
But, like a man he died. *Shak. Macbeth.*

(1.) DEBT, NATIONAL. See FUNDS, and NATIONAL DEBT.

* DEBTED. *part.* [from *debt*. *To* DEBT is not uſed.] Indebted; obliged to.—

Which do amount to three old ducats more
Than I ſtand *debted* to this gentleman. *Shak.*

DEBTOR. *n. ſ.* [*debitor*, Lat.] 1. He that owes ſomething to another.—I am *debtor* both to the Greeks and to the Barbarians, both to the wiſe and to the unwiſe. *Rom.* i. 14. 2. One that owes money.—

There dy'd my father, no man's *debtor*;
And there I'll die, nor worſe nor better. *Pope.*

—The caſe of *debtors* in Rome, for the firſt four centuries, was, after the ſet time for payment, no choice but either to pay, or be the creditor's ſlave. *Swift.* 3. One ſide of an account-book.—When I look upon the *debtor* ſide, I find ſuch innumerable articles, that I want arithmetick to caſt them up; but when I look upon the creditor ſide, I find little more than blank paper. *Addiſon.*

(2.) DEBTOR. See BOOK-KEEPING, *Index.*

DEBT-SINKERS. See ATTICA, § 8.

* DEBULLITION. *n. ſ. debullitio*, Latin.] A boiling or ſeething over. *Dict.*

DECA, a river of Spain, which runs into the Ebro, 2 leagues below Anza, in Arragon.

DECACHORDON, in ancient muſic, an inſtrument of ten ſtrings.

* DECACUMINATED. *adj.* [*decacuminatus*, Lat.] Having the top cut off. *Dict.*

DECADAL, or } *adj.* Belonging to a DECADE;
DECADARY, } conſiſting of ten.

(1.) * DECADE. *n. ſ.* [δεκας, Gr. *decas*, Latin.] The ſum of ten; a number containing ten.—We make cycles and periods of years; as *decades*, centuries, and chiliads, chiefly for the uſe of computations in hiſtory, chronology, and aſtronomy. *Miller on Time.*—

All rank'd by ten; whole *decades*, when they dine,
Must want a Trojan ſlave to pour the wine. *Pope.*

(2.) DECADE, in literary hiſtory, has been appropriated to the number of books, into which the Roman Hiſtory of Titus Livius is divided.

(3.) DECADE, in the new French calendar. See CALENDAR, § 3, and CHRONOLOGY, *Index.*

* DECADENCY. *n. ſ.* [*decadence*, Fr.] Decay; fall. *Dict.*

* DECAGON. *n. ſ.* [from δεκα, ten, and γωνια, a corner.] A plain figure in geometry, having ten ſides and angles.

DECAGYNIA, [from δεκα, ten, and γυνη, a woman,] an order, in the claſs decandria, conſiſting of plants whoſe flowers are furniſhed with ten ſtamina and the ſame number of ſtyles. See BOTANY, § 132 and 185.

(1.) * DECALOGUE. *n. ſ.* [δεκαλογος, Gr.] The ten commandments given by God to Moſes.—The commands of God are clearly revealed both in the *decalogue* and other parts of ſacred writ. *Hammond.*

(2.) DECALOGUE. The ten commandments were engraved by God on two tables of ſtone. The Jews, by way of eminence, call theſe commandments the *ten words*, from whence they had afterwards the name of *decalogue*: but they joined the 1ſt and 2d into one, and divided the laſt into two. They underſtand that againſt ſtealing to relate to the ſtealing of men, or kidnapping; alleging, that the ſtealing one another's goods or property is forbidden in the laſt commandment. The church of Rome has ſtruck the 2d commandment quite out of the decalogue; and to make their number complete, has ſplit the 10th into two. The reaſon is obvious.

* *To* DECAMP. *v. n.* [*decamper*, Fr.] To ſhift the camp; to move off.

* DECAMPMENT. *n. ſ.* [from *decamp.*] The act of ſhifting the camp.

DECAN. See DECCAN.

DECANDRIA, from δεκα, ten, and ανηρ, a huſband. See BOTANY, *Index.*

* *To* DECANT. *v. a.* [*decanto*, Lat. *decanter*, Fr.] To pour off gently by inclination.—Take *aqua fortis*, and diſſolve in it ordinary coined ſilver, and pour the coloured ſolution into twelve times as much fair water, and then *decant* or filtrate the mixture, that it may be very clear. *Boyle.*—

They attend him daily as their chief,
Decant his wine, and carve his beef. *Swift.*

(1.) * DECANTATION. *n. ſ.* [*decantation*, Fr.] The act of decanting or pouring off clear.

(2.) DECANTATION is performed by inclining the lip or *cantbus* of the veſſel; whence the name.

* DECANTER. *n. ſ.* [from *decant.*] A glaſs veſſel made for pouring off liquor clear from the lees.

DECANUS, in Roman antiquity, an officer who preſided over the ten officers, and was head of the contubernium, or ſerjeant of a file of ſoldiers.

DECAPHYLLUS CALYX. See BOTANY, *Gloſſ.*

* *To* DECAPITATE. *v. a.* [*decapito*, Lat.] To behead.

DECAPOLIS, in ancient geography, a diſtrict beyond Jordan, almoſt wholly belonging to the half tribe of Manaſſeh; before the captivity, called BETHSAN; but after occupied by heathens. It compriſed, as the name denotes, ten principal cities on the other ſide the Jordan, except Scythopolis, which ſtood on this ſide, but its territory lay on the other.

DECAPROTI, DECEMPRIMI, in Roman antiquity, officers for gathering the taxes. The decaproti were alſo obliged to pay for the dead, or to anſwer to the emperor for the quota parts of ſuch as died out of their own eſtates.

DECARCH, [from δεκα, ten, and αρχη, chief,] a captain of ten.

DECASPERMUM, in botany; a genus of the monogynia order, belonging to the icoſandria claſs of plants. The calyx is a turbinated perianthium, quinquefid at the apex. The corolla has 5 roundiſh petals. The ſtamina are many filiform filaments, a little ſhorter than the corolla. The pericarpium is a dry, globular, decemlocular berry, with ſolitary egg-ſhaped ſeeds.

DECASTIC, a ſtanza of ten verſes. *Bailey.*

DECASTYLE, in the ancient architecture, a building with an ordnance of ten columns in front, as the temple of Jupiter Olympius was.

* DECAY. *n. ſ.* [from the verb.] 1. Decline from

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from the ſtate of perfection; ſtate of depravation or diminution.—By reaſon of the tenacity of fluids, and attrition of their parts, and the weakneſs of elaſticity in ſolids, motion is much more apt to be loſt than got, and is always upon the *decay*. *Newton.*—

Each may feel encreaſes and *decays*,
And ſee now clearer and now darker days. *Pope.*
Taught half by reaſon, half by mere *decay*,
To welcome death, and calmly paſs away. *Pope.*

2. The effects of diminution; the marks of decay.—They think, that whatever is called old muſt have the *decay* of time upon it, and truth too were liable to mould and rottenneſs. *Locke.* 3. Declenſion from proſperity.—And if thy brother be waxen poor, and fallen in *decay* with thee, then thou ſhalt relieve him. *Levit.* xxv. 35. 4. The cauſe of decline.—He that ſeeketh to be eminent amongſt able men, hath a great taſk; but that is ever good for the public: but he that plots to be the only figure among cyphers, is the *decay* of a whole age. *Bacon.*

(1.) * *To* DECAY. *v. a.* [*decheoir*, Fr from *de* and *tadere*, Lat.] To impair; to bring to decay.—He was of a very ſmall and *decayed* fortune, and of no good education. *Clarendon.*—It is ſo ordered, that almoſt every thing which corrupts the ſoul *decays* the body. *Addiſon.*

(2.) * *To* DECAY. *v. n.* To loſe excellence; to decline from the ſtate of perfection; to be gradually impaired.—

The monarch oak
Three centuries he grows, and three he ſtays
Supreme in ſtate, and in three more *decays*. *Dryd.*
The garlands fade, the vows are worn away;
So dies her love, and ſo my hopes *decay*. *Pope.*

* DECAYER. *n. ſ.* [from *decay*.] That which cauſes decay.—Your water is a ſore *decayer* of your whoreſon dead body. *Shak. Hamlet.*

(1.) DECCAN, an Indian term ſignifying *South*, under which the Eaſt Indian geographers include all the countries of India S. of the parallels of 21° or 22° of N. Lat. forming an extent of territory nearly equal to the Britiſh iſlands, Spain, and European Turkey; but in its proper and more limited ſenſe, it means only the countries ſituated between Hindooſtan Proper, the Carnatic, the Weſtern Indian ſea, and the province of Oriſſa; *i. e.* the provinces of Candeiſh, Dowlatabad, or Amednagur, Viſiapour, Golconda, and the weſtern part of Berar. Aurengzebe conquered this country, and erected it into a viceroyalty, or ſubah, the poſſeſſor of which, at the time of the invaſion of Nadir Shah, took the title of Nizam Elmoulouk, or Protector of the Empire. He preſerved an apparent independence, his juriſdiction extending from Burham-poor to Cape Comorin, and eaſtward to the ſea. Six provinces depended on this prince; and the number of his ſubjects was eſtimated at 35 millions. The Mahrattas are in poſſeſſion of the greater part. Other diſtricts have from time to time been formed into ſeparate ſtates, and the conſtant revolutions of India, make the boundaries of each country uncertain. The Nizam's preſent dominions, without including his late acquiſitions, are about 430 miles long from NW. to SE. and about 300 broad, comprifing Golconda, the principal part of Dowlatabad, and the weſtern part of Berar; the latter ſubject to a tribute of a fourth part of its revenue to the Berar Mahrattas. His territories are boun led on the NW. by the Poonah Mahrattas, N. by the Berar Mahrattas, E. by the northern circars, and S. by the Carnatic and Myſore. By family ſucceſſion in 1780, the Nizam became poſſeſſed of the diſtrict of Adoni and Tachore, and of the Guntoor circar; and by the peace in 1792, and partition in 1799, he had a ſhare of the countries belonging to Tippoo Sultan, including Kopaul, Cuddapa, Gangecolla, Gutty, and Currumconda. Hydrabad is the capital.

(2.) DECCAN SHABAZPOUR, an iſland lying in the mouth of the Ganges. Lon. 98. 58. E. Lat. 22. 30. N.

* DECEASE. *n. ſ.* [*deceſſus*, Lat.] Death; departure from life.—Lands are by human law, in ſome places, after the owner's *deceaſe*, divided unto all his children; in ſome, all deſcendeth to the eldeſt ſon. *Hooker.*

* *To* DECEASE. *v. n.* [*decedo*, Lat.] To die; to depart from life.—

He tells us Arthur is *deceas'd* to-night. *Shak.*
You ſhall die
Twice now; where others, that mortality
In her fair arms holds, ſhall but once *deceaſe*. *Chapman.*

* DECEIT. *n. ſ.* [*deceptio*, Lat.] 1. Fraud; a cheat; a fallacy; any practice by which falſehood is made to paſs for truth.—My lips ſhall not ſpeak wickedneſs, nor my tongue utter *deceit*. *Job* xxviii 4. 2. Stratagem; artifice.—

His demand
Springs not from Edward's well-meant honeſt love,
But from *deceit*, bred by neceſſity. *Shak.*

3. [In law.] A ſubtile wily ſhift or device, all manner of craft, ſubtilty, guile, fraud, wilineſs, ſlightneſs, cunning, covin, collufion, practice, and offence, uſed to deceive another man by any means, which hath no other proper or particular name but offence. *Cowel.*

* DECEITFUL. *adj.* [*deceit* and *full*.] Fraudulent; full of deceit.—

I grant him bloody,
Luxurious, avaricious, falſe, *deceitful*. *Shak.*
The lovely young Lavinia once had friends,
And fortune ſmil'd, *deceitful*, on her birth. *Thomſ.*

* DECEITFULLY. *adv.* [from *deceitful*.] Fraudulently; with deceit.—Exercile of form may be *deceitfully* diſpatched of courſe. *Wotton.*

* DECEITFULNESS. *n. ſ.* [from *deceitful*.] The quality of being fraudulent; tendency to deceive.—The care of this world, and the *deceitfulneſs* of riches, choke the word, and he becometh unfruitful. *Matt.* xii. 22.

* DECEIVABLE. *adj.* [from *deceive*.] 1. Subject to fraud; expoſed to impoſture.—Man was not only *deceivable* in his integrity, but the angels of light in all their clarity. *Brown.* 2. Subject to produce errour; deceitful.—

O everfailing truſt
In mortal ſtrength! and oh, what not in man
Deceivable and vain? *Milton.*

* DECEIVABLENESS. *n. ſ.* [from *deceivable*.] Liableneſs to be deceived, or to deceive.—He that has a great patron, has the advantage of his negligence and *deceivableneſs*. *Govern. of the Tongue.*

* *To*

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*To DECEIVE. *v. a.* [*decipio*, Latin.] 1. To cause to mistake; to bring into errour; to impose upon.—Some have been *deceived* into an opinion, that there was a divine right of primogeniture to each estate and power. *Locke.* 2. To delude by stratagem. 3. To cut off from expectation; with before the thing.—The Turkish general *deceived of* his expectation, withdrew his fleet twelve miles off. *Knolles.* 4. To mock; to fail.—

They rais'd a feeble cry with trembling notes,
But the weak voice *deceiv'd* their grasping throats. *Dryden.*

To deprive by fraud or stealth.—Wine is to be shunned in consumptions, for that the spirits of the wine prey on the viscid juice of the body, incommon with the spirits of the body, and so waste and rob them of their nourishment. *Bacon.*

Plant fruit-trees in large borders, and set thereabout flowers, but thin and sparingly, lest they deceive the trees. *Bacon.*

*DECIEVER. *n. s.* [from *deceive.*] One that leads another into errour; a cheat.—As for Pernot's dismission out of France, they interpreted it as if he were detected for a counterfeit *deceiver.* *Bacon.*—Those voices, actions or gestures, which men have not by any compact agreed to make the instruments of conveying their thoughts from one to another, are not the proper instruments of speaking, so as to denominate the person using them a liar or *deceiver.* *South.*

(a) *DECEMBER. *n. s.* [*december*, Latin.] The last month of the year; but named *december*, or *tenth* month, when the year began in March. Others are April when they woo, and *December* when they wed. *Shakespeare.*—

What should we speak of,
When we are old as you? When we shall hear
The rain and wind beat dark *December.* *Shak.*

[a] DECEMBER is the month wherein the sun passes the tropic of Capricorn, and makes the winter solstice. Among the ancient Romans December was under the protection of Vesta. Romulus allowed it 30 days, Numa reduced it to 29, which Julius Cæsar increased to 31. In the reign of Commodus, this month was called, by way of flattery, *Amazonius*, in honour of a courtesan whom that prince passionately loved, and had got painted like an Amazon; but this name died with that tyrant. At the end of December they had the *juvenales ludi*; and the country people kept the feast of the goddess Vacuna in the fields, having then gathered in their fruits and sown their grain; whence seems to be derived our popular festival called *Harvest-Home.*

DECEM-PAGI, in ancient geography, a town of Gallia Belgica; now called DIEUZE.

DECEMPEDA, [δεκεμπεδα, from *decem* ten, and πες a foot,] *ten-feet rod*, an instrument used by the ancients in measuring. It was a rule or rod divided into ten feet; the foot was subdivided into 12 inches, and each inch into 10 digits. The decempeda was used both in measuring land, like the chain among us; and by architects to give the proper dimensions and proportions to the parts of their buildings, which use it still retains. Horace (lib. ii. od. 15.) blaming the magnificence and delicacy of the buildings of his time, observes, that it was otherwise in the times of Romulus and Ca-

to; that in the houses of private persons there were not then known any porticoes measured out with the decempeda, nor turned to the N. to take the cool air.

* DECEMPEDAL. *adj.* [from *decempeda*, Lat.] Ten feet in length. *Dict.*

* DECEMVIRATE. *n. s.* [*decemviratus*, Lat.] The dignity and office of the ten governours of Rome, who were appointed to rule the commonwealth instead of consuls. Their authority subsisted only two years. Any body of ten men.

DECEMVIRI, ten magistrates of absolute authority among the Romans. I. The privileges of the patricians raised dissatisfaction among the plebeians; who, though freed from the power of the Tarquins, still saw that the administration of justice depended upon the will and caprice of their superiors, without any written statute to direct them, and convince them that they were governed with equity and impartiality. The tribunes complained to the senate, and demanded that a code of laws might be framed for the use and benefit of the Roman people. This petition was complied with; and 3 ambassadors were sent to Athens and the other Grecian states, to collect the laws of Solon and all the other celebrated legislators of Greece. Upon the return of the commissioners it was universally agreed, that ten new magistrates called *Decemviri*, should be elected from the senate to put the project into execution. Their power was absolute, all other offices ceased after their election, and they presided over the city with regal authority. They were invested with the badges of the consul, in the enjoyment of which they succeeded by turns; and only one was preceded by the fasces, and had the power of assembling the senate and confirming decrees. The first decemvirs were Appius Claudius, T. Genutius, P. Sextus, Sp. Veturius, C. Julius, A. Manlius, Ser. Sulpitius, Pluriatius, T. Romulus, and Sp. Posthumius; A. U. C. 302. Under them the laws which had been exposed to public view, that every citizen might speak his sentiments, were publicly approved of as constitutional, and ratified by the priests and augurs in the most solemn and religious manner. They were ten in number, and were engraved on tables of brass; two were afterwards added, whence they were called the laws of the XII tables, *leges* XII *tabularum*, and *leges decemvirales*. The decemviral power, which was at first beheld by all ranks of people with the greatest satisfaction, was continued; but in the 3d year after their creation the decemvirs became odious on account of their tyranny, and the attempt of Ap. Claudius to ravish Virginia totally abolished the office. The people were so exasperated against them, that they demanded them from the senate to burn them alive. Consuls were again appointed, and tranquillity re-established in the state. II. There were other officers in Rome called decemvirs, who were originally appointed in the absence of the prætor to administer justice. Their appointment became afterwards necessary, and they generally assisted at sales called *subhastationes*, because a spear, *hasta*, was fixed at the door of the place where the goods were exposed to sale. They were called *decemviri litibus judicandis*. III. The officers whom

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Tarquin appointed to guard the Sibilline books were alſo called *decemvi. i.* They were originally two in number, called *duumviri*, till A. U. C. 388, when their number was increaſed to ten, five of whom were choſen from the plebeians and five from the patricians. Sylla increaſed their number to 15, hence called QUINDECEMVIRS.

* DECENCE. } *n. ſ.* [*decence*, Fr. *decet*, Lat.]
* DECENCY. } 1. Propriety of form; proper formality; becoming ceremony: *decence* is ſeldom uſed —In good works there may be goodneſs in the general; but *decence* and graceſulneſs can be only in the particulars in doing the good. *Sprat.*—

She ſpeaks, behaves, and acts juſt as ſhe ought:
But never, never reach'd one gen'rous thought;
Virtue ſhe finds too painful an endeavour,
Content to dwell in *decencies* for ever. *Pope.*

2. Suitableneſs to character: propriety.—

And muſt I own, ſhe ſaid, my ſecret ſmart?
What with more *decence* were in ſilence kept.
Dryden.

—The conſideration immediately ſubſequent to the being of a thing, is what agrees or diſagrees with that thing; what is ſuitable or unſuitable to it; and from this ſprings the notion of *decency* or indecency, that which becomes or miſbecomes. *South.* 3. Modeſty; not ribaldry; not obſcenity.

Immodeſt words admit of no defence;
For want of *decency* is want of ſenſe. *Roſcom.*

DECENNALIA, ancient Roman feſtivals, celebrated by the emperors every 10th year of their reigns, with ſacrifices, games, and largeſſes for the people. Auguſtus firſt inſtituted theſe ſolemnities, in which he was imitated by his ſucceſſors. At theſe times the people offered up vows for the emperor, and for the perpetuity of the empire; which were therefore called *vota decennalia*. Auguſtus's view in eſtabliſhing the decennalia was to preſerve the empire and the ſovereign power, without offence or reſtraint to the people. For during the celebration of this feaſt, that prince uſed to ſurrender up all his authority into the hands of the people; who, filled with joy, and charmed with the goodneſs of Auguſtus, immediately delivered it to him back again.

* DECENNIAL. *adj.* [from *decennium*, Latin.] What continues for the ſpace of ten years.

* DECENNOVAL. } *adj.* [*decem* and *novem*,
* DECENNOVARY. } Latin.] Relating to the number nineteen.—Meton, of old, in the time of the Peloponneſian war, conſtituted a *decennoval* circle, or of nineteen years; the ſame which we now call the golden number. *Holder.*

* DECENT. *adj.* [*decens*, Latin.] 1. Becoming; fit; ſuitable.—Since there muſt be ornaments both in painting and poetry, if they are not neceſſary, they muſt at leaſt be *decent*; that is, in their due place, and but moderately uſed. *Dryden.* 2. Grave; not gaudy; not oſtentatious.—

Come, penſive nun, devout and pure,
Sober, ſtedfaſt, and demure,
All in a robe of darkeſt grain
Flowing with majeſtick train,
And ſable ſtole of Cyprus lawn
O'er the *decent* ſhoulders drawn. *Milton.*

3. Not wanton; not immodeſt.—

* DECENTLY. *adv.* [from *decent.*] 1. In a proper manner; with ſuitable behaviour; without meanneſs or oſtentation.—They could not *decently* refuſe aſſiſtance to a perſon, who had puniſhed thoſe who had inſulted their relation. *Broome.* 2. Without immodeſty.—

Paſt hope of ſafety, 'twas his lateſt care,
Like falling Cæſar, *decently* to die. *Dryden.*

* DECEPTIBILITY. *n. ſ.* [from *deceit.*] Liableneſs to be deceived.—Some errours are ſo fleſhed in us, that they maintain their intereſt upon the *deceptibility* of our decayed natures. *Glanville.*

* DECEPTIBLE. *adj.* [from *deceit.*] Liable to be deceived; open to impoſture; ſubject to fraud. —The firſt and father cauſe of common errour, is the common infirmity of human nature; of whoſe *deceptible* condition, perhaps, there ſhould not need any other eviction than the frequent errours we ſhall ourſelves commit. *Brown.*

(1.) * DECEPTION. *n. ſ.* [*deceptio*, Latin.] 1. The act or means of deceiving; cheat; fraud; fallacy.—Being thus divided from truth in themſelves, they are yet farther removed by advenient *deception*. *Brown.*—All *deception* is a miſapplying of thoſe ſigns, which, by compact or inſtitution were made the means of men's ſignifying or conveying their thoughts. *South.* 2. The ſtate of being deceived.—

Reaſon, not impoſſibly may meet
Some ſpecious object by the foe ſuborn'd,
And fall into *deception* unaware. *Milton.*

(2.) DECEPTION BAY, a bay on the W. coaſt of North America, in the North Pacific ocean. Lon. 124. 5. W. Lat. 46. 10. N.

* DECEPTIOUS. *adj.* [from *deceit.*] Deceitful; apt to deceive.—

Yet there is a credence in my heart,
That doth invert th' atteſt of eyes and ears;
As if thoſe organs had *deceptious* functions,
Created only to calumniate. *Shakeſp.*

* DECEPTIVE. *adj.* [from *deceit.*] Having the power of deceiving. *Dict.*

* DECEPTORY. *adj.* [from *deceit.*] Containing means of deceit. *Dict.*

* DECERPT. *adj.* [*decerptus*, Lat.] Cropped; taken off. *Dict.*

* DECERPTIBLE. *adj.* [*decerpo*, Lat.] That may be taken off. *Dict.*

* DECERPTION. *n. ſ.* [from *decerpt.*] The act of cropping or taking off. *Dict.*

* DECERTATION. *n. ſ.* [*decertatio*, Lat.] A contention; a ſtriving; a diſpute. *Dict.*

* DECESSION. *n. ſ.* [*deceſſio* Latin.] A departure; a going away. *Dict.*

DECHALES, Claudius Francis Milliet, an excellent mathematician, mechanic, and aſtronomer, deſcended from a noble family, and born at Chamberry in 1611. His principal performances are an edition of *Euclid's Elements*, in which the unſerviceable propoſitions are rejected, and the uſes of thoſe retained, annexed; a diſcourſe on fortification; and another on navigation. Theſe with others have been collected firſt in 3 vols folio, and afterwards in 4, under the title of *Mundus Mathematicus*: being indeed a complete courſe of mathematics. He died in 1678, profeſſor of mathematics in the univerſity of Turin.

* *To* DECHARM. *v. a.* [*decharmer*, French.] To counteract a charm; to diſenchant.—Notwithſtanding

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ſtanding the help of phyſick, he was ſuddenly cured by *decharming* the witchcraft. *Harvey.*

DECIATES, or DECIATII, } an ancient people of Gallia Narbonenſis, near the borders of Italy, on the Mediterranean.

DECIATUM OPPIDUM, in ancient geography, a town of the Deciates, ſituated between Antibes and Nice; now in the dioceſe of Grace and Antibes.

* *To* DECIDE. *v. a.* [*decido, Latin.*] 1. To fix the event of; to determine.—

The day approach'd when fortune ſhould *decide*
Th' important enterprize, and give the bride.
Dryden.

2. To determine a queſtion or diſpute.—

Who ſhall *decide*, when doctors diſagree,
And ſoundeſt caſuiſts doubt? *Pope.*

DECIDENCE. *n. ſ.* [*decidentia*, Latin.] 1. The quality of being ſhed, or of falling off. 2. The act of falling away.—Men obſerving the *decidence* of their horn, do fall upon the conceit that it annually rotteth away, and ſucceſſively renew-eth again. *Brown's Vulgar Errours.*

* DECIDER. *n. ſ.* [from *decide.*] 1. One who determines cauſes.—I cannot think that a jeſter, or a monkey, a droll or a puppet, can be proper judges or *deciders* of controverſy. *Watts.*—The man is no ill *decider* in common caſes of property, where party is out of the queſtion. *Swift.* 2. One who determines quarrels.

DECIDUA FOLIA. See Botany, *Gloſſary.*

(1.) * DECIDUOUS. *adj.* [*deciduus*, Lat.] Falling; not perennial; not laſting through the year.—In botany the perianthium, or calyx, is *deciduous*, with the flower. *Quincy.*

(2.) DECIDUOUS. See DEFOLIATION.

* DECIDUOUSNESS. *n. ſ.* [from *deciduous.*] Aptneſs to fall; quality of fading once a-year. *Diſt.*

DECIL, in aſtronomy, an aſpect or poſition of two planets, when they are diſtant from each other a tenth part of the zodiac.

(1.) * DECIMAL. *adj.* [*decimus*, Lat.] Numbered by ten; multiplied by ten.—In the way we take now to name numbers by millions of millions of millions, it is hard to go beyond eighteen, or, at moſt, four and twenty *decimal* progreſſions, without confuſion. *Locke.*

(2.) DECIMAL ARITHMETIC, the art of computing by decimal fractions. See ARITHMETIC, *Index.*

* *To* DECIMATE. *v. a.* [*decimus*, Latin.] To tithe; to take the tenth.

(1.) * DECIMATION. *n. ſ.* [from *decimate.*] 1. A tithing; a ſelection of every tenth by lot or otherwiſe. 2. A ſelection by lot of every tenth ſoldier, in a general mutiny, for puniſhment.—

By *decimation* and a tithed death,
Take thou the deſtin'd tenth. *Shakeſ.*

A *decimation* I will ſtrictly make
Of all who my Charinus did forſake;
And of each legion each centurion ſhall die.
Dryden.

(2.) DECIMATION was a puniſhment inflicted by the ancient Romans, on ſuch ſoldiers as quitted their poſts, or behaved themſelves cowardly in the field. The names of the guilty were put into an urn or helmet, and as many were drawn out as made the tenth part of the whole number, and thoſe were put to the ſword, and the others ſaved. The ancient Roman militia, to puniſh whole legions when they had failed in their duty, made the ſoldiers draw lots, and put every 10th man to death for an example. The Romans had alſo the VICESIMATIO, and even *centiſimatio*, when only the 20th or 100th man ſuffered by lot.

* *To* DECIPHER. *v. a.* [*deciffrer*, French.] 1. To explain that which is written in ciphers: this is the common uſe.—Zelmane, that had the ſame character in her heart, could eaſily *decipher* it. *Sidney.*—Aſſurance is writ in a private character, not to be read, nor underſtood, but by the conſcience, to which the ſpirit of God has vouchſafed to *decipher* it. *South.* 2. To write out; to mark down in characters.—Then were laws of neceſſity invented, that ſo every particular ſubject might find his principal pleaſure *deciphered* unto him, in the tables of his laws. *Locke.* 3. To ſtamp; to characteriſe; to mark.—

You are both *decipher'd*
For villains mark'd with rape. *Shakeſp.*

4. To unfold; to unravel; to explain, as, *to* decipher *an ambiguous ſpeech.*

* DECIPHERER. *n. ſ.* [from *decipher.*] One who explains writings in cipher.

DECIPHERING, *n. ſ.* the art of reading or explaining ciphers. See CIPHER. The rules of deciphering are different, according to the language in which the ciphers are wrote: but in fact it is difficult, if not impoſſible, to form any general rules, which will apply in all caſes to the diſcovery of the meaning of ciphers; which are arbitrary in their nature, and the rules of which muſt vary in almoſt every different inſtance of importance, as the ſole object of thoſe who uſe them is to prevent a poſſibility of detection. And where even the language in which the ciphers are wrote is uncertain, the difficulty of deciphering muſt be greatly increaſed, and the art rendered entirely conjectural.

* DECISION. *n. ſ.* [from *decide.*] 1. Determination of a difference, or of a doubt.—The number of the undertakers, the worth of ſome of them, and their zeal to bring the matter to a *deciſion*, are ſure arguments of the dignity and importance of it. *Woodward.*—War is a direct appeal to God for the *deciſion* of ſome diſpute, which can by no other means be determined. *Atterbury.* 2. Determination of an event.—

Their arms are to the laſt *deciſion* bent,
And fortune labours with the vaſt event. *Dryd.*

3. It is uſed in Scotland for a narrative, or reports of the proceedings of the court of ſeſſion there.

* DECISIVE. *adj.* [from *decide.*] 1. Having the power of determining any difference; concluſive.—Such a reflection, though it carries nothing perfectly *deciſive* in it, yet creates a mighty confidence in his breaſt, and ſtrengthens him much in his opinion. *Atterbury.* 2. Having the power of ſettling any event.—

For on th' event,
Deciſive of this bloody day, depends
The fate of kingdoms. *Philips.*

* DECISIVELY. *adv.* [from *deciſive.*] In a concluſive manner.

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DECISIVENESS. *n. ſ.* [from *deciſive.*] The power of argument or evidence to terminate any difference, or ſettle an event.

* DECISORY. *adj.* [from *decide.*] Able to determine or decide.

(1.) DECIUS, Cn. Metius, a native of Pannonia, ſent by the emperor Philip to appeaſe a ſedition in Mœſia. Inſtead of obeying his maſter's command, he aſſumed the imperial purple, and ſoon after marched againſt him, and at his death became the only emperor. He ſignalized himſelf againſt the Perſians; and when he marched againſt the Goths, he puſhed his horſe into a deep marſh, from which he could not extricate himſelf, and periſhed with all his army by the darts of the barbarians, A. D. 251, after a reign of two years.

(2—4.) DECIUS MUS; the name of 3 patriotic Romans: viz. 1. A celebrated conſul, who, after many glorious exploits, devoted himſelf to the gods manes for the ſafety of his country, in a battle againſt the Latins, about 340 years before the Auguſtan age. 2. His ſon Decius Mus imitated his example, and devoted himſelf in like manner in his 4th conſulſhip, when fighting againſt the Gauls and Samnites. 3. His grandſon alſo did the ſame in the war againſt Pyrrhus and the Tarentines. This action of devoting one's ſelf was of infinite ſervice to the ſtate. The ſoldiers were animated by the example, and induced to follow with intrepidity a commander who, arrayed in an unuſual dreſs, and addreſſing himſelf to the gods with ſolemn invocation, ruſhed into the thickeſt part of the enemy to meet his fate.

DECIZE, a town of France, in the department of Nievre, ſeated on an iſland which abounds with coal, ſulphur, and antimony, at the conflux of the Airon and Loire. It is 16 miles SE. of Nevers. Lon. 3. 31. E. Lat. 46. 50. N.

(1.) * DECK. *n. ſ.* [from the verb.] 1. The floor of a ſhip.—We have alſo raiſed our ſecond *decks*, and given more vent thereby to our ordnance, trying on our nether overloop. *Raleigh.*—If any, born and bred under *deck*, had no information but what ſenſe affords, he would be of opinion that the ſhip was as ſtable as a houſe. *Granville.* 2. Pack of cards piled regularly on each other.—Beſides gems, many other ſorts of ſtones are regularly figured: the Amianthus, of parallel threads, as in the pile of velvet; and the Selenites, of parallel plates, as in a *deck* of cards. *Grew.*

(2.) *The* DECK is the planked floors of a ſhip, which connect the ſides together, and ſerve as different platforms to ſupport the artillery and lodge the men; as alſo to preſerve the cargo from the ſea in merchant veſſels. As all ſhips are broader at the lower deck than on the next above it, and as the cannon thereof are always heavieſt, it is neceſſary that the frame of it ſhould be much ſtronger than that of the others; and for the ſame reaſon the 2d or middle deck ought to be ſtronger than the upper deck or forecaſtle. Ships of the 1ſt and 2d rates are furniſhed with 3 whole decks, reaching from the ſtem to the ſtern, beſides a forecaſtle and a QUARTER DECK, which extends from the ſtern to the mainmaſt; between which and the forecaſtle a vacancy is left in the middle, opening to the upper deck, and forming what is called the WAIST. There is yet another deck above the hinder or aftmoſt part of the quarter deck, called the POOP, which alſo ſerves as a roof for the captain's cabin or couch. The inferior ſhips of the line of battle are equipped with two decks and a half; and frigates, ſloops, &c. with one gun-deck and a half, with a ſpar-deck below to lodge the crew. The decks are formed and ſuſtained by the beams, the clamps, the water-ways, the carlings, the ledges, the knees, and two rows of ſmall pillars called STANCHIONS, &c. See theſe articles. That the figure of a deck, with its correſponding parts, may be more clearly underſtood, we have given a plan of the lower deck of a 74 gun ſhip in *Plate* CIX. *fig.* 7. And as both ſides of the deck are exactly ſimilar, the pieces by which it is ſupported appear on one ſide, and on the other ſide the planks of the floor of which it is compoſed, as laid up on thoſe upper pieces. A, the principal or main hatch-way. B, the ſtem-poſt. C, the ſtem. D, the beams, compoſed of three pieces, as exhibited by D, in one of which the dotted lines ſhow the arrangement of one of the beams under the other ſide of the deck. E, part of the vertical or hanging knees. F, the horizontal or lodging knees, which faſten the beams to the ſides. G, the carlings ranging fore and aft, from one beam to another. H, the gun-ports. I, the pump dales, being large wooden tubes, which return the water from the pumps into the ſea. K, the ſpurs of the beams, being curved pieces of timber ſerving as half-beams to ſupport the decks, where a whole beam cannot be placed on account of the hatchways. L, the wing-tranſom, which is bolted by the middle to the ſtern-poſt, and whoſe ends reſt upon the faſhion-pieces. M, the bulk-head or partition, which incloſes the manger, and prevents the water which enters at the hawſe-holes from running aft between decks. NN, the fore hatch-way. OO, the after hatch-way. P, the drum-head of the gear capſtern. Pp, the drum-head of the main-capſtern. Q, the wing-tranſom knee. R, one of the breaſt hooks under the gun-deck. S, the breaſt hook of the gun deck. TT, the ſtation of the chain-pumps. V, the breadth and thickneſs of the timbers at the height of the gun deck. UU, ſcuttles leading to the gunner's ſtore-room, and the bread-room. W, the ſtation of the fore-maſt. X, the ſtation of the main-maſt. Y, the ſtation of the mizen-maſt. Z, the ring-bolts of the decks, uſed to retain the cannon whilſt charging. *a a*, The ring bolts of the ſides whereon the tackles are hooked that ſecure the cannon at ſea. *c a a d*, The water ways through which the ſcupper holes are pierced, to carry the water off from the deck into the ſea. *b b*, Plan of the foremoſt and aftmoſt cable-bits, with their croſs-pieces *g g*, and their ſtandards *e e*. Thus are repreſented on one ſide all the pieces which ſuſtain the deck with its cannon; and on the other ſide, the deck itſelf, with a tier of 32 pounders planted in battery thereon. To ſhow the uſe of the breeching and train tackle, one of the guns is drawn in, as ready for charging. The number of beams by which the decks of ſhips are ſupported, is often very different, according to the practice of different countries; the ſtrength of the timber of which the beams are framed; and the

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the ſervices for which the ſhip is calculated. The deck which contains the train of a fire-ſhip is furniſhed with an equipage peculiar to itſelf. See FIRE-SHIP.

(3.) DECK, FLUSH, implies a continued floor laid from ſtem to ſtern, upon one line, without any ſtops or intervals.

(4.) DECK, HALF, a ſpace under the quarter deck of a ſhip of war, contained between the foremoſt bulk head of the ſteerage and the forepart of the quarter-deck. In the colliers of Northumberland the ſteerage itſelf is called the *half-deck*, and is uſually the habitation of the crew.

(5.) DECK, QUARTER. See N° 2.

* *To* DECK. *v. a.* [*decken*, Dutch. 1. To cover; to overſpread.—

Ye miſts and exhalations, that now riſe
From hill or ſteaming lake, duſky or grey,
In honour to the world's great Author, riſe!
Whether to *deck* with clouds th' uncolour'd ſky,
Or wet the thirſty earth with falling ſhowers,
Riſing or falling, ſtill advance his praiſe. *Milton.*

2. To dreſs; to array.—

She ſets to work millions of ſpinning worms,
That in their green ſhops weave the ſmooth-hair'd ſilk,
To *deck* her ſons. *Milton.*

3. To adorn; to embelliſh.—

Now the dew with ſpangles *deck'd* the ground,
A ſweeter ſpot of earth was never found. *Dryd.*

DECKENDORF, a town of Bavaria, near the Danube. In the year 1633, it was taken by the troops of the Duke of Saxe-Weimar, and retaken by the Swedes in 1641. It is 28 miles NW. of Paſſau, and 38 ESE. of Ratiſbon. Lon. 12. 55. E. Lat. 46. 50. N.

* DECKER *n. ſ.* [from *deck*.] A dreſſer; one that apparels or adorns; a coverer; as a *table-decker*.

* *To* DECLAIM. *v. n.* [*declamo*, Latin.] To harangue; to ſpeak to the paſſions; to rhetoricate; to ſpeak ſet orations.—It is uſual for maſters to make their boys *declaim* on both ſides of an argument. *Swift.*—Dreſs up all the virtues in the beauties of oratory, and *declaim* aloud on the praiſe of goodneſs. *Watts.*

* DECLAIMER. *n. ſ.* [from *declaim*.] One who makes ſpeeches with intent to move the paſſions.—Your Salamander is a perpetual *declaimer* againſt jealouſy. *Addiſon.*

(I.) * DECLAMATION. *n. ſ.* [*declamatio*, Latin.] A diſcourſe addreſſed to the paſſions; an harangue; a ſet ſpeech; a piece of rhetorick.—The cauſe why *declamations* prevail ſo greatly, is, that men ſuffer themſelves to be deluded. *Hooker.*—Thou may'ſt forgive his anger, while thou makeſt uſe of the plainneſs of his *declamation*. *Taylor.*

(II.) DECLAMATION may be defined, a ſpeech made in public, in the tone and manner of an oration, uniting the expreſſion of action to the propriety of pronunciation, in order to give the ſentiment its full impreſſion upon the mind. The word is alſo uſed in a derogatory ſenſe, as when it is ſaid, "ſuch a ſpeech was *mere declamation*," it implies, that it was deficient in point of reaſoning, or had more *ſound* than *ſenſe*. According to the manners and cuſtoms of the preſent age, public harangues are made only, 1. In the pulpit: 2. In the ſenate, in council, or other public aſſembly: 3. By public profeſſors: 4. On the theatre.

i. DECLAMATION IN THE PULPIT. The dignity and ſanctity of the place, and the importance of the ſubject, require the preacher to exert the utmoſt powers of his voice to produce a pronunciation that is perfectly diſtinct and harmonious, and that he obſerve a deportment and action which is expreſſive and graceful. No man, therefore, who is deſtitute of a good voice, ſhould aſcend the pulpit. The preacher ſhould not, however, roar like a common cryer, and rend the ear with a voice like thunder; for ſuch kind of declamation is not only without meaning and without perſuaſion, but highly incongruous with the meek and gentle ſpirit of the goſpel. He ſhould likewiſe take particular care to avoid a monotony; his voice ſhould riſe from the beginning, as it were by degrees, and its greateſt ſtrength ſhould be exerted in the application. Each inflexion of the voice ſhould be adapted to the phraſe, and to the meaning of the words; and each remarkable expreſſion ſhould have its peculiar inflexion. The dogmatic requires a plain, uniform tone of voice only; and the menaces of the goſpel demand a greater force than its promiſes and rewards: but the latter ſhould not be pronounced in the ſoft tone of a flute, nor the former with the loud ſound of a trumpet. The voice ſhould ſtill retain its natural tone in all its various inflexions. Happy is that preacher, to whom nature has given a voice that is at once ſtrong, flexible, and harmonious. An air of complacency and benevolence, as well as devotion, ſhould be conſtantly viſible in the countenance of the preacher. But every appearance of affectation muſt be carefully avoided: for nothing is ſo diſguſtful to an audience, as even the ſemblance of diſſimulation. Eyes conſtantly rolling, turned towards heaven, and ſtreaming with tears, rather denote a hypocrite, than a man poſſeſſed of the real ſpirit of religion, and who feels the true import of what he preaches. An air of affected devotion infallibly deſtroys the efficacy of all that the preacher can ſay, however juſt and important it may be. On the other hand, he muſt avoid every appearance of mirth or raillery, or of that cold unfeeling manner, which is ſo apt to freeze the heart of his hearers. The body ſhould be in general erect, and in a natural and eaſy attitude. The perpetual movement or contortion, of the body, has a ridiculous effect in the pulpit, and makes the figure of a preacher and a harlequin too ſimilar. On the other hand, he ought not to remain conſtantly upright and motionleſs, like a ſpeaking ſtatue. The motions of the hands give a ſtrong expreſſion to a diſcourſe; but they ſhould be decent, grave, noble, and expreſſive. The preacher, who is inceſſantly in action, who is perpetually claſping his hands, or who menaces with a clenched fiſt, or counts his arguments on his fingers, will only excite mirth among his auditory. In a word, declamation is an art that the ſacred orator ſhould ſtudy with aſſiduity. The deſign of a ſermon is to convince, to affect, and to perſuade. The voice, the countenance, and the action, which are to produce this triple effect, are therefore objects to which the preacher ſhould particularly apply himſelf.

ii. DE-

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ii. DECLAMATION IN THE SENATE, &c. The declamation of a minister or statesman in the senate, in council, or other public assembly, is of a more unconfined nature. To persuade, to move the passions, and gain an ascendancy in a public assembly, the orator should himself feel the force of what he says, and the declamation should only express that internal sensation. But nothing should be carried to excess. A suavity in the tone of voice, a dignity of deportment, a graceful action, and a certain tranquillity of countenance, should constantly accompany the statesman when he speaks in public, even when he is most earnestly engaged in debate, or when he is addressing his sovereign in person. A pleasing tone of voice, and a distinct pronunciation, prejudice the hearers greatly in the speaker's favour. A young man may improve these to a surprising degree. Demosthenes, who had a natural impediment in his speech, was accustomed to go to the sea-shore, and partly filling his mouth with peebles, he declaimed with a loud voice. The stones by degrees gave a volubility to his tongue, and the roaring of the waves reconciled him insensibly to the noise of the multitude.

iii. DECLAMATION OF PUBLIC PROFESSORS. The principal object of a public professor is the instruction of the studious youth: for which purpose, he is to convince and persuade. Every tone of voice, every expression of the countenance, or action of the body, which can produce this effect by enforcing the words, should therefore be employed by those who are to teach the sciences. There is one essential reflection which every professor ought to make; viz. that he is surrounded by young students, naturally possessed with vivacity, often ludicrous, and for the most part previously instructed in the preparatory sciences. They are therefore constantly inclined to criticise, to jest, and to ridicule: for which reason, the professor should endeavour to inspire them with respect and attention, by a grave, commanding, and venerable countenance; and carefully avoid all appearance of grimace in his action, and every kind of affectation in his discourse, that he may not afford the least opportunity for pleasantry.

iv. DECLAMATION ON THE THEATRE. 1. Theatric declamation was very different among the ancients from what it is, and ought to be, with us, from the nature of the thing itself, and from the difference of circumstances. Numberless passages in Quintilian, and other ancient historians, critics, grammarians, and commentators, evidently prove, that the ancient dramatic declamation was subservient to the rules of the musical rhythmus; and by this, according to Aristides, (*De Musica*, lib. 1.) their action, as well as recital was regulated. But to explain this seeming paradox, it will be necessary to make here some preliminary remarks. The ancients gave a much more extensive signification than we do to the word *musica*, which they believed they derived from some of the muses. For this reason, Aristides and Quintilian define it to be "An art that teaches all that relates to the use of the voice, and the manner of performing all the motions of the body with grace:" Therefore poetry, declamation, dancing, pantomimes, and many other gestures and exercises, were subservient to this art. 2. That part of general music, which taught the art of declamation and gesture, according to the rules of an established method, (and which we perform by instinct, or at most by the aid of common sense), was distinguished by the name of *hypocritic music*: and this musical art was called by the Greeks *orchesis*; and by the Romans *saltatio*. It was, however, so far from being an advantage, that it was a mark of great imperfection. For, 1. it was an instance of high absurdity to represent a tragedy, or comedy before an audience of 20,000 people, the far greater part of whom could neither hear nor see what passed to any purpose. The theatres of London and Paris may conveniently contain about 1000 persons; and that is found sufficient in the most populous cities, where there are several places of entertainment on the same day, and where the people are reasonable enough to succeed each other in their diversions. As the features of the face could not be distinguished at so great a distance, and still less the alteration of countenance to represent the different passions, they were obliged to have recourse to masks; a wretched, childish invention, that destroyed all the strength and variety of expression. Their action became extravagant; and, at the same time, subservient to a regular mechanism, which prevented all the refinement, and all the pleasure of surprise, in the performance; and must have had an effect horribly disagreeable to those who were near the stage. 3. The egregious imperfection of their language likewise, which consisted of syllables long and short, whose duration was determined by a set measure of time, and their manner of tuning these syllables, after the method of the orchesis of the Greeks, was another disadvantage. For by these means they determined by notes or characters placed after the long and short syllables, not only the nature, but the duration, of each action. Nothing could be more affected and disgustful, than such a method of declaiming. How far superior in this respect are the moderns, who consult nature alone in their theatric declamation; who can make the audience hear each sigh; who can accompany it with a proper attitude; who can inceſſantly vary their action; who can seize the lucky moment, and make the countenance fully express the sensations of the mind? Nature does all here; and art, infinitely inferior to nature, did all among the ancients. Modern declamation cannot be subservient to a musical rhythmus, seeing we speak rapidly, and without affectation. Our actors learn their art without art, from nature itself, assisted by reflection; and they arrive at a degree of excellence infinitely greater than that of the ancients, by a method far more simple, and by efforts incomparably more easy. 4. We do not exactly know what the theatric declamation of the ancients was; nor what were the musical instruments which accompanied that declamation. The title to the Eunuch of Terence says, for example, "That Flaccus, the freedman of Claudius, made the music of that piece, in which he employed the two flutes, the right and the left." These flutes, probably, gave the tone to the actor; which must have had a very odd effect on the audience. Most of the ancient pieces have

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familiar titles. Thoſe who wiſh to be particularly informed of the art of declaiming among the Greeks and Romans, may read the Critical Reflections on Poetry and Painting by the Abbe Du Bos. The third part of that work conſiſts entirely of learned reſearches and ingenious reflections on the filly practice of the ancients. But this art happily no place in modern declamation. 5. The moſt poliſhed nations of modern Europe do not accompany their diſcourſes, with ſo many geſtations, as the Greeks and Romans did. They have found the method of animating a diſcourſe, and giving it an expreſſion, by the ſimple inflexions of the voice, and by the features of the countenance; which is far more decent, juſt, and natural, than thoſe contortions which derange the natural attitude of the body, and give the ſpeaker the air of a harlequin. 6. EXPRESSION, therefore, is at once the eſſence and the end of theatric declamation; and the means of producing it conſiſts in a pronunciation that is ſonorous, diſtinct, and pleaſing, ſupported by an action that is juſt and proper to the ſubject. If the beſt dramatic poet has need of a good declaimer or player to make his writing produce its proper effect, the actor has likewiſe need of a good poet to enable him to pleaſe and affect by his action: for it is to little purpoſe that he endeavours to charm his auditory by uniting, with nature, all the powers of art, if the poet has not furniſhed him with ſentiments that are rational and affecting. The actor, in ſtudying his part before a large glaſs, where he can ſee his whole figure, to determine the moſt proper expreſſion for every ſentiment, ſhould conſult nature, and endeavour to imitate her. But, in this imitation, he ſhould take care not to make too ſervile a copy. He has to obſerve, in common with his colleagues, the painters in painting: The theatre is intended to exhibit an imitation of nature, and not nature herſelf. Tragedy and comedy form pictures of human life; but theſe pictures are alſo pieces of perſpective, which require ſtrokes ſomewhat ſtronger and more marked, that they may be diſcerned at a diſtance. The actor is elevated to a conſiderable height from the ground; he is ſurrounded by ſcenery; he is ſeparated from the audience by the orcheſtra, and he ſpeaks in verſe; all this is not unknown to the ſpectator is to accede to this neceſſary illuſion, in order to promote his own pleaſure, which would not be ſo great, were theſe things otherwiſe. Declamation, therefore, ſhould ſometimes exceed, but never loſe ſight of nature. The tone of the actor's voice ſhould be naturally regulated by the extent of the theatre; ſufficiently loud to be heard by all the audience, but not ſo violent as to rend their ears. A pure and graceful pronunciation, without any provincial accent, is likewiſe a great merit in an actor; and he ſhould alſo habituate himſelf to ſpeak in a manner perfectly diſtinct. It is a capital point in the pronouncing of verſe, not to ſeparate the two hemiſtics, by reſting too long on the *cæſura* in the middle, or dwelling on the end of each hemiſtic, and by ſo doing, the actor falls into a monotony, an inſufferable uniformity of cadence, in a piece that conſiſts of ſome thouſand verſes. The gradations of the voice demand alſo a very judicious obſervance. The ſpeaker, who begins in a high tone, will find it very difficult to ſuſtain it through the whole piece; and he, who clamours inceſſantly will find his lungs fail him in thoſe parts where the vehemence of paſſion requires the ſtrongeſt efforts. The ſtrongeſt touches, the boldeſt figures, will not there ſtand out from the picture in a ſtriking manner. The deportment of an actor ſhould be conſtantly graceful, decent, and proper to the character he repreſents. An old man has a different poſition of body from a young petit maitre; an aged queen from a young princeſs; a noble gallant from a valet de chambre. A rational obſervance of nature, and an imitation of the beſt actors, are here the ſureſt guides. The ſame may be ſaid of the action of the hands, the theatric ſtep, &c. An inanimated figure, a body in the poſition of a ſtatue, and hands immoveable, are as diſpleaſing in the ſcene, as a player whoſe inceſſant geſticulation reſembles the action of a puppet. 10. Every actor who aſpires to make his art ſomething more than merely mechanical, will begin by enabling himſelf readily to repeat his part, that the defect of his memory may not embarraſs his action. When he is ſo far maſter of it, he will make it the ſubject of ſerious reflection in his cloſet; endeavour to ſeize the true ſenſe of the author; and to find out that expreſſion of each ſentiment and paſſion, which is the moſt natural, the moſt ſtriking, and beſt adapted to the ſtage; and which he will cultivate by repeated eſſays, till he is able to render it in its full force.

* DECLAMATOR. *n. ſ.* [Latin.] A declaimer; an orator; a rhetorician; ſeldom uſed.—Who could, I ſay, hear this generous *declamator*, without being fired at his noble zeal? *Tatler.*

* DECLAMATORY. *adj.* [*declamatorius*, Lat.] 1. Relating to the practice of declaiming; pertaining to declamation: treated in the manner of a rhetorician.—This a while ſuſpended his interment, and became a *declamatory* theme amongſt the religious men of that age. *Wotton.* 2. Appealing to the paſſions.—He has run himſelf into his own *declamatory* way, and almoſt forgotten that he was now ſetting up for a moral poet. *Dryden.*

* DECLARABLE. *adj.* [from *declare.*] Capable of proof.—This is *declarable* from the beſt writers. *Brown.*

* DECLARATION. *n. ſ.* [from *declare.*] 1. A proclamation or affirmation; open expreſſion; publication.—His promiſes are nothing elſe but *declarations*, what God will do for the good of men. *Hooker.*—Though wit and learning are certain and habitual perfections of the mind, yet the *declaration* of them which alone, brings the repute, is ſubject to a thouſand hazards. *South.* 2. An explanation of ſomething doubtful. Obſolete. 3. [In law.] Declaration (*declaratio*) is properly the ſhewing forth, or laying out, of an action perſonal in any ſuit, though it is uſed ſometimes for both perſonal and real actions. *Cowel.*

* DECLARATIVE. *adj.* [from *declare.*] Making declaration; explanatory.—The names of things ſhould be always taken from ſomething obſervably *declarative* of their form or nature. *Grew.* 2. Making proclamation.—To this we may add the

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the *vox populi*, ſo *declarative* on the ſame ſide. *Swift.*

* DECLARATORILY. *adv.* [from *declaratory.*] In the form of a declaration; not in a decretory form.—Andreas Alciatus the civilian, and Franciſcus de Cordua, have both *declaratorily* confirmed the ſame. *Brown's Vulgar Errours.*

* DECLARATORY. *adj.* [from *declare.*] Affirmative; expreſſive; not decretory; not promiſſory, but expreſſing ſomething before promiſed or decreed. Thus, a *declaratory* law, is a new act confirming a former law.—Theſe bleſſings are not only *declaratory* of the good pleaſure and intention of God towards them, but likewiſe of the natural tendency of the thing. *Tillotſon.*

(1.) * *To* DECLARE. *v. a.* [*declaro*, Lat.] 1. To clear; to free from obſcurity; not in uſe.—To *declare* this a little, we muſt aſſume that the ſurfaces of ſuch bodies are exactly ſmooth. *Boyle.* 2. To make known; to tell evidently and openly.—It hath been *declared* unto me of you, that there are contentions among you. 1 *Cor.* i. 11. 3. To publiſh; to proclaim.—*Declare* his glory among the heathen. 1 *Chron.* xvi. 24. 4. To ſhew in open view; to ſhew an opinion in plain terms.—In Cæſar's army ſomewhat the ſoldiers would have had, yet they would not *declare* themſelves in it, but only demanded a diſcharge. *Bacon.*—We are a conſiderable body, who, upon a proper occaſion, would not fail to *declare* themſelves. *Addiſ.*

(2.) * *To* DECLARE. *v. n.* To make a declaration; to proclaim ſome reſolution or opinion; or favour or oppoſition, with *for* or *againſt.*—The internal faculties of will and underſtanding, decreeing and *declaring againſt* them. *Taylor.*—God is ſaid not to have left himſelf without witneſs in the world, there being ſomething fixed in the nature of men that will be ſure to teſtify and *declare for* him. *South.*

* DECLAREMENT. *n. ſ.* [from *declare.*] Diſcovery; declaration; teſtimony,—Cryſtal will calefy into electricity; than is, into a power to attract ſtraws, or light bodies, and convert the needle freely placed, which is a *declarement* of very different parts. *Brown.*

* DECLARER. *n. ſ.* [from *declare.*] A proclaimer; one that makes any thing known.

(1.) * DECLENSION. *n. ſ.* [*declinatio*, Lat.] 1. Tendency from a greater to a leſs degree of excellence.—Take the picture of a man in the greenneſs and vivacity of his youth, and in the latter date and *declenſions* of his drooping years, and you will ſcarce know it to belong to the ſame perſon. *South's Sermons.* 2. Declination; deſcent.—We may reaſonably allow as much for the *declenſion* of the land from that place to the ſea, as for the immediate height of the mountain. *Burnet's Theory.* 3. Inflexion; manner of changing nouns.—*Declenſion* is only the variation or change of the termination of a noun, whilſt it continues to ſignify the thing. *Clarke's Latin Grammar.*

(2.) DECLENSION, § 1. *def.* 3. See GRAMMAR.

* DECLINABLE. *adj.* [from *decline.*] Having variety of terminations; as, a *declinable* noun.

(1.) * DECLINATION. *n. ſ.* [*declinatio*, Lat.] 1. Deſcent; change from a better to a worſe ſtate; diminution of vigour; decay.—The queen hearing of the *declination* of a monarchy, took it ſo ill, as ſhe would never after hear of his ſuit. *Bacon.*—Two general motions all animations have, that is, their beginning and increaſe; and two more, that is, their ſtate and *declination.* *Brown.* 2. The act of bending down; as, a *declination* of the head. 3. Variation from rectitude; oblique motion; obliquity.—Suppoſing there were a *declination* of atoms, yet will it not effect what they intend; for then they do all incline, and ſo there will be no more concourſe than if they did perpendicularly deſcend. *Ray.*—This *declination* of atoms in their deſcent, was itſelf either neceſſary or voluntary. *Bentley.* 4. Deviation from moral rectitude.—That a peccant creature ſhould diſapprove and repent of every *declination* and violation of the rules of juſt and honeſt, this right reaſon, diſcourſing upon the ſtock of its own principles could not but infer. *South's Sermons.* 5. Variation from a fixed point.—There is no *declination* of latitude, nor variation of the elevation of the pole, notwithſtanding what ſome have aſſerted. *Woodward.* 6. [In navigation.] The variation of the needle from the direction to North and South. 7. [In aſtronomy.] The *declination* of a ſtar we call its ſhorteſt diſtance from the equator. *Brown.* 8. [In grammar.] The declenſion or inflection of a noun through its various terminations. 9. DECLINATION *of a Plane* [in dialling], is an arch of the horizon, comprehended either between the plane and the prime vertical circle, if accounted from the Eaſt or Weſt: or elſe between the meridian and the plane, if accounted from the North to South. *Harris.*

(2.) DECLINATION, in aſtronomy, (§ 1. *def.* 6.) is either N. and S. and either true or apparent, according as the real or apparent place of the object is conſidered.

(3.) DECLINATION OF A WALL OR PLANE, FOR DIALS. See § 1. *def.* 9. and DIAL.

* DECLINATOR. } *n. ſ.* [from *decline.*]

(1.) * DECLINATORY. } An inſtrument in dialing, by which the declination, reclination, and inclination of planes are determined. *Chambers.*—There are ſeveral ways to know the ſeveral planes; but the readieſt is by an inſtrument called a *declinatory*, fitted to the variation of your place. *Moxon.*

(2.) DECLINATORY. There are ſeveral kinds of declinatories. The beſt ſort for taking the declination conſiſts of a ſquare piece of braſs or wood with a limb accurately divided into degrees; and every fifth minute, if poſſible, having a horizontal dial moving on the centre, made for the latitude of the place it is to ſerve in; and which has a ſmall bit of fine braſs fixed on its meridian line, like a fiducial edge, to cut the degrees of the limb: for at any time when the ſun ſhines, by having the hour of the day, the declination of any wall or plane may be found by this inſtrument.

DECLINATURE OF JUDGES. See LAW.

* DECLINE. *n. ſ.* [from the verb.] The ſtate of tendency to the leſs or the worſe; diminution; decay. Contrary to increaſe, improvement, or elevation.—

The riſe of fortune did I only wed;
From its *decline*, determin'd to recede. *Prior.*

(1.) * *To* DECLINE. *v. a.* [*declino*, Lat.] 1. To bend downward; to bring down.—

And now fair Phœbus gan *decline* in haſte,

Hi

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His weary waggon to the western vale. *Spenser.*

2. To shun; to avoid; to refuse; to be cautious of.—He had wisely *declined* that argument, though in their common sermons they gave it. *Clarendon.* Could Caroline have been captivated with the pleasures of this world, she had them all laid before her; but she generously *declined* them, because she saw the acceptance of them was inconsistent with religion. *Addison.*—Whatever they found to be most agreeable or disagreeable, they did pursue or *decline*. *Atterbury.* 3. To modify a word by various terminations; to inflect. To *decline* musa, and construe Latin, by the help of a tutor, or with some English translation.

(1.) * *To* DECLINE. *v. n.* 1. To lean downward.

And then with kind embraces, tempting kisses,
And with *declining* head into his bosom,
Bid him shed tears, as being overjoy'd. *Shakesp.*

To deviate; to run into obliquities.—Neither shalt thou speak in a cause to *decline* after many, neither judgment. *Exod.* xxii. 2. 3. To shun; to avoid to do any thing. 3. To sink; to be impaired; to decay. Opposed to improvement or elevation.—Sons at perfect age, and fathers *declining*, the father should be as a ward to his son. *Shakespeare* —

Sometimes nations will *decline* so low
From virtue, which is reason, that no wrong,
But justice, and some fatal curse annex'd,
Deprives them of their outward liberty. *Milton.*

Truth and morality are *declined* among us. *Swift.*
God, in his wisdom, hath been pleased to load
Declining years with many sufferings, with disease, and decays of nature. *Swift.*

DECLIVITY. *n. f.* [*declivis*, Lat.] Inclination or obliquity reckoned downwards; gradual descent; not precipitous or perpendicular: the contrary to acclivity.—Rivers will not flow unless upon declivity, and their sources be raised above the ordinary surface, so that they may run upon descent. *Woodward.*

DECLIVOUS. *adj.* [*declivis*, Lat.] Gradually sloping; not precipitous; not perpendicular: the contrary to acclivous; moderately steep.

* DECOCT. *v. a.* [*decoquo*, *decoctum*, Lat.] To prepare by boiling for any use; to digest in water.—Senna loseth its windiness by *decocting*, the subtile or windy spirits are taken off by ingress or evaporation. *Bacon.* 2. To digest by the heat of the stomach.—

There she *decocts*, and doth the food prepare;
There she distributes it to ev'ry vein,
There she expels what she may fitly spare.
Davies.

To boil in water, so as to draw the strength or virtue of any thing.—The longer malt or herbs are *decocted* in liquor, the clearer it is. *Bacon.* 4. To boil up to consistence; to strengthen or invigorate by boiling: this is no proper use.—

Can sodden water, their barley broth,
Decoct their cold blood to such valiant heat?
Shakespeare.

* DECOCTIBLE. *adj.* [from *decoct.*] That which may be boiled, or prepared by boiling. *Bail.*

(1.) * DECOCTION. *n. f.* [*decoctum*, Lat.] 1. The act of boiling any thing, to extract its virtues.—In infusion, the longer it is, the greater is the part of the gross body that goeth into the liquor; but in *decoction*, though more goeth forth, yet it either purgeth at the top, or settleth at the bottom. *Bacon.*—The lineaments of a white lily will remain after the strongest *decoction*. *Arbuthnot.* 2. A preparation made by boiling in water.—If the plant be boiled in water, the strained liquor is called the *decoction* of the plant. *Arbuthnot.*

(2.) DECOCTION is only applicable to matters containing some principles soluble in water; such particularly are animal and vegetable matters. Decoction ought not to be used with such substances as contain any volatile principles, as they would be dissipated in the air during the process. But it may be safely used, nay, even becomes necessary, when the matters to be treated are solid, and of a close and compact texture; because then the water could not extract its principles without a boiling heat. Most soft animal matters, as flesh, skin, tendons, may be conveniently boiled in water; because they contain no principle volatile with a boiling heat. Water extracts from them nothing but a gelatinous substance, and some oily parts which float on the surface of the water. All vegetable matters which are inodorous, and particularly those which are hard, as roots, barks, &c. are generally boiled, when an extraction of their principles by water is required. To this rule, however, there are some exceptions. Peruvian bark, for instance, gives its strength to cold water better than to such as is boiling hot. Many other vegetables have also the property of yielding less to boiling than cold water. And therefore a general rule may be established, that decoction ought not to be employed but when absolutely necessary, that is, when the same principles, or the same quantities of those principles, cannot be obtained by an infusion, and that without heat, if it can be so done, considering that the proximate principles of vegetables are generally so delicate, and so susceptible of change and decomposition, that frequently the most gentle heat changes much their nature and properties.

* DECOCTURE. *n. f.* [from *decoct.*] A substance drawn by decoction.

(1.) * DECOLLATION. *n. f.* [*decollatio*, Lat.] The act of beheading.—He, by a *decollation* of all hope, annihilated his mercy: this, by an immoderancy thereof, destroyed his justice *Brown.*

(2.) DECOLLATION is also used for a painting, wherein is represented John the Baptist's head struck off from his trunk. It is likewise the name of a festival held in honour of that martyr.

DECOMBS, St, a village in Somersetshire.

* DECOMPOSITE. *adj.* [*decompositus*, Lat.] Compounded a second time; compounded with things already composite.—*Decomposites* of three metals, or more, are too long to enquire of, except there be some compositions of them already observed. *Bacon.*

(1.) * DECOMPOSITION. *n. f.* [*decompositus*, Lat.] The act of compounding things already compounded.—We consider what happens in the compositions and *decompositions* of saline particles. *Boyle.*

(2.) DECOMPOSITION, in chemistry, usually signifies the disunion or separation of the constituent

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parts of bodies. It differs from mere mechanical diviſion, in that when a body is chemically decompoſed, the parts into which it is reſolved are eſſentially different from the body itſelf; but though a mechanical force is applied to it ever ſo long, or if with ever ſo much violence, the minuteſt particles into which the body may be reduced, ſtill retain their original nature. Thus, let nitre be reduced to ever ſo fine a powder, each particle retains the nature of nitre as much as the compounded maſs; but if oil of vitriol is applied, a decompoſition takes place, and one of the largeſt component parts of the nitre riſes in the form of a ſmoking acid ſpirit, which never could have been ſuſpected to lie hid in the mild neutral ſalt.

* DECOMPOUND. *adj.* [from the verb.] Compoſed of things or words already compounded; compounded a ſecond time.—The pretended ſalts and ſulphur are ſo far from being elementary parts extracted out of the body of mercury, that they are rather, to borrow a term of the grammarians, *decompound* bodies, made up of the whole metal and the menſtruum, or other additaments employed to diſguiſe it. *Boyle.*—Nobody ſhould uſe any compound or *decompound* of the ſubſtantial verbs. *Arbuthnot and Pope.*

* *To* DECOMPOUND. *v. a.* [*decompono*, Latin.] 1. To compoſe of things already compounded; to compound a ſecond time; to form by a ſecond compoſition.—Nature herſelf doth in the bowels of the earth make *decompounded* bodies, as we ſee in vitriol, cinnabar, and even in ſulphur itſelf. *Boyle.*—When a word ſtands for a very complex idea that is compounded and *decompounded*, it is not eaſy for men to form and retain that idea exactly. *Locke.*—If the violet, blue, and green be intercepted, the remaining yellow, orange, and red, will compound upon the paper an orange; and then, if the intercepted colours be let paſs, they will fall upon this compounded orange, and, together with it, *decompound* a white. *Newton.* 2. To reſolve a compound into ſimple parts. This is a ſenſe that has of late crept irregularly into chymical books.

* DECORAMENT. *n. ſ.* [from *decorate.*] Ornament; embelliſhment. *Dict.*

* *To* DECORATE. *v. a.* [*decoro*, Lat.] To adorn; to embelliſh; to beautify.

(1.) * DECORATION. *n. ſ.* [from *decorate.*] Ornament; embelliſhment; added beauty.—The enſigns of virtues contribute to the ornament of figures; ſuch as the *decorations* belonging to the liberal arts, and to war. *Dryden.*—

This helm and heavy buckler I can ſpare,
As only *decorations* of the war:
So Mars is arm'd for glory, not for need. *Dryd.*

(2.) DECORATION, in architecture, any thing that adorns and enriches a building, church, triumphal arch, or the like, either without ſide or within. The orders of architecture contribute greatly to the decoration; but the ſeveral parts of thoſe orders muſt have their juſt proportions, characters, and ornaments; otherwiſe the fineſt order will bring confuſion rather than richneſs. See ARCHITECTURE, § 93—184. Decorations in churches, are paintings, vaſes, feſtoons, &c. occaſionally applied to the walls; and with ſo much conduct and diſcretion, as not to take off any thing from the form of the architecture, as is much practiſed in Italy at the ſolemn feaſts.

(3.) DECORATIONS OF THEATRES. In operas, and other theatrical performances, the decorations muſt be frequently changed conformable to the ſubject. The ancients had two kinds of decorations for their theatres: the firſt, called *verſatiles*, having three ſides or faces, which were turned ſucceſſively to the ſpectators: the other called *ductiles*, ſhewing a new decoration by drawing or ſliding another before it. This latter ſort is ſtill uſed, and with much greater ſucceſs than among the ancients, who were obliged to draw a curtain whenever they made a change in the decoration; whereas on our ſtage, the change is made in a moment, and almoſt without being perceived.

* DECORATOR. *n. ſ.* [from *decorate.*] An adorner; an embelliſher. *Dict.*

* DECOROUS. *adj.* [*decorus*, Lat.] Decent; ſuitable to a character; becoming; proper; befitting; ſeemingly.—It is not ſo *decorous*, in reſpect of God, that he ſhould immediately do all the meaneſt and trifling eſt things himſelf, without any inferiour or ſubordinate miniſter. *Ray.*

* *To* DECORTICATE. *v. a.* [*decortico*, Lat.] To diveſt of the bark or huſk; to huſk; to peel; to ſtrip.—Take great barley dried and *decorticated*, after it is well waſhed, and boiled in water. *Arbuthnot on Coins.*

* DECORTICATION. *n. ſ.* [from *decorticate.*] The act of ſtripping the bark or huſk.

(1.) * DECORUM. *n. ſ.* [Latin.] Decency; behaviour contrary to licentiouſneſs; contrary to levity; ſeemlineſs.—I am far from ſuſpecting ſimplicity, which is bold to treſpaſs in points of *decorum*. *Wotton.*—

Beyond the fix'd and ſettled rules
Of vice and virtue in the ſchools,
The better ſort ſhall ſet before 'em
A grace, a manner, a *decorum*. *Prior.*

—Gentlemen of the army ſhould be, at leaſt obliged to external *decorum*; a profligate life and character ſhould not be a means of advancement. *Swift.*

(2.) DECORUM, in architecture, is the ſuitableneſs of a building, and the ſeveral parts and ornaments thereof, to the ſtation and occaſion.

DECOUPLE, in heraldry, the ſame as uncoupled: thus a cheveron decouple, is a cheveron wanting ſo much of it towards the point, that the two ends ſtand at a diſtance from one another, being parted and uncoupled.

(1.) * DECOY. *n. ſ.* [from the verb.] Allurement to miſchiefs; temptation.—The devil could never have had ſuch numbers, had he not uſed ſome as *decoys* to enſnare others. *Gov. of the Tongue.*—Theſe exuberant productions of the earth become a continual *decoy* and ſnare: they only excited and fomented luſts. *Woodward.*—An old dramdrinker is the devil's *decoy*. *Berkley.*

(2.) DECOY, among fowlers, a place made for catching wild fowl. A decoy is generally made where there is a large pond ſurrounded with wood, and beyond that a marſhy and uncultivated country: if the piece of water is not thus ſurrounded, it will be attended with noiſe and other acci-

dents

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dents which may be expected to frighten the wild foul from a quiet haunt, where they mean to ſleep, during the day, in ſecurity. If theſe noiſes or diſturbances are wilful, an action will lie againſt the diſturber. As ſoon as the evening ſets in, the decoy *riſes* (as they term it), and the wild fowl feeds during the night. If the evening is ſtill, the noiſe of their wings during their flight, is heard at a very great diſtance, and is a pleaſing though melancholy ſound. This *riſing* of the decoy in the evening, is in Somerſetſhire called *raddling*. The decoy ducks are fed with hempſeed, which is thrown over the ſkreens in ſmall quantities, to bring them forwards into the pipes or canals, and to allure the wild fowl to follow, as this ſeed floats. There are ſeveral *pipes*, as they are called, which lead up a narrow ditch that cloſes at laſt with a funnel net. Over theſe pipes (which grow narrower from their firſt entrance) is a continued arch of netting ſuſpended on hoops. It is neceſſary to have a pipe or ditch for almoſt every wind that can blow, as upon this circumſtance it depends which pipe the fowl will take to; and the decoy man always keeps on the leeward ſide of the ducks, to prevent his effluvia reaching their ſagacious noſtrils. All along each pipe, at certain intervals are placed ſkreens made of reeds, ſo ſituated, that it is impoſſible the wild fowl ſhould ſee the decoy man, before they have paſſed on towards the end of the pipe, where the purſe net is placed. The inducement of the wild fowl to go up one of theſe pipes is, becauſe the decoy ducks trained to this lead the way, either after hearing the whiſtle of the decoy man, or enticed by the hempſeed: the latter will dive under water, whilſt the wild fowl fly on, and are taken in the purſe net. It often happens, however, that the wild fowl are in ſuch a ſtate of ſleepineſs and dozing, that they will not follow the decoy duck. Uſe is then generally made of a dog, who is taught his leſſon; he paſſes backwards and forwards between the reed ſkreens (in which are little holes, both for the decoy man to ſee, and the little dog to paſs through; this attracts the eye of the wild fowl, who, not chooſing to be interrupted, advance towards the ſmall and contemptible animal, that they may drive him away. The dog all the time, by the direction of the decoy man, plays among the ſkreens of reeds, nearer and nearer the purſe net; till at laſt, perhaps, the decoy man appears behind a ſkreen, and the wild fowl not daring to paſs by him in return, nor being able to eſcape upwards on account of the net covering, ruſh on into the purſe net. Sometimes the dog will not attract their attention, if a red handkerchief, or ſomething very ſingular, is not put about him. The general ſeaſon for catching fowls in decoy, is from the end of October till February; the taking of them earlier is prohibited by an act 10 *Geo. II. c.* 32. which forbids it from June 1ſt to October 1ſt, under the penalty of 5*s.* for each bird deſtroyed within that ſpace. The Lincolnſhire decoys are commonly ſet at a certain annual rent, from 5*l.* to 20*l.* a year; and there is one in Somerſetſhire that pays 30*l.* The former contribute principally to ſupply the markets in London. Amazing numbers of ducks, wigeons, and teal, are taken: a few winters paſt, in one ſeaſon, and in only ten decoys, in the neighbourhood of Wain-fleet, the number amounted to 31,200, in which were included ſeveral other ſpecies of ducks. Theſe quantities make them ſo cheap on the ſpot, that the decoy men would be content to contract for years to deliver their ducks at Boſton, for 10*d.* per couple. It was cuſtomary formerly to have in the fens an annual *driving* of the young ducks before they took wing. Numbers of people aſſembled, who beat a vaſt tract, and forced the birds into a net placed at the ſpot where the ſport was to terminate: 150 dozens have been taken at once; but this practice being ſuppoſed to be detrimental, has been aboliſhed by act of parliament.

(3.) DECOY, in naval affairs, a ſtratagem employed by a ſhip of war to betray a veſſel of inferior force into an uncautious purſuit, till ſhe has drawn her within the range of her cannon, or what is called within *gunſhot*. It is uſually performed by painting the ſtern and ſides in ſuch a manner as to diſguiſe the ſhip, and repreſent her either much ſmaller and of inferior force, or as a friend to the hoſtile veſſel, which ſhe endeavours to enſnare, by aſſuming the emblems and ornaments of the nation to which the ſtranger is ſuppoſed to belong. When ſhe has thus provoked the adverſary to chaſe, in hopes of acquiring a prize, ſhe continues the decoy, by ſpreading a great ſail, as if endeavouring to eſcape; at the ſame time that her courſe is conſiderably retarded by an artful alteration of her trim till the enemy approaches. Decoying is alſo performed to elude the chaſe of a ſhip of a ſuperior force in a dark night, by throwing out a lighted caſk of pitch into the ſea, which will burn for a conſiderable time and miſguide the enemy. Immediately after the caſk is thrown out, the ſhip changes her courſe, and may eaſily eſcape if at any tolerable diſtance from the foe.

* *To* DECOY. *v. a.* [from *koy*, Dutch, a cage.] To lure into a cage; to intrape; to draw into a ſnare.—A fowler had taken a partridge, who offered to *decoy* her companions into the ſnare. *L'Eſtr.*—

Decoyed by the fantaſtic blaze,
Now loſt, and now renew'd, he ſinks abſorpt,
Rider and horſe. *Thomſon.*

* DECOYDUCK. *n. ſ.* A duck that lures others.—There is a ſort of ducks, called *decoyducks*, that will bring whole flights of fowl to their retirement, where are conveniencies made for catching them. *Mortimer.*

* DECREASE. *n. ſ.* [from the verb.] 1. The ſtate of growing leſs; decay.—

By weak'ning toil, and hoary age o'ercome,
See thy *decreaſe*, and haſten to thy tomb. *Prior.*

2. The wain; the time when the viſible face of the moon grows leſs.—See in what time the ſeeds, ſet in the increaſe of the moon, come to a certain height, and how they differ from thoſe that are ſet in the *decreaſe* of the moon. *Bacon.*

(1.) * *To* DECREASE. *v. a.* [*decreſco*, Lat.] To make leſs; to diminiſh.—

Nor cheriſh'd they relation poor,
That might *decreaſe* their preſent ſtore. *Prior.*

—Heat increaſes the fluidity of tenacious liquids, as of oil, balſam, and honey; and thereby *decreaſes* their reſiſtance. *Newton.*

(2.) * *To* DECREASE. *v. n.* To grow leſs; to be

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diminiſhed.—From the moon is the ſign of feaſts, a light that *decreaſeth* in her perfection. *Eccluſ.* xliii. 7.—Unto fifty years, as they ſaid, the heart annually increaſeth the weight of one drachm; after which, in the ſame proportion, it *decreaſeth*, *Brown.*—When the ſun comes to his tropicks, days increaſe and *decreaſe* but a very little for a great while together. *Newton.*

(1) * DECREE. *n. ſ.* [*decretum*, Lat.] 1. An edict; a law.—There went a *decree* from Cæſar Auguſtus, that all the world ſhould be taxed. *Lucke* ii. 1.—The Supreme Being is ſovereignly good; he rewards the juſt, and puniſhes the unjuſt: and the folly of man and not the *decree* of Heaven, is the cauſe of human calamity. *Broome.* 2. An eſtabliſhed rule.—When he made a *decree* for the rain, and a way for the lightning of the thunder. *Job* xxviii. 26. 3. A determination of a ſuit, or litigated cauſe. 4. [In canon law.] An ordinance, which is enacted by the pope himſelf, by and with the advice of his cardinals in council aſſembled, without being conſulted by any one thereon, *Ayliffe's Parergon.*

(2.) DECREE, in the civil law, is a determination which the emperor pronounces upon hearing a particular cauſe between the plaintiff and defendant.

(3.) DECREE IN CHANCERY, the determination of the lord chancellor, upon a full hearing of the merits of a cauſe.

(4.) DECREES OF COUNCILS, laws made by them, to regulate the doctrine and policy of the church.

(1.) * *To* DECREE. *v. a.* [*decretum*, Latin.] To doom or aſſign by a decree.—Thou ſhalt alſo *decree* a thing and it ſhall be eſtabliſhed. *Job.*

(2.) * *To* DECREE. *v. n.* To make an edict; to appoint by edict; to eſtabliſh by law; to determine; to reſolve.—They ſhall ſee the end of the wiſe, and ſhall not underſtand what God in his counſel hath *decreed* of him. *Wiſd.* iv.—

Had Heav'n *decreed* that I ſhould life enjoy,
Heav'n had *decreed* to ſave unhappy Troy. *Dryd.*

(1.) DECREET, in the law of Scotland, a final decree or judgment of the lords of ſeſſion, from which an appeal only lies to parliament.

(2.) DECREET ARBITRAL, in Scots law, the ſentence or judgment of one to whom parties voluntarily ſubmit the determination of any queſtion betwixt them.

(1.) * DECREMENT. *n. ſ.* [*decrementum*, Lat.] Decreaſe; the ſtate of growing leſs; the quantity loſt by decreaſing.—Upon the tropick, and firſt deſcenſion from the ſolſtice, we are ſcarce ſenſible of declination; but declining farther, our *decrement* accelerates: we ſet apace, and in our laſt days precipitate into our graves. *Brown.*—Rocks, mountians, and the other elevations of the earth, ſuffer a continual *decrement*, and grow lower and lower *Woodward.*

(2.) DECREMENT, in heraldry, ſignifies the wane of the moon from the full to the new. The moon in this ſtate is called *moon decreſcent*, or in *decours*; and when born in coat armour, faces to the left ſide when in the increment.

* DECREPIT. *adj.* [*decrepitus*, Lat.] Waſted and worn out with age; in the laſt ſtage of decay.

Decrepit miſer! baſe, ignoble wretch! *Shak.*

—Of men's lives in this *decrepit* age of the world, many exceed fourſcore, and ſome 100 years. *Raleigh.*—

Propp'd on his ſtaff, and ſtooping as he goes,
A painted mitre ſhades his furrow'd brows;
The god, in the *decrepit* form array'd,
The gardens enter'd, and the fruits ſurvey'd.
Pope.

—The charge of witchcraft inſpires people with malevolence towards thoſe poor *decrepit* parts of our ſpecies, in whom human nature is defaced by infirmity and dotage. *Addiſon.*

* *To* DECREPITATE. *v. a.* [*decrepo*, Latin.] To calcine ſalt till it has ceaſed to crackle in the fire.—So will it come to paſs in a pot of ſalt, although *decrepitated. Brown.*

(1.) * DECREPITATION. *n. ſ* [from *decrepitate.*] The crackling noiſe which ſalt makes, when put over the fire in a crucible. *Quincy.*

(2.) DECREPITATION, in chemiſtry, ſignifies the quick ſeparation of the parts of the body, occaſioned by a ſtrong heat, and accompanied with noiſe and crackling. This effect is moſt frequently produced by water contained betwixt the parts of the decrepitating body, when theſe parts have a certain degree of adheſion together. This water being quickly reduced into vapour by the heat ſuddenly applied to it, rarefies, and burſts with noiſe the parts which compreſs it. The bodies moſt ſubject to decrepitation are certain ſalts, ſuch as common ſalt, vitriolated tartar, nitre of lead, &c. the decrepitation of all which proceeds from the water of their cryſtallization. Clays which are not perfectly dry, and flints, are alſo ſubject to decrepitation.

* DECREPITNESS. } *n. ſ.* [from *decrepit.*] The
* DECREPITUDE. } laſt ſtage of decay; the laſt effects of old age.—Mother earth, in this her barrenneſs and *decrepitneſs* of age can procreate ſuch ſwarms of curious engines. *Bentley.*

* DECRESCENT. *adj.* [from *decreſcens*, Lat.] Growing leſs; being in a ſtate of decreaſe.

(1) * DECRETAL. *adj.* [*decretum*, Lat.] Appertaining to a decree; containing a decree.—A *decretal* epiſtle is that which the pope decrees either by himſelf, or elſe by the advice of his cardinals; and this muſt be on his being conſulted by ſome particular perſon or perſons thereon. *Ayliffe.*

(2.) * DECRETAL. *n. ſ.* [from the adjective] 1. A book of decrees or edicts; a body of laws—

The ſecond room, whoſe walls
Were painted fair with memorable geſts,
Of magiſtrates, of courts, of tribunals,
Of laws, of judgments, and of *decretals. Spenſer.*

2. The collection of the pope's decrees.—Traditions and *decretals* were made of equal force, and as authentical as the ſacred charter itſelf. *Howel.*

(3.) *The* DECRETALS (§ 2. *def.* 2.) compoſe the 2d part of the canon law. The firſt genuine one, acknowledged by all the learned as ſuch, is a letter of Pope Siricius, written A. D. 385, to Himerus biſhop of Tarragona, in Spain, concerning ſome diſorders which had crept into the churches of Spain. Gratian publiſhed a collection of decretals, containing all the ordinances made by the popes till A. D. 1150. Gregory IX. in 1227, following the example of Theodoſius and Juſtinian, formed a conſtitution of his own, collecting into one body all the deciſions and all the cauſes which ſerved

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rved to advance the papal power; which collection of decretals was called the *pentateuch*, because it contains five books.

* DECRETIST. *n. f.* [from *decree*.] One that ludies or profeſſes the knowledge of the decretal. —The *decretiſts* had their riſe and beginning under the reign of the emperor Frederick Barbaroſſa. *Ayliffe's Parergon.*

* DECRETORY. *adj.* [from *decree*.] 1. Judicial; definitive.—There are lenitives that friendſhip will apply, before it will be brought to the *decretory* rigours of a condemning ſentence. *South's Sermons.* 2. Critical; in which there is ſome definitive event.—The motions of the moon, ſuppoſed to be meaſured by ſevens, and the critical *decretory* days, depend on that number. *Brown.*

* DECRIAL. *n. f.* [from *decry*.] Clamorous cenſure; haſty or noiſy condemnation; concurrence in cenſuring any thing.

* *To* DECRY. *v. a.* [*decrier*, Fr.] To cenſure; to blame clamorouſly; to clamour againſt.—

Malice in criticks reigns ſo high,
That for ſmall errours they whole plays *decry*.
Dryden.

—Thoſe meaſures which are extolled by one half of the kingdom, are naturally *decried* by the other. *Addiſon.*

DECTURAPOUR, one of the Laccadive iſlands, in the Indian ſea. Lon. 72. 0. E. Lat. 12. 8. N.

DECUMARIA, in botany: A genus of the monogynia order, belonging to the dodecandria claſs of plants; and in the natural method ranking under thoſe of which the order is doubtful. The calyx is decaphyllous, ſuperior; the petals ten; the fruit unknown.

DECUMANTES AGRI, or DECUMATES AGRI, } tithed fields, or fields granted on a tithe, as appears from Tacitus, to that rabble of Gauls who ſucceeded the Marcomanni, that had till then proved a check to the Roman conqueſts upon the Rhine; and hence probably their name, people living on the *marches* or limits of the empire. Cicero uſes the term *Ager Decumanus*; Tacitus prefers *Decumas*.

* DECUMBENCE. } *n. f.* [*decumbo*, Lat.] The
* DECUMBENCY. } act of lying down; the poſture of lying down.—This muſt come to paſs, if we hold opinion they lie not down, and enjoy no *decumbence* at all; for ſtation is properly no reſt, but one kind of motion. *Brown's Vulgar Errours.* —Not conſidering the ancient manner of *decumbency*, he imputed this geſture of the beloved diſciple into ruſticity, or an act of incivility. *Brown.*

* DECUMBITURE. *n. f.* [from *decumbo*, Lat.] 1. The time which a man takes to his bed in a diſeaſe. 2. [In aſtrology.] A ſcheme of the heavens erected for that time, by which the prognoſticks of recovery or death are diſcovered.—

If but a mile ſhe travel out of town,
The planetary hour muſt firſt be known,
And lucky moment: if her eye but akes,
Or itches, its *decumbiture* ſhe takes. *Dryden.*

(1.) * DECUPLE. *adj.* [*decupulus*, Lat.] Tenfold; the ſame number ten times repeated.—Man's length, that is, a perpendicular from the vertex unto the ſole of the foot, is *decuple* unto his profundity; that is a direct line between the breaſt and the ſpine. *Brown.*—Suppoſing there be a thouſand ſorts of inſects in this iſland, if the ſame proportion holds between the inſects of England and of the world, as between plants domeſtick and exotick, that is, near a *decuple*, the ſpecies of inſects will amount to ten thouſand. *Ray.*

(2.) DECUPLE PROPORTION, that of 10 to 1.

DECURIA, a DECURY, among the ancient Romans, ten men under one leader, called the DECURIO. The decurio was the 3d part of a TURMA, or the 30th of a LEGION of horſe, which conſiſted of 300 men. The Roman cavalry was divided into decuriæ, which were ſubdiviſions of a century, each century containing ten decuries.

DECURIO, a ſubaltern officer in the Roman armies, who commanded a DECURIA.

* DECURION. *n. f.* [*decurio*, Lat.] A commander over ten; an officer ſubordinate to the centurion.—He inſtituted *decurions* through both theſe colonies, that is, one over every ten families. *Temple.*

DECURIONES MUNICIPALES, magiſtrates in the Roman provinces, who formed a body to repreſent the Roman ſenates in free and corporate towns. They conſiſted of ten, whence the name; and their duty was to watch over the intereſts of their fellow citizens, and to increaſe the revenues of the commonwealth. Their court was called *curia decurionum* and *minor ſenatus*; and their decrees, called *decreta decurionum*, were marked D. D. at the top. They generally ſtyled themſelves *civitatum patres curiales*, and *honoreti municipiorum ſenatores*. They were elected with the ſame ceremonies as the Roman ſenatores; they were to be at leaſt 25 years of age, and to be poſſeſſed of a certain ſum of money. The election happened in the kalends of March.

DECURRENS FOLIUM. } See BOTANY, *Gloſſ.*
DECURRENT LEAF. }

* DECURSION. *n. f.* [*decurſus*, Lat.] The act of running down.—What is decayed by that *decurſion* of waters, is ſupplied by the terrene fœces which water brings. *Hale.*

DECURSIVE FOLIUM. See BOTANY, *Gloſſary.*

* DECURTATION. *n. f.* [*decurtatio*, Latin.] The act of cutting ſhort, or ſhortening.

DECUSSATA FOLIA. See BOTANY, *Gloſſary.*

* *To* DECUSSATE. *v. a.* [*decuſſo*, Lat.] To interſect at acute angles.—This it performs by the action of a notable muſcle on each ſide, having the form of the latter X, made of many fibres, *decuſſating* one another longways. *Ray.*

(1.) * DECUSSATION. *n. f.* [from *decuſſate*.] The act of croſſing; ſtate of being croſſed at unequal angles.—Though there be *decuſſation* of the rays in the pupil of the eye, and ſo the image of the object in the retina, or bottom of the eye, be inverted; yet doth not the object appear inverted, but in its right or natural poſture. *Ray.*

(2.) DECUSSATION, in geometry, optics, and anatomy, ſignifies the croſſing of two lines, rays, or nerves, when they meet in a point, and then go on ſeparately from one another.

DECUSSORIUM, an inſtrument uſed by ſurgeons, which, by preſſing gently on the dura mater, cauſes an evacuation of the pus collected between it and the cranium, through the perforation made by the trepan.

DECZ,

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DECZ, or DEEZ, a town of Tranſylvania, on the river Samos, 7 miles NW. of Samoſvivar.

DEDARD, a town of Tranſylvania, 8 miles W. of Kereſztier.

DEDDINGTON, a town of England, in Oxfordſhire, formerly a corporation and a burgh town, and ſent members to parliament. It has a weekly market on Saturday, and fairs on Whit-Monday, Aug. 10, and Nov. 22. It is ſeated on an eminence, 16 miles N. of Oxford, and 69½ NNW. of London. Lon. 1. 0. W. Lat. 52. 2. N.

* *To* DEDECORATE. *v. a.* [*dedecoro*, Latin.] To diſgrace; to bring a reproach upon. *Dict.*

* DEDECORATION. *n. ſ.* from *dedecororate.*] The act of diſgracing; diſgrace. *Dict.*

* DEDECOROUS. *adj.* [*dedecus*, Latin.] Diſgraceful; reproachful; ſhameful. *Dict.*

DEDELER, a town of Aſiatic Turkey, in the province of Caramania, 22 miles NW. of Cogni.

* DEDENTITION. *n. ſ.* [*de* and *dentitio*, Lat.] Loſs or ſhedding of the teeth.—Soon divided life into ten ſeptenaries, becauſe in every one thereof a man received ſome ſenſible mutation: in the firſt is *dedentition*, or falling of teeth. *Brown's V. Err.*

(1.) DEDHAM, a town in Eſſex, ſeated on the Stour, which ſeparates it from Suffolk; 7 miles NNE. of Colcheſter, and 58 NE. of London. It has an ancient church, with a fine Gothic ſteeple, and a weekly market is held on Tueſday. Lon. 1. 0. E. Lat. 52. 1. N.

(2.) DEDHAM, a townſhip of Maſſachuſetts, 7 miles long and 6 broad. It was incorporated in 1637, and contained 1659 inhabitants in 1797. It has 2 ſaw mills, 2 fulling, 2 griſt, and 1 leather mill.

(3.) DEDHAM, a town in the above-townſhip, (N° 2.) the capital of Norfolk county, called by the Indians TIOT. It has 4 churches, a court-houſe, and a wire manufactory. It lies on the S. ſide of Charles river, 11 miles SW. of Boſton, and 320 from Philadelphia.

* DEDICATE. *adj.* [from the verb.] Conſecrate; devote; dedicated; appropriate.—This tenth part or tithe, being thus aſſigned unto him, leaveth now to be of the nature of the other nine parts, which are given us for our worldly neceſſities, and becometh as a thing *dedicate* and appropriate unto God. *Spelman.*

* *To* DEDICATE *v. a.* [*dedico*, Lat.] 1. To devote to ſome divine power; to conſecrate and ſet apart to ſacred uſes.—The princes offered for *dedicating* the altar in the day that it was anointed. *Num.* vii. 10.—

Warn'd by the ſeer, to her offended name
We rais'd, and *dedicate* this wond'rous frame.
Dryden.

2. To appropriate ſolemnly to any perſon or purpoſe.—

Ladies, a gen'ral welcome from his grace
Salutes you all: this night he *dedicates*
To fair content and you. *Shakeſp.*

—He went to learn the profeſſion of a ſoldier, to which he had *dedicated* himſelf. *Clarendon.* 3. To inſcribe to a patron.—He compiled ten elegant books, and *dedicated* them to lord Burghley. *Peacham.*

(1.) * DEDICATION. *n. ſ.* [*dedicatio*, Latin.] 1. The act of dedicating to any being or purpoſe; conſecration; ſolemn appropriation.—Among publick ſolemnities there is none ſo glorious as that under the reign of king Solomon, at the *dedication* of the temple. *Addiſon.* 2. An addreſs to a patron.—

Proud as Apollo on his forked hill,
Sat full blown Bufo, puff'd by ev'ry quill;
Fed by ſoft *dedication* all day long,
Horace and he went hand in hand in ſong. *Pope.*

(2.) DEDICATION, the act of conſecrating a temple, altar, ſtatue, palace, &c. to the honour of ſome deity. The uſe of dedications is very ancient both among the worſhippers of the true God and among the heathens: the Hebrews call it חנכה *hhanuchah*, "imitation;" which the Greek tranſlators render ἐγκαινια, and ἐγκαινισμος, "renewing." In the ſcripture we meet with dedications of the tabernacle, of altars, of the firſt and ſecond temple, and even of the houſes of private perſons. One of the moſt ſolemn on record is that of the firſt temple by Solomon. (1 *Kings* viii. 2 *Chron.* vi.) There were alſo dedications of veſſels, and garments of the prieſts and Levites, and even of the men themſelves. The heathens had alſo dedications of temples, altars, and images of their gods, &c. Nebuchadnezzar held a ſolemn dedication of his ſtatue, *Dan.* iii. 2. Pilate dedicated gilt bucklers at Jeruſalem to Tiberias, *Philo de legat.* Petronius would have dedicated a ſtatue to the emperor in the ſame city, *ibid.* p. 791. Tacitus, *Hiſt.* lib. iv. c. 53. mentions the dedication of the capitol, upon rebuilding it by Veſpaſian, &c. The Jews celebrated the anniverſary of the dedication of their temple every year for eight days. This was firſt enjoined by Judas Maccabeus, and the whole ſynagogue, in the year of the Syro Macedonian era 148, *i. e.* 164 years before Chriſt. The heathens had ſimilar anniverſaries, as that of the dedication of the temple of Parthenope, mentioned by Lycophron. Under Chriſtianity, dedication is only applied to a church; and is properly the conſecration thereof performed by a biſhop, with a number of ceremonies preſcribed by the church. The Chriſtians finding themſelves at liberty under Conſtantine, in lieu of their ruinous churches, built new ones in every place; and dedicated them with a deal of ſolemnity. The dedication was uſually performed in a ſynod; at leaſt they aſſembled a number of biſhops to aſſiſt at the ſervice. We have the deſcription of thoſe of the churches at Jeruſalem and Tyre in Euſebius, and many others in later writers.

(3.) DEDICATION, in literature, is an addreſs prefixed to a book, ſoliciting patronage, or teſtifying reſpect for the perſon to whom it is made. The dedication of the fourth part of Mr Edwards's Hiſtory of Birds, is curious: "*To* GOD! *the* ONE *eternal! the incomprehenſible! the omnipreſent! omniſcient and almighty Creator of all things that exiſt! from orbs immeaſurably great to the minuteſt points of matter, this Atom is dedicated and devoted, with all poſſible gratitude, humiliation, and worſhip, and the higheſt adoration both of body and mind, by his moſt reſigned, low and humble creature,* G. E." Mr Edwards is not the only author who has dedicated his work to the greateſt and beſt of Beings. Profeſſor Preſtet, of the univerſities of Angers and Nantes, publiſhed his *Nouveaux Elemens des Mathematiques*, at Paris, in 2 vols 4to, 1694, addreſſed

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dressed " *Au Souverain Seigneur des Sciences, Pere et Principe des Lumieres, et de Toute* ": i.e. " To the Sovereign Lord of the Sci- the Fountain, Father, and First Principle ght and of all Truth." This dedication ex- to 4 pages and concludes in terms pretty r to the above of Mr Edwards.

DEDICATOR. *n. f.* [from *dedicate.*] One who es his work to a patron with compliment rvility.—

ave dang'rous truths to unsuccessful satyrs, flattery to fulsome *dedicators*. *Pope.*

DEDICATORY. *adj.* [from *dedicate.*] Com- a dedication; complimental; adulatory.—I should begin my epistle, if it were a *dedi-* one; but it is a friendly letter. *Pope.*

DEDITION, *n. f.* [*deditio*, Latin.] The act ding up any thing; surrender.—It was not plete conquest, but rather a *dedition* upon and capitulations agreed between the con- and the conquered. *Hale.*

DINGHAM, a village in Northumberland, Tweed.

To DEDUCE. *v. a.* [*deduco*, Latin.] 1. To a regular connected series, from one time event to another.—I will *deduce* him from le, through the deep and lubric waves of court, till he was swallowed in the gulph ty. *Watton Buck.*—

goddess, say, shall I *deduce* my rhimes the dire nation in its early times! *Pope.*

form a regular chain of consequential pro- —Reason is nothing but the faculty of unknown truths from principles already 2. To lay down in regular order, so as following shall naturally rise from the —

me your song, ye nightingales! Oh pour many running soul of melody varied verse! while I *deduce*, first note the hollow cuckoo sings, phony of Spring. *Thomson.*

DUCEMENT. *n. f.* [from *deduce.*] The duced; the collection of reason; conse- proposition.—Praise and prayer are his ship, and the rest of those *deducements*, am confident are the remote effects of re- *Dryden.*

DUCIBLE. *adj.* [from *deduce.*] Collectible ; consequential; discoverable from prin- laid down.—The condition, although *dedu-* many grounds, yet shall we evidence it few. *Brown.*—All properties of a trian- end on, and are *deducible* from, the com- of three lines, including a space. *Locke.*

DUCIVE. *adj.* [from *deduce.*] Perform- act of deduction. *Dict.*

To DEDUCT. *v. a.* [*deduco*, Latin.] 1. To sub- to take away; to cut off; to defalcate.— *ducted* from the computation of our years, part of our time which is spent in incogitan- infancy. *Norris.* 2. To separate; to dis- ; to divide. Now not in use.—

Having yet, in his *deducted* spright, some sparks remaining of that heavenly fire. *Spenser.*

DEDUCTION. *n. f.* [*deductio*, Latin.] 1. Con- ial collection; consequence; proposition drawn from principles premised.—That by diver- sity of motions we should spell out things not re- sembled by them, we must attribute to some se- cret *deduction*; but what this *deduction* should be, or by what mediums this knowledge is advanced, is as dark as ignorance. *Glanville.*—You have laid the experiments together in such a way, and made such *deductions* from them as I have not hitherto met with. *Boyle.* 2. That which is deducted; defalcation.—

Bring then these blessings to a strict account; Bring fair *deductions*, see to what they mount. *Pope.*

* DEDUCTIVE. *adj.* [from *deduct.*] Deducible; that which is or may be deduced from a position premised.—All knowledge of causes is *deductive*: for we know none by simple intuition, but through the mediation of their effects. *Glanville.*

* DEDUCTIVELY. *adv.* [from *deductive.*] Consequentially; by regular deduction; by a regular train of ratiocination.—There is scarce a popular errour passant in our days, which is not either directly expressed, or *deductively* contained in this work. *Brown's Vulgar Errours.*

(1.) DEE, a river of England and Wales, which rises at the foot of the lofty mountain Arun, in the NW. angle of Merionethshire, though some trace it no higher than the celebrated lake of Bala, from which it runs through a fine valey in a NE. direction to Denbighshire; visits the NW. border of Cheshire, to which it serves as a boundary, then crossing over to Chester, it flows thence to the sea, forming a broad sandy æstuary, which separates Cheshire from Flintshire. By embankments made here much land has been recovered from the sea, and a narrower but deeper channel, fitter for navigation, has been formed from Chester half way to the sea. This river is navigable from Elsemere in Shropshire to Chester; but at this city the navigation is interrupted by a ledge of rocks running across the bed of the river, and causing a cascade. The Dee falls into the Irish Sea, 15 miles below Chester.

(2.) DEE, a river of Ireland, which crosses the county of Louth, and runs into the sea 4 miles NE. of Dunleer.

(3.) DEE, a river of Scotland, in Aberdeenshire, which rises from the hill of Gaibh chor Dhe, and after running through the parishes of Braemar, Crathy, and many others, with vast rapidity, falls into the German ocean at Aberdeen, 90 miles in a direct line from its source; but its length, if all its windings were measured, would be about 140. It produces in great plenty, salmon, trout, pikes, eels, &c. and affords one of the greatest salmon-fishings in Scotland. There is a bridge of seven arches over it at Aberdeen, built by a bishop of that city, who left for its support a reveaue, which is now so large, that to exhaust the fund, a person has a salary to sweep the bridge once a day. In passing through Braemar, the Dee has a fine cascade, with the additional singularity, that for 60 yards it is confined between two rocks, within so narrow a space, that some courageous persons have ventured to step over it.

(4.) DEE, a river of Scotland, in Kirkcudbrightshire, which is formed by the junction of the river Ken, with the water that flows from Loch

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Dee, about 2¼ miles above the head of Crosmichael parish, in the NW. part of the county; whence the united streams proceed under the name of the *Dee*, till they fall into Solway Frith, 5 miles below Kirkcudbright. The breadth of this river opposite to Crosmichael parish, is from 700 feet to 2200. There are two great salmon fishings on the Dee, at Kirkcudbright and Tongueland. The salmon are of a darker colour, and much fatter, than those of most other rivers in the south of Scotland. A canal, upon a small scale, connects the Dee with Carlingwark loch. Great improvements may be made, and are in contemplation, by connecting it with the sea. The expence is estimated at only L. 9000.

(5.) DEE, John, a famous mathematician and astrologer, was born at London in July 1527, where his father was a wealthy vintner. In 1542, he was sent to St John's college, Cambridge. After five years close application to mathematical studies, particularly astronomy, he went to Holland, to visit several eminent mathematicians on the continent. Having continued abroad near a year, he returned to Cambridge, and was there elected one of the fellows of Trinity college, then first erected by king Henry VIII. In 1548 he took the degree of M. A. and left England a second time; his stay at home being rendered uneasy to him, by the suspicions that were entertained of his being a conjurer; arising partly from his application to astronomy, but especially on account of a piece of machinery in the *Eirene* of Aristophanes, which he exhibited to the university, and in which he represented the Scarabeus flying up to Jupiter, with a man and a basket of victuals on its back. These suspicions he could never afterwards shake off: nor did his subsequent conduct tend to clear him of the imputation; for if he was not actually a conjuror, it was not for want of endeavours. Upon leaving England, he went to the university of Louvain, where he was much esteemed, and visited by several persons of high rank. Here he resided about two years, and then set out for France; where, in the college of Rheims, he read lectures of Euclid's elements with vast applause. In 1551 he returned to England, and king Edward VI. assigned him a pension of 100 crowns, which he afterwards relinquished for the rectory of Upton upon Severn; but soon after the accession of queen Mary, having some correspondence with the lady Elizabeth's servants, he was accused of practising against the queen's life by enchantment. On this account he suffered a tedious confinement, and was several times examined; till, in 1555, he obtained his liberty by an order of council. Upon queen Elizabeth's accession our astrologer was consulted by lord Dudley, concerning a propitious day for her coronation. He was on this occasion introduced to the queen, who made him great promises, which were never performed, though she condescended to receive his instructions relative to his unintelligible writings, which he published about this time. In 1564, he made another voyage to the continent, to present a book he had dedicated to the emperor Maximilian. He returned to England, but in 1571 we find him at Lorrain, where, being dangerously ill, the queen sent over two physicians to his relief. Having once more returned to his native coun he settled at Mortlake in Surry, where he co nued his studies with unremitting ardour, and lected a considerable library of curious books MSS. with a variety of instruments, most of wh were afterwards destroyed by the mob, as belo ing to one who dealt with the devil. In 1 the queen being much indisposed, Mr Dee sent abroad to consult with German physici and philosophers (astrologers no doubt) on the casion. We now behold him again in Engl where he was soon after employed in a more tional service. The queen desirous to be info formed concerning her title to those count which had been discovered by her subjects, c manded Mr Dee to consult the ancient reco and furnish her with proper geographical desc tions. Accordingly he presented her, in t weeks after, with two large rolls, in which discovered countries were geographically desc ed and historically illustrated. These rolls preserved in the Cottonian library. His next ployment was the reformation of the kalendar which subject he wrote a rational and learned t tise, preserved in the Ashmolean library at Oxf Though Dee was undoubtedly a man of parts learning, he became at last a credulous alchy and even pretended to necromancy. In 158 fell acquainted with one Edward Kelly, by wh assistance he performed diverse incantations, maintained a frequent imaginary intercourse w spirits. He was particularly intimate with angels Raphael and Gabriel. One of them h him a piece of a black speculum, in which angels and demons appeared as often as he occasion for them; they answered his questi and Kelly's business was to record their dict In 1583, they were both introduced to a Po nobleman, then in England, named *Albert L* palatine of Siradia, a person addicted to the s ridiculous pursuits. He was so charmed with and his companion, that he persuaded them to company him to his native country. They barked for Holland in September 1583; and velling over land, arrived at the town of Lask February following. Their patron, however, f ing himself abused by their idle pretensions. suaded them to pay a visit to the emperor dolph II.; who, though a credulous man, soon disgusted with their nonsense. They w afterwards introduced to Stephen king of Pol but with no better success. Soon after this t were invited by a rich Bohemian nobleman to castle of Trebona, where they continued for so time in great affluence; owing, as they assert to their art of transmutation by means of a tain powder in the possession of Kelly. Dee quarrelling with his companion in iniquity, q ted Bohemia, and returned to England, where was once more graciously received by the que who, in 1595, made him Warden of Manche college, in which town he resided several ye In 1604, he returned to his house at Mortla where he died in 1608, aged 81, leaving a la family, and many works, behind him.—The bl stone into which Dee used to call his spirits. in the collection of the earls of Peterboro whence it came to lady Elizabeth Germaine.

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was next the property of the late duke of Argyle, and is now Mr Walpole's. It appears upon examination to be nothing but a poliſhed piece of cannel coal. Dee is allowed to have been a great mathematician, but unleſs we ſuppoſe him a wicked impoſtor, we muſt conclude him to have been one of the moſt fooliſh, ſuperſtitious necromancers of his time. But the celebrated Dr Hook, many years after Dee's death, endeavoured to prove that his journal, publiſhed by Caſaubon, was entirely cryptographical, concealing his political tranſactions, and that under the maſk of purſuing the occult ſciences, he was employed by queen Elizabeth as a ſpy. He is ſaid to have been created L. L. D. at Louvain.

(1.) * DEED. *n. ſ.* [*daed*, Saxon; *daed*, Dutch.] 1. Action, whether good or bad; thing done.—The ſame had not conſented to the council and *deed*. *Luke*.—We are not ſecluded from the expectation of reward for our charitable *deeds*. *Smalridge's Sermons*. 2. Exploit; performance.—

I, on the other ſide,
Did no ambition to commend my *deeds*;
The *deeds* themſelves, tho' mute, ſpoke loud the doer. *Milton*.

3. Power of action; agency.—

Nor knew I not
To be with will and *deed* created free. *Milton*.

4. Act declamatory of an opinion.—They deſire, with ſtrange abſurdity, that to the ſame ſenate it ſhould belong to give full judgment in matters of excommunication, and to abſolve whom it pleaſed him, clean contrary to their own former *deeds* and oaths. *Hooker*. 5. Written evidence of any legal act.—The ſolicitor gave an evidence for a *deed*, which was impeached to be fraudulent. *Bacon*.—He builds his houſe upon the ſand, and ſeals the *deeds*, by which he holds his eſtate, upon the face of a river. *South*. 6. Fact; reality; the contrary to fiction: whence the word *indeed*.

O that, as oft I have at Athens ſeen,
The ſtage ariſe, and the big clouds deſcend;
So now in very *deed* I might behold
The pond'rous earth, and all yon marble roof,
Meet like the hands of Jove. *Lee's Oedipus*.

(2.) DEED, (§ 1. *d. f.* 5.) an inſtrument written on paper or parchment, comprehending ſome contract, bargain, or agreement between the parties thereto, in relation to the matter therein contained.

DEEDLESS. *adj.* [from *deed*.] Unactive; without action; without exploits.—

Inconſtant, he cry'd, your female diſcord,
end,
To *deedleſs* boaſters! and the ſong attend. *Pope*.

DEEL, a river in the county of Mayo, which runs into Lough Conu.

DEEM. *n. ſ.* [from the verb.] Judgment; ſurmiſe: opinion. Not in uſe.—

Hear me, my love, be thou but true of heart
—I true! how how? what wicked *deem* is this?
Shak.

To DEEM. *v. n.* part. *demed*, or *deemed*. [*dom*, Gothick; *doemen*, Dutch; *deman*, Saxon.] To judge; to conclude upon conſideration; to think; to opine; to determine.—So natural is the union of religion with juſtice, that we may eaſily deem there is neither, where both are not. *Hooker*.

These bleſſings, friend, a deity beſtow'd;
For never can I *deem* him leſs than god. *Dryden*.

2. To eſtimate; to make eſtimate of: this ſenſe is now diſuſed.—

But they that ſkill not of ſo heavenly matter,
All that the know not, envy or admire,
Rather than envy, let them wonder at her,
But not to *deem* of her deſert aſpire.
Spenſer.

(1.) * DEEMSTER. *n. ſ.* [from *deem*.] A judge: a word yet in uſe in Jerſey and the Iſle of Man.

(2.) DEEMSTERS, or DEMSTERS; [from *dema*, Sax, a judge of umpire.] All controverſies in the Iſle of Man are decided without proceſs, writings, or any charges, by certain judges, choſen yearly from among themſelves, called *deemſters*: there being two for each diviſion of the Iſland; they ſit judges in all courts, either for life or property; and with the advice of 24 keys, declare what is law in uncommon emergencies.

DEENKOTE, a town of Hindooſtan, in the country of Lahore, on the E. ſide of the Sinde, where there is a paſs acroſs that river, 32 miles S. of Attock.

(1.) * DEEP. *adj.* [*deep*, Saxon.] 1. Having length downwards; deſcending far; profound; oppoſed to *ſhallow*.—All trees in high and ſandy grounds are to be ſet *deep*, and in watry grounds more ſhallow. *Bacon*. 2. Low in ſituation; not high. 3. Meaſured from the ſurface downward.—Mr Halley, in diving deep into the ſea into a diving veſſel, found in a clear ſun-ſhine day, that when he was ſunk many fathoms *deep* into the water, the upper part of his hand, on which the ſun ſhone directly, appeared of a red colour. *Newton*. 4. Entering far; piercing a great way.—

So the falſe ſpider, when hernets are ſpred,
Deep ambuſh'd in her ſilent den does lie. *Dryd*.
This avarice
Strikes *deeper*; grows with more pernicious root.
Shak.
Drink hellebore, my boy! drink *deep*, and ſcour thy brain. *Dryden*.

5. Far from the outer part.—6. Not ſuperficial; not obvious.—If the matter be knotty, and the ſenſe lies *deep*, the mind muſt ſtop and buckle to it, and ſtick upon it with labour and thought, and cloſe contemplation. *Locke*. 7. Sagacious; penetrating; having the power to enter far into a ſubject.—

He's meditating with two *deep* divines. *Shak*.
—I do not diſcover the helps which this great man of *deep* thought mentions. *Locke*. 8. Full of contrivance; politick; inſidious.—

When I have moſt need to employ a friend,
Deep, hollow, treacherous, and full of guile,
Be he to me. *Shak*.

9. Grave, ſolemn.—

Nor awful Phœbus was on Pindus heard
With *deeper* ſilence, or with more regard. *Dryd*.

10. Dark coloured.—

With *deeper* brown the grove was overſpread.
Dryden.

11. Having a great degree of ſtilneſs, or gloom, or ſadneſs.—And the Lord God cauſed a *deep* ſleep to fall upon Adam. *Gen.* i. 21. 12. Depreſſed; ſunk; metapho-

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metophorically low.—Their *deep* poverty abounded unto the riches of their liberality. 2. *Cor.* viii. 2. 13. Baſs; grave in ſound.—The ſounds made by buckets in a well, are *deeper* and fuller than if the like percuſſion were made in the open air. *Bacon.*

(2.) * DEEP. *n. ſ.* [from the adjective.] 1. The ſea; the main; the abyſs of waters; the ocean.—Yet we did lift up our hearts and voices to God above, who ſheweth his wonders in the *deep*. *Bacon.*—

What earth in her dark bowels could not keep
From greedy man, lies ſafer in the *deep*. *Waller.*

2. The moſt ſolemn or ſtill part.—

The *deep* of night is crept upon our talk.
Shakeſpeare.

(3.) DEEP, in geography, a river of N. Carolina which riſes in Wachovia, unites with Haw river, and forms the NW. branch of Cape Fear river.

(5.) DEEP BAY, a bay on the coaſt of the iſland of Antigua, 1 mile S. of Green Iſland.

(5.) DEEP SPRING, in the ſtate of New York, lies 9 miles S. of Oneida lake, and 10 SW. of Oneida Caſtle, at the head of Chittenengo Creek. Dr Morſe ſtiles it "*a curioſity*," but does not ſatisfy the curioſity he thus excites in the reader, by ſpecifying its peculiar properties.

DEEPDALE, a village in Rutlandſhire, W. of Uppingham.

DEEPDEN, in Surrey, between Darking and Beachworth.

* *To* DEEPEN. *v. a.* [from *deep*.] 1. To make deep; to ſink far below the ſurface.—The city of Rome would receive a great advantage from the undertaking, as it would raiſe the banks and *deepen* the bed of the Tiber. *Addiſon.* 2. To darken; to cloud; to make dark.—You muſt *deepen* your colours ſo, that the orpiment may be the higheſt. *Peacham.* 3. To make ſad or gloomy. See DEEP. *adj.*—

Her gloomy preſence ſaddens all the ſcene,
Shades ev'ry flow'r, and darkens ev'ry green,
Deepens the murmurs of the falling floods,
And breathes a browner horror on the woods.
Pope.

(1.) DEEPING, a town of England, in Lincolnſhire, ſeated on the river Wealand, in a fenny ground; 6 miles E. of Stamford. 8 N. of Peterborough and 89½ N. of London.

(2.) DEEPING, EAST, } Two villages, near
(3.) DEEPING, WEST, } DEEPING, N° 1.

* DEEPLY. *adj.* [from *deep*.] 1. To a great depth; far below the ſurface.—Fear is a paſſion that is moſt *deeply* rooted in our natures, and flows immediately from the principle of ſelf preſervation. *Tillotſon.*—Thoſe impreſſions were made when the brain was more ſuſceptive of them: they have been *deeply* engraven at the proper ſeaſon, and therefore they remain. *Watts.* 2. With great ſtudy or ſagacity; not ſuperficially; not careleſsly; profoundly. 3. Sorrowfully; ſolemnly: with a great degree of ſerioufneſs or ſadneſs.—He ſighed *deeply* in his ſpirit. *Mark* viii. 12.—

Upon the deck our careful general ſtood
And *deeply* mus'd on the ſucceeding day. *Dryd.*

4. With a tendency to darkneſs of colour.—Having taken of the *deeply* red juice of buckthorn berries, I let it drop upon white paper. *Boyle.* 5. In a high degree.—To keep his promiſe with him, he had *deeply* offended both his nobles and people. *Bacon.*

* DEEP-MOUTHED. *adj.* [*deep* and *mouth*.] Having a hoarſe and loud voice.—

Behold the Engliſh beach
Pales in the flood with men with wives and boys,
Whoſe ſhouts and claps outvoice that *deep-mouth'd* ſea. *Shak.*
When toils for beaſts, and lime for birds were found,
And *deep-mouth'd* dogs did foreſt walks ſurround.
Dryden.

* DEEP-MUSING. *adj.* [*deep* and *muſe*.] Contemplative loſt in thought.—

But he *deep-muſing* o'er the mountains ſtray'd,
Through mazy thickets of the woodland ſhade.
Pope.

* DEEPNESS. *n. ſ.* [from *deep*.] Entrance far below the ſurface; profundity; depth.—Some fell upon ſtony places, and they withered, becauſe they had no *deepneſs* of earth. *Matt.* xiii. 5.

DEEP RIVER and SPRING. See DEEP, N° 3. and 5.

(1.) * DEER. *n. ſ.* [*deor*, Saxon; *thier*, Teutonick; *ἔνε*, Greek.] That claſs of animals which is hunted for veniſon, containing many ſubordinate ſpecies of the ſtag or red deer, the buck or fallow deer, the roebuck, and others.—You have beaten my men, killed my *deer*, and broke open my lodge. *Shak.*

(2.) DEER. See CERVUS, N° 1. § i.—xiii.

(3.) DEER, in geography, an iſland of N. America, in Paſſamaquoddy Bay.

(4.) DEER, an iſland of the United States, in Penobſcot Bay, on the coaſt of Hancock county, in the diſtrict of Maine, 18 miles in circumference.

(5.) DEER, a townſhip in the above iſland (N° 4.) which was incorporated in 1789, and contained 682 inhabitants in 1797. It lies 305 miles NE. of Boſton. Lon. 68. 20. W. Lat. 44. 10. N.

(6) DEER, DERE, or OLD DEER, [*De-a'r*, Gael. contraction of *d' adhra*, *i. e.* the worſhip of God,] a pariſh of Scotland, in Aberdeenſhire, to which that of FETTER ANGUS in Banffſhire, is annexed. Deer lies in the centre of the diſtrict of Buchan, and extends 10 miles in length, from N. to S. and 5½ in breadth. The ſurface is pretty level; the climate is healthy, and the people long-lived. In 1794, a woman was living in it, aged 100, and her family, conſiſting of 5 perſons, had neither had a burial, nor a bedrid perſon in it for 50 years before. The ſoil is light, and huſbandry is conſiderably improved. About 20,000 bolls of grain are raiſed annually, of which one fifth is exported. Turnips, potatoes, cabbages, &c. are alſo greatly cultivated. The population, in 1788, was 3267, and had increaſed 4:4 within 33 years. About 900 acres are planted with trees, of which 650 are on Mr Fergufon's eſtate of Pitfour. Lime ſtone abounds, and 13,000 bolls of lime are made annually in the pariſh. Rhombiac and cryſtallized quartz, with a dark blue and a very white granite are alſo found in it. About 3000 yards of linens, checks and linſey woolſeys are

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are annually made in it, and 350 pieces are bleached at the bleachfield.

(7.) DEER, or OLD DEER, a village in the above parish, 10¼ miles from Peterhead. It has good inns, and in 1788 contained 166 inhabitants. It has 12 fairs, one every month, either on the 2d Tuesday, or 3d Tuesday O. S.

(8.) DEER, NEW, a parish of Aberdeenshire, anciently called *Auchreddy*, disjoined from DEER (N° 6.) about A. D. 1600. It is 14 miles long from N. to S. and 7 broad. The church in its centre, is 30 miles N. from Aberdeen, 48 W. of Peterhead, and 17 NE. of Banff. The surface, soil, climate, and cultivation are pretty similar to those of Old Deer. The population, in 1792, was 1800; and had increased 487 since 1755.

(1.) DEERFIELD, a township of the United States, in Hampshire county, Massachusetts.

(2.) DEERFIELD, a town in the above township, (N° 1.) seated on the W. bank of the Connecticut. It was incorporated in 1681; has a congregational church, and an Academy; and in 1790 contained 1330 inhabitants, who carry on some inland trade. It lies 17 miles N. of Northampton, and 109 N. by W. of Boston.

(3.) DEERFIELD, a town of New Hampshire, in Rockingham county, which was incorporated in 1766, and contained 1619 inhabitants in 1790. It is 19 miles SE. of Concord, and 35 NW. of Portsmouth.

(4.) DEERFIELD, a town of New Jersey, in Cumberland county.

(5.) DEERFIELD, or POCOMTIC, a river of Vermont, which rises in Strattor, Bennington county, and after receiving many streams, enters Massachusetts, thence winding E. it receives the waters of North river, and falls into the Connecticut between Deerfield (N° 1.) and Greenfield, where it is about 15 roods wide.

(1.) DEERHURST, a parish of England, in Gloucestershire, 8 miles in compass, subject to frequent inundations of the Severn, which runs two miles through the W. part of it: in 1770, the flood rose to the top of the first floors, and continued unassuaged for many days.

(2.) DEERHURST, a town in the above parish, 3 miles SE. of Tewkesbury.

DEERING, a township of the United States, in Hillsborough county, New Hampshire, incorporated in 1774. It contained 928 inhabitants in 1790, and lies 15 miles SW. of Concord, and 34 W. of Portsmouth.

* *To* DEFACE. *v. a.* [*defaire*, French.] To destroy; to raze; to ruin; to disfigure.—Give me leave to speak as earnestly in truly commending it, as you have done in untruly and unkindly *defacing* and slandering it. *Whitgifte.*

* DEFACEMENT. *n. f.* [from *deface.*] Violation; injury; rasure; abolition; destruction.—But what is this image, and how is it defaced? The poor men of Lyons will tell you, that the image of God is purity; and the *defacement* sin. *Bacon.*

* DEFACER. *n. f.* [from *deface.*] Destroyer; abolisher; violator.—

That foul *defacer* of God's handywork,
Thy womb let loose, to chace us to our graves.
Shakespeare.

DE FACTO, something actually in fact, or existing; in contradiction to DE JURE, where a thing is only so in justice, but not in fact; as a king *de facto* is a person who is actually in possession of a crown, but has no legal right to the same; and a king *de jure* is the person who has a just right to the crown, though he is not possessed of it.

* DEFAILANCE. *n.* [*defaillance.* French] Failure; miscarriage: a word not in use.—The affections were the authors of that unhappy *defailance. Glanville.*

* *To* DEFALCATE. *v. a.* [from *falx*, *falcis*, a sickle; *defalquer*, French.] To cut off; to lop; to take away part of a pension or salary. It is generally used of money.

* DEFALCATION. *n. f.* [from *defalcate.*] Diminution; abatement; excision of any part of a customary allowance.—The tea table is set forth with its customary bill of fare, and without any *defalcation. Addison.*

* *To* DEFALK. *v. a.* [See DEFALCATE.] To cut off; to lop away.—What he *defalks* from some insipid sin, is but to make some other more disgustful. *Decay of Piety.*

(1.) * DEFAMATION. *n. f.* [from *defame.*] The act of defaming or bringing infamy upon another; calumny; reproach; censure; detraction.—*Defamation* is the uttering contumelious language of any one, with an intent of raising an ill fame of the party, and this extends to writing, as by defamatory libels; and to deeds, as reproachful postures, signs, and gestures. *Ayliffe.*—Many dark and intricate motives there are to detraction and *defamation*, and many malicious spies are searching into the actions of a great man. *Addison.*

(2.) DEFAMATION is punishable according to the nature of the offence, either by action upon the case at common law, or by statute in the ecclesiastical court.

* DEFAMATORY. *adj.* [from *defame.*] Calumnious; tending to defame; unjustly censorious; libellous; falsely satirical.—The most eminent sin is the spreading of *defamatory* reports.—*Gov. of Tongue.*—Augustus, conscious to himself of many crimes, made an edict against lampoons and satires, and *defamatory* writings. *Dryden.*

* DEFAME. *n. f.* [from the verb.] Disgrace; dishonour; not in use.—

Many doughty knights he in his days
Had done to death,
And hung their conquer'd arms for mere *defame*
On gallowtrees. *Spenser.*

* *To* DEFAME. *v. a.* [*de* and *fama*, Lat.] To make infamous; to censure falsely in public; to deprive of honour; to dishonour by reports; to libel; to calumniate; to destroy reputation by either acts or words.—I heard the *defaming* of many. *Jer.* xx. 10.—

My guilt the growing virtues did *defame*;
My blackness blotted thy unblemish'd name.
Dryden.

* DEFAMER. *n. f.* [from *defame.*] One that injures the reputation of another; a detractor; a calumniator.—It may be a useful trial of the patience of the defamed, yet the *defamer* has not the less crime. *Government of the Tongue.*

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* *To* DEFATIGATE. *v. a* [*defatigo*, Lat.] To weary; to tire.—The power of these men's industries, never *defatigated*, hath been great. *Dr Maine.*

* DEFATIGATION. *n. f.* [*defatigatio*, Latin.] Weariness; fatigue. *Dict.*

* DEFAULT. *n. f.* [*defaut*, Fr.] Omission of that which we ought to do; neglect. 2. Crime; failure; fault.—Sedition tumbled into England more by the *default* of the governours than the peoples. *Haywood.*—Partial judges we are of our own excellencies, and made other men's *defaults*. *Swift.* 3. Defect; want.—In *default* of the king's pay, the forces were laid upon the subject. *Davies.*—Cooks could make artificial birds and fishes, in *default* of the real ones. *Arbuthnot on Coins.* [4. In law.] Nonappearance in court at a day assigned. *Cowel.*

* *To* DEFAULT. *v. a.* [from the noun.] To fail in performing any contract or stipulation; to forfeit for breaking a contract.

* DEFAULTER. *n. f.* [from the verb.] One that makes default.

(1.) * DEFEASANCE. *n. f.* [*defaisance*, French.] 1. The act of annulling or abrogating any contract or stipulation. 2. *Defeasance* is a condition annexed to an act; as to an obligation, a recognisance, or statute, which performed by the obligee, or the cognizee, the act is disabled and made void, as if it had never been done. *Cowel.* 3. The writing in which a defeasance is contained. 4. A defeat; conqueſt; the act of conquering; the state of being conquered. Obsolete —

That hoary king, with all his train,
Being arrived, where that champion stood,
After his foe's *defeasance*, did remain,
Him goodly greets, and fair does entertain.
Spenser.

(2.) DEFEASANCE, or DEFEISANCE. The difference between a common condition, and a defeasance is, that the condition is annexed to, or inserted in, the deed; and the defeasance is a deed by itself, concluded and agreed on between the parties, and having relation to another deed.

* DEFEASIBLE. *adj.* [from *defaire*, Fr. to make void.] That which may be annulled or abrogated—He came to the crown by a *defeasible* title, so was never well settled. *Davies.*

* DEFEAT. *n. f.* [*defaire*, Fr] 1. The overthrow of an army.—

End Marlb'rough's work, and finish the *defeat*. *Addison.*

2. Act of destruction; deprivation.—

A king, upon whose life
A damn'd *defeat* was made. *Shakesp.*

* *To* DEFEAT. *v. a.* [from the noun.] 1. To overthrow; to undo.—They invaded Ireland, and were *defeated* by the lord Mountjoy. *Bacon.* 2. To frustrate.—He finds himself naturally to dread a superior Being, that can *defeat* all his designs and disappoint all his hopes. *Tillotson.* 3. To abolish; to undo; to change.

* DEFEATURE. *n. f.* [*de* and *feature*.] Change of feature; alteration of countenance: not in use.

Grief hath chang'd me,
And careful hours, with time's deformed hand,
Hath written strange *defeatures* in my face. *Shak.*

* DEFECATE. *adj.* [from the verb.] Purged from lees or foulness.—We are puzzled with contradictions, which are no absurdities to *defecate* faculties. *Glanville.*—This liquor was very *defecate*, and of a pleasing golden colour. *Boyle.*

* *To* DEFECATE. *v. a.* [*defæco*, Lat.] 1. To purge liquors from lees or foulness; to purify; to cleanse.—I practised a way to *defecate* the dark and muddy oil of amber. *Boyle.*—The blood is not sufficiently *defecated* or clarified, but remains muddy. *Harvey.* 2. To purify from any extraneous or noxious mixture; to clear; to brighten.—We *defecate* the notion from materiality, and abstract quantity, place, and all kinds of corporeity from it. *Glanville.*

* DEFECATION. *n. f.* [*defæcatio*, Lat.] Purification; the act of clearing or purifying.—The spleen and liver are obstructed in their offices of *defecation*, whence vicious and dreggish blood. *Harvey.*

* DEFECT. *n. f.* [*defectus*, Latin.] 1. Want; absence of something necessary; insufficiency; the fault opposed to superfluity.—Errors have been corrected, and *defects* supplied. *Davies.*

Had this strange energy been less,
Defect had been as fatal as excess. *Blackmore.*

2. Failing; imperfection.—

Oft 'tis seen
Our mean secures us, and mere *defects*
Prove our commodities. *Shakesp.*

3. A fault; mistake; error.—We had rather follow the perfections of them whom we like not, than in *defects* resemble them whom we love. *Hooker.*—

Trust not yourself; but your *defects* to know,
Make use of ev'ry friend—and ev'ry foe. *Pope.*

4. Any natural imperfection; a blemish; a failure; without direct implication of any thing too little.—Men, through some *defect* in the organs, want words, yet fail not to express their universal ideas by signs. *Locke.*

* *To* DEFECT. *v. n.* [from the noun.] To be deficient; to fall short of; to fail. Obsolete.—Some lost themselves in attempts above humanity, yet the enquiries of most *defected* by the way, and tired within the sober circumference of knowledge. *Brown's Vulgar Errours.*

* DEFECTIBILITY. *n. f.* [from *defectible*.] The state of failing; deficiency; imperfection.—The perfection and sufficiency of Scripture has been shewn, as also the *defectibility* of that particular tradition. *Lord Digby to Sir Ken. Digby.*—The corruption of things corruptible depends upon the intrinsical *defectibility* of the connection or union of the parts of things corporeal. *Hale.*

* DEFECTIBLE. *adj.* [from *defect*.] 1. Imperfect; deficient; wanting.—The extraordinary persons, thus highly favoured, were for a great part of their lives in a *defectible* condition. *Hale.*

* DEFECTION. *n. f.* [*defectio*, Lat.] 1. Want; failure. 2. A falling away; apostacy.—This *defection* and falling away from God was first found in angels, afterwards in men. *Raleigh.*—There is more evil owing to our original *defection* from God, and the foolish and evil dispositions that are found in fallen man. *Watts.* 3. An abandoning of a king, or state; revolt.—He was diverted and drawn from hence by the general *defection* of the whole realm. *Davies.*—Neither can this be meant of evil governours or tyrants, but of some perverse-

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ness

gth and *defection* in the very nation itself. *Ba-*

(1.) * DEFECTIVE. *adj.* [*defectivus*, Latin. 1. ...ting the just quantity.—Nor will polished ..., although it send forth a gross and corpo- ...ent, be found a long time *defective* ... the exactest scales. *Brown's Vulgar Errours.* ...ll of defects; imperfect; not sufficient; not ...ate to the purpose.—It will very little help ...e my ignorance, that this is the best of four ... hypotheses proposed, which are all *defective.* ...—It it renders us perfect in one accomplish- ..., it generally leaves us *defective* in another. ... 3. Faulty; vicious; blameable.—Our ...dy writers have been notoriously *defective* in ... proper sentiments to persons they intro- ... *Addison.*

(2.) * DEFECTIVE, OR DEFICIENT NOUNS. [in ...mar.] Indeclinable nouns, or such as want a ..., or some particular case.

(3.) * DEFECTIVE VERB. [in grammar.] A verb ... wants some of its tenses.

* DEFECTIVENESS. *n. s.* [from *defective.*] ...; the state of being imperfect; faultiness.— ...lowness often opens the building in breadth, ... *defectiveness* of some other particular makes ... single part appear in perfection. *Addison.*

(1.) * DEFENCE. *n. s.* [*defensio*, Lat.] 1. Guard; ...tion; security.—Rehoboam dwelt in Jeru- ..., and built cities for *defence* in Judah. 2. *Chron.* ...Be thou my strong rock for an house of *de-* ...to save me. *Ps.* xxxi. 2. 2. Vindication; jus- ...tion; apology.—Alexander beckoned with ...hand, and would have made his *defence* unto ...people. *Acts* xix. 33. 3. Prohibition: this is ... merely French.—Severe *defences* may be ... against wearing any linen under a certain ... *Temple.* 4. Resistance. 5. [In law.] ...defendant's reply after declaration produced. ... fortification.] The part that flanks another ...

... DEFENCE, LINE OF, a supposed line drawn ... angle of the curtin, or from any other ... in the curtin, to the flanked angle of the ... bastion.

* To DEFENCE. *v. a.* [*defensus*, Lat.] To de- ...fend by fortification: not in use.—

The city itself he strongly fortifies
Three sides by six it well *defenced* has. *Fairfax.*

* DEFENCELESS. *adj.* [from *defence.*] 1. Na- ...ked; unarmed; unguarded; not provided with ...defence; unprepared.—

My sister is not so *defenceless* left
As you imagine: she has a hidden strength
Which you remember not. *Milton.*

On a slave disarm'd,
Defenceless, and submitted to my rage,
A base revenge is vengeance on myself. *Dryden.*

2. Impotent; unable to make resistance.—

Will such a multitude of men employ
Their strength against a weak *defenceless* boy?
Addison.

* To DEFEND. *v. a.* [*defendo*, Lat.; *defendre*, French.] 1. To stand in defence of; to protect; to support.—There arose, to *defend* Israel, Tola the son of Puah. *Judges.*—Deliver me from mine enemies, O my God: *defend* me from them that rise up against me. *Ps.* lix. 1. 2. To vindicate; to uphold; to assert; to maintain.—The queen on the throne, by God's assistance, is able to *defend* herself against all her majesty's enemies and allies put together. *Swift.* 3. To fortify; to secure.—

And here th' access a gloomy grove. *Dryden.*

—A village near it was *defended* by the river. *Clarendon.* 4. To prohibit; to forbid. [*defendre*, Fr.]

Where can you say, in my manner, age,
That ever God *defended* marriage? *Chaucer.*

O sons! like one of us, man is become
To know both good and evil, since his taste
Of that *defended* fruit. *Milton.*

—The use of wine is little practised, and in some places *defended* by customs or laws. *Temple.* 5. To maintain a place, or cause, against those that attack it.—

Let me be foremost to *defend* the throne,
And guard my father's glory and my own. *Pope.*

* DEFENDABLE. *adj.* [from *defend.*] That may be defended.

(1.) * DEFENDANT. *adj.* [from *defendo*, Lat.] Defensive; fit for defence.—

Line and new repair our towns of war
With men of courage, and with means *defendant.*
Shak.

(2.) * DEFENDANT. *n. s.* [from the adjective.] 1. He that defends against assailants.—Those high towers, out of which the Romans might more conveniently fight with the *defendants* on the wall, those also were broken by Archimedes' engines. *Wilkins's Math. Mag.* 2. [In law.] The person accused or sued.—

This is the day appointed for the combat,
And ready are the appellant and *defendant.*
Shak.

(3.) DEFENDANT, in law. See ACTION.

(1.) * DEFENDER. *n. s.* [*defensor*, Latin.] 1. One that defends; a champion.—

Do'st thou not mourn our pow'r employ'd in vain,
And the *defenders* of our city slain? *Dryden.*

2. An asserter; a vindicator.—Undoubtedly there is no way so effectual to betray the truth, as to procure it a weak *defender.* *South.* 3. [In law.] An advocate; one that defends another in a court of justice.

(2.) DEFENDER OF THE FAITH, *Fidei Defensor*, a peculiar title belonging to the king of England; as *Catholicus* to the king of Spain, and *Christianissimus* to the king of France, &c. These titles were given by the popes of Rome. That of *Fidei Defensor* was first conferred by Leo X. on king Henry VIII. for writing against Martin Luther; and the bull for it bears date *quinto idus Octob.* 1521. It was afterwards confirmed by Clement VII. But the pope, on Henry's suppressing the houses of religion at the time of the Reformation, not only deprived him of his title, but deposed him from his crown also: though in the 35th year of his reign, his title, &c. was confirmed by parliament; and has continued to be used by all his successors. Chamberlayne says, the title belonged to the kings of England before that time; and for proof hereof appeals to several charters granted to the university of Oxford: so that pope Leo's bull was only a renovation of the ancient right.

(3.) DEFENDERS were anciently notable dig-

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nitaries

nitaries both in church and ſtate, whoſe buſineſs was to look to the preſervation of the public weal, to protect the poor and helpleſs, and to maintain the intereſts and cauſes of churches and religious houſes. The council of Chalcedon, can. 2. calls the defender of a church Ἔκδικος. Codin *de officiis aulæ Conſt.* makes mention of defenders of the palace. There was alſo a defender of the kingdom, *defenſor regni*; defenders of cities, *defenſores civitatis*; defenders of the people, *defenſores plebis*; of the poor, fatherleſs, widows, &c. In A. D. 407, we find the council of Carthage aſking the emperor for defenders, of the number of *Scholaſtici*, i. e. advocates in office; and about 420, each patriarchal church began to have its defender; which cuſtom was afterwards introduced into other churches, and continued to later days under other names; as thoſe of ADVOCATS, and ADVOWEE.

* DEFENSATIVE. *n. ſ.* [from *defence.*] 1. Guard; defence.—A very unſafe *defenſative* it is againſt the fury of the lion, and ſurely no better than virginity, or blood royal, which Pliny doth place in cock broth. *Brown.*—If the biſhop has no other *defenſatives* but excommunication, no other power but that of the keys, he may ſurrender up his paſtoral ſtaff. *South.* 2. [In ſurgery.] A bandage, plaſter, or the like, uſed to ſecure a wound from outward violence.

* DEFENSIBLE. *adj.* [from *defence.*] 1. That may be defended.—They muſt make themſelves *defenſible*, both againſt the natives and againſt ſtrangers. *Bacon.*—Having often heard Venice repreſented as one of the moſt *defenſible* cities in the world, I informed myſelf in what its ſtrength conſiſts. *Addiſon.* 2. Juſtifiable; right; capable of vindication.—I conceive it very *defenſible* to diſarm an adverſary, and diſable him from doing miſchief. *Collier.*

(1.) * DEFENSIVE. *adj.* [*defenſif*, Fr. from *defendus*, Lat.] 1. That ſerves to defend; proper for defence; not offenſive.—He would not be perſuaded by danger to offer any offence, but only to ſtand upon the beſt *defenſive* guard he could. *Sidney.*—My unpreparedneſs for war, teſtifies for me, that I am ſet on the *defenſive* part. *King Charles.*

(2.) * DEFENSIVE. *n. ſ.* [from the adjective.] 1. Safeguard.—Wars preventive upon juſt fears, are true *defenſives*, as well as on actual invaſions. *Bacon.* 2. State of defence.—His majeſty, not at all diſmayed, reſolved to ſtand upon the *defenſive* only. *Clarendon.*

* DEFENSIVELY. *adv.* [from *defenſive.*] In a defenſive manner.

(1.) * *To* DEFER. *v. a.* [from *differo*, Lat.] 1. To withhold; to delay.—Neither is this a matter to be *deferred* till a more convenient time of peace and leiſure. *Swift.* 2. To refer to; to leave to another's judgment and determination.—The commiſſioners *deferred* the matter unto the earl of Northumberland, who was the principal man of authority in thoſe parts. *Bacon.*

(2.) * *To* DEFER. *v. a.* 1. To put off; to delay to act.—Inure thyſelf by times to the love and practice of good deeds; for the longer thou *deferreſt* to be acquainted with them, the leſs every day thou wilt find thyſelf diſpoſed to them. *Atterbury.* 2. To pay deference or regard to another's opinion.

* DEFERENCE. *n. ſ.* [*deference*, Fr.] 1. Regard; reſpect.—Virgil could have excelled Varius in tragedy, and Horace in lyric poetry, but out of *deference* to his friends he attempted neither. *Dryden.*—He may be convinced that he is in an error, by obſerving thoſe perſons, for whoſe wiſdom and goodneſs he has the greateſt *deference*, to be of a contrary ſentiment. *Swift.* 2. Complaiſance; condeſcenſion.—A natural roughneſs makes a man uncomplaiſant to others; ſo that he has no *deference* for their inclinations, tempers, or conditions. *Locke.* 3. Submiſſion.—Moſt of our ſubjects are guided either by their prejudices, education, or by a *deference* to the judgment of thoſe who, perhaps, in their own hearts, diſapprove the opinions which they induſtriouſly ſpread among the multitude. *Addiſon.*

(1.) * DEFERENT. *adj.* [from *deferens*, of *defero*, Latin.] That carries up and down.—The figures of pipes or concaves, through which ſounds paſs, or of other bodies *deferent*, conduce to the variety and alteration of the ſound. *Bacon.*

(2.) * DEFERENT. *n. ſ.* [from the adjective.] That which carries; that which conveys.—It is certain, however, it croſſes the received opinion, that ſounds may be created without air, though air be the moſt favourable *deferent* of ſounds. *Bacon.*

(3.) * DEFERENTS. [In ſurgery.] Certain veſſels in the human body, appointed for the conveyance of humour from one place to another. *Chambers.*

DEFERTINES, a town of France, in the department of Allier, 1 mile NE. of Montluçon.

DEFFORD, a village of England, in Worceſterſhire, near Perſhore.

(1.) * DEFIANCE. *n. ſ.* [from *deffi*, Fr.] 1. A challenge; an invitation to fight.—

The fiery Tybalt, with his ſword prepar'd,
Which, as he breath'd *defiance* to my ears,
He ſwung about his head. *Shak.*

Nor is it juſt to bring
A war, without a juſt *defiance* made. *Dryden.*

2. A challenge to make any impeachment good. 3. Expreſſion of abhorrence or contempt.—The Novatian hereſy was very apt to attract well meaning ſouls, who, ſeeing it bade ſuch expreſs *defiance* to apoſtacy, could not ſuſpect that it was itſelf any defection from the faith. *Decay of Piety.*

(2.) DEFIANCE, a fort of the United States, in the North-Weſtern Territory, ſeated on the point of the land formed by the conflux of Glaize and Miami, nearly half way between Fort Waine and Lake Erie. Lon. 84. 43. W. Lat. 41. 41. N.

* DEFICIENCE. } *n. ſ.* [from *deficio*, Latin.]
* DEFICIENCY. }

1. Want; ſomething leſs than is neceſſary.—What is to be conſidered in this caſe, is chiefly, if there be a ſufficient fulneſs or *deficiency* of blood, for different methods are to be taken. *Arbuthnot on Diet.*—There is no burden laid upon our poſterity, nor any *deficiency* to be hereafter made up by ourſelves, which has been our caſe in ſo many other ſubſidies. *Addiſon.* 2. Defect; failing; imperfection.—Scaliger, finding a defect in the reaſon of Ariſtotle, introduceth one of no leſs *deficiency* himſelf. *Brown.*

Thou in thyſelf art perfect, and in thee
Is no *deficience* found. *Milton.*

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The

the characters of the comedy and tragedy are never to be made perfect, but always to be drawn with some specks of frailty and *deficience*, such as they have been described to us in history. *Dryden.*

(1.) * DEFICIENT. *adj.* [*deficiens*, from *deficio*, Lat.] Failing; wanting; defective; imperfect.—Figures are either simple or mixed; the simple may be either circular or angular; and if circular, either complete, as circles, or *deficient*, as ovals. *Wilton.*—Neither Virgil nor Homer were *deficient* in any of the former beauties. *Dryden.*—Several thoughts of the mind, for which we have either none, or very *deficient* names, are diligently to be noted. *Locke.*

(2.) * DEFICIENT NUMBERS [In arithmetick.] are those numbers whose parts, added together, make less than the integer, whose parts they are. *Chambers.*

* DEFIER. *n. f.* [from *defi*, Fr.] A challenger; a contemner; one that dares and defies.—Is it not then high time that the laws should provide, by the most prudent and effectual means, to curb those bold and insolent *defiers* of Heaven? *Tillotson.*

* DEFILE. *n. f.* [*defile*, Fr, from *file*, a line of soldiers, which is derived from *filum*, a thread.] A narrow passage; a long narrow pass; a line.—There is in Oxford a narrow *defile*, to use the military term, where the partisans used to encounter. *Addison.*

(1.) * *To* DEFILE. *v. a.* [*afilan*, Saxon; from *foul*.] 1. To make foul or impure; to make dirty or filthy; to dirty.—There is a thing, Harry, known to many in our land by the name of pitch; this pitch, as ancient writers do report, doth *defile*. *Shakespeare.*—He is justly reckoned among the greatest prelates of this age, however his character may be *defiled* by mean and dirty hands. *Swift.* 2. To pollute; to make legally or morally impure.—That which dieth of itself he shall not eat, to *defile* himself therewith. *Lev.* xxii. 8.—Neither shall he *defile* himself for his father. *Lev* xxi. 11. 3. To corrupt chastity; to violate.—

Ev'ry object his offence revil'd,
The husband murder'd, and the wife *defil'd*. *Prior.*

4. To taint; to corrupt; to vitiate; to make guilty.—Forgetfulness of good turns, *defiling* of beds, adultery and shameless uncleanness. *Wisd.* xiv. 26.—God requires rather that we should die than *defile* ourselves with impieties. *Stillingfleet.*

(2.) * *To* DEFILE. *v. n.* [*defiler*, Fr.] To march; to go off file by file.

* DEFILEMENT. *n. f.* [from *defile*.] The state of being defiled: the act of defiling; nastiness; pollution; corruption; defedation.—The unchaste are provoked to see their vice exposed, and the chaste cannot rake into such filth without danger of *defilement*. *Spectator.*

* DEFILER. *n. f.* [from *defile*.] One that defiles; a corrupter.—At the last tremendous day, I shall hold forth in my arms my much wronged child, and call aloud for vengeance on her *defiler*. *Addison.*

* DEFINABLE. *adj.* [from *define*.] 1. That which may be defined; capable of definition.—The Supreme Nature we cannot otherwise define than by saying it is infinite, as if infinite were *definable*, or infinity a subject for our narrow understanding. *Dryden.* 2. That which may be ascertained.—Concerning the time of the end of the world, the question is, whether that time be *definable* or no. *Burnet.*

(1.) * *To* DEFINE. *v. a.* [*definio*, Lat. *definer*, Fr.] 1. To give the definition: to explain a thing by its qualities and circumstances—

Whose loss can'st thou mean,
That do'st so well their miseries *define*? *Sidney.*

—Though *defining* be thought the proper way to make known the proper signification, yet there are some words that will not be *defined*. *Locke.* 2. To circumscribe; to mark the limit; to bound.—When the rings appeared only black and white, they were very distinct and well *defined*, and the blackness seemed as intense as that of the central spot. *Newton.*

(2.) * *To* DEFINE. *v. n.* To determine: to decide; to decree.—The unjust judge is the capital remover of landmarks, when he *defineth* amiss of lands and properties. *Bacon.*

* DEFINER. *n. f.* [from *define*.] One that explains; one that describes a thing by its qualities.—

Your God, forsooth is found
Incomprehensible and infinite
But is he therefore found? Vain searcher! no:
Let your imperfect definition show,
That nothing you, the weak *definer*, know.
Prior.

(1.) * DEFINITE. *adj.* [from *definitus*, Latin.] 1. Certain; limited; bounded.—Hither to your arbour divers times he repaired, and here, by your means, had the sight of the goddess, who in a *definite* compass can set forth infinite beauty. *Sidney.* 2. Exact; precise.—In a charge of adultery, the accuser ought to set forth, in the accusatory libel or inquisition, which succeeds in the place of accusation, some certain and *definite* time. *Ayliffe.*

(2.) * DEFINITE. *n. f.* [from the adjective.] Thing explained or defined.—Special bastardy is nothing else but the definition of the general: and the general, again, is nothing else but a *definite* of the special. *Ayliffe.*

(3.) DEFINITE, in grammer, is applied to an article that has a precise determinate signification; such as the article *the* in English, *le* and *la* in French, &c. which fix and ascertain the noun they belong to, to some particular; *the king, le roy, the queen, la reine*; i. e. the king or queen of the contry we are in, or speaking of: whereas the articles, *a, an, un*, or *une*, mark nothing particular, and are therefore called INDEFINITE: thus *a king, an artist, un roy, une reine*, mean a king, artist, or queen of any country or any age.

* DEFINITENESS. *n. f.* from *definite*.] Certainty; limitedness.

* DEFINITION. *n. f.* [*definitio*, Lat. *definition*, Fr.] 1. A short description of a thing by its properties.—I drew my *definition* of poetical wit from my particular consideration of him for propriety of thoughts and words, are only to be found in him. *Dryden.* 2. Decision; determination. 3. [In logick.] The explication of the essence of a thing by its kind and difference.—What is man? Not a reasonable animal merely; for that is not an adequate and distinguishing *definition*. *Bentley.*

* DEFINITIVE. *adj.* [*definitivus*, Lat.] Determinate; positive; express.—Other authors write

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write often dubiously, even in matters wherein is expected a strict and *definitive* truth. *Brown.*—I make haste to the casting and comparing of the whole work, being indeed the very *definitive* sum of this art, to distribute usefully and gracefully a well chosen plot. *Wotton.*

* DEFINITIVELY *adv.* [from *definitive.*] Positively; decisively: expressly.—

Definitively thus I answer you:
Your love deserves my thanks; but my desert,
Unmeritable, shuns your high request. *Shak.*

—That Methuselah was the longest lived, of all the children of Adam, we need not grant; nor is it *definitively* set down by Moses. *Brown.*

* DEFINITIVENESS. *n. s.* [from *definitive.*] Decisiveness. *Dict.*

* DEFLAGRABILITY. *n. s.* [from *deflagro*, Lat.] Combustibility; the quality of taking fire, and burning totally away.—We have spent more time than the opinion of the ready *deflagrability*, if I may so speak, of salt-petre did permit us to imagine. *Boyle.*

* DEFLAGRABLE. *adj.* [from *deflagro*, Lat.] Having the quality of wasting away wholly in fire, without any remains.—Our chymical oils, supposing that they were exactly pure, yet they would be, as the best spirit of wine is, but the more inflammable and *deflagrable*. *Boyle.*

* *To* DEFLAGRATE. *v. a.* [from *de* from, and *flagro*, to burn, Lat.]. To burn of; to purify by burning. *Ash.*

(1.) * DEFLAGRATION. *n. s.* [*deflagratio*, Lat.] A term frequently made use of in chymistry, for setting fire to several things in their preparation; as in making Æthiops with fire, with sal prunellæ, and many others. *Quincy.*—The true reason why paper is not burned by the flame that plays about it seems to be, that the aqeous part of the spirit of wine, being imbibed by the paper keeps it so moist, that the flame of the sulphureous parts of the same spirit cannot fasten on it; and therefore, when the *deflagration* is over, you shall always find the paper moist. *Boyle.*

(2.) DEFLAGRATION, in chemistry, the setting fire to a salt or mineral, &c. either alone, or mixed for that purpose with a sulphureous one, in order to purify it. This short process has been often recommended as of great use in trying the strength of brandies and other vinous spirits, and has been much improved in this respect by M. Geoffroy. The common way of trying spirits by deflagration, is to measure out any quantity of it, then to heat it, and set it on fire. If, after it will no longer burn, the remainder is half as much as the quantity measured out for the trial was, then the spirit tryed is found to consist of half water, and half totally inflammable spirit; that is, it is somewhat below what we understand by the term *perfect proof.*—This method is much more certain than that by the bubbles which arise upon shaking the spirit in a phial. Mons. Geoffroy's method is this: Take a cylindric vessel two inches high, and as much in diameter, consisting of thin plate silver, that metal being much less liable to rust than copper; this vessel must be fitted with a little rectangular guage exactly graduated into lines, half lines, &c. then the vessel being set level upon a copper case made to contain it, a parcel of the brandy to be examined is poured in, to the hei of 16 lines. This height is to be exactly hit pouring in more than enough at first and t sucking out the overplus with a very small t Then the vessel being heated a little, so as jus make the liquour fume, it is to be set on fire, left to go out of itself; at the instant when flame expires, the guage is plunged perpendicu ly into the vessel, and the lines and quarters actly noted which the liquor wants of its fo height: this difference gives the precise qua of alcohol or pure spirit contained in the liq Thus, if eight lines of phlegm are found rem ing, this being the half of the 16 lines of the ginal filling, it is plain, that the liquor conta one half spririt, or was something below proo only four lines remain, it was nearly do proof, or of a middle nature betwixt alcohol common proof spirit.

* *To* DEFLECT. *v. n.* [from *deflecto*, La To turn aside to deviate from a true course right line.—At some parts of the Azores needle *deflecteth* not, but lieth in the true m dian: on the other side of the Azores, and side of the Equator, the North point of the ne wheeleth to the West. *Brown's Vulgar Errour*

For did not some from a straight course *de* They could not meet, they could no world e *Blackm*

(1.) * DEFLECTION. *n. s.* [from *deflecto*, tin.] 1. Deviation; the act of turning aside Needles incline to the South on the other side the Equator, and, at the very line or middle cle, stand without *deflection*. *Brown.* 1. A ning aside, or out of the way. 2. [In navigati The departure of a ship from its true course.

(2.) DEFLECTION OF THE RAYS OF LIG a property which Dr Hook observed in 1675, read an account of before the Royal Soci March 18, the same year. He says he foun different both from reflection and refraction, that it was made towards the surface of the paque body, perpendicularly. This property Isaac Newton calls INFLECTION.

* DEFLEXURE. *n. s.* [from *deflecto*, Lat.] A be ing down; a turning aside, or out of the way.

DEFLEXUS RAMUS. } See BOTANY, C
DEFLORATA FOLIA. } *sary.*

(1.) * DEFLORATION. *n. s.* [*defloration*, from *defloratus*, Lat.] 1. The act of deflouri the taking away of a woman's virginity. 2. selection of that which is most valuable.—The l of Normandy are, in a great measure, the *d ration* of the English laws, and a transcript them. *Hale.*

(2.) DEFLORATION, or DEFLOWERING, a gin, (§ 1. *def.* 1.) by the civil law, incurs the nishment of death, unless marriage follows. VIRGINITY. The ancients had so much resp for virgins, that they would not put them to de till they had first procured them to be deflower It is said, the natives of the coast of Malabar p strangers to come and deflower their brides. travellers, like poets, often indulge in fiction. Scotland, and the northern parts of England, monstrous privilege was granted to the lords the manor, by king Ewen, viz. that they *shou* have the first night's cohabitation with their t

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ants wives. King Malcolm III. allowed the tenants to redeem this ſervice at a certain rate, called *marcheta*, conſiſting of a certain number of cows: Buchanan ſays it was redeemed with half a mark of ſilver. A very falſe idea ſeems to have ſwayed even the beſt legiſlators in all ages; that if a *privilege*, however *iniquitous*, has once been eſtabliſhed, it muſt not be aboliſhed without ſome *compenſation* from thoſe to whom it is oppreſſive. One ſhould think if any compenſation had been ſuppoſed due, in this caſe, it ſhould have been to the tenants from the lords of the manors, who had for ages exerciſed this worſt of tyrannies over that claſs of people. The ſame abominable cuſtom had place in Wales, Flanders, Frieſland, and ſome parts in Germany: which ſhows what dreadful oppreſſion the inferior ranks ſuffered under the feudal ſyſtem.

* *To* DEFLOUR. *v. a.* [*deflorer*, Fr.] 1. To raviſh; to take away a woman's virginity.—As is the luſt of an eunuch to *deflour* a virgin, ſo is he that executeth judgment with violence. *Eccluſ.* xx. 4. 2. To take away the beauty and grace of any thing.—If he died young, he died innocent, and before the ſweetneſs of his ſoul was *defloured*, and raviſhed from him, by the flames and follies of a froward age. *Taylor.*

* DEFLOURER. *n. ſ.* [from *deflour.*] A raviſher; one that takes away virginity.—I have often wondered, that thoſe *deflourers* of innocence, though dead to all the ſentiments of virtue and honour, are not reſtrained by humanity. *Addiſon.*

* DEFLUOUS. *adj.* [*defluus*, Lat.] 1. That flows down. 2. That falls off.

* DEFLUX. *n. ſ.* [*defluxus*, Lat.] Downward flow.—Both bodies are clammy, and bridle the *deflux* of humours without penning them too much. *Bacon.*

* DEFLUXION. *n. ſ.* [*defluxio*, Latin.] The flow of humours downwards.—We ſee that taking cold moveth looſeneſs, by contraction of the ſkin and outward parts; and ſo doth cold likewiſe cauſe rheums, and *defluxions* from the head. *Bacon.*

DE FOE, Daniel, a writer famous for politics and poetry. He was bred a hoſier, which profeſſion he ſoon forſook, and became one of the moſt enterpriſing authors that any age has produced. When diſcontents ran high at the Revolution, and king William was obliged to diſmiſs his Dutch guards, De Foe, who had true notions of civil liberty, ridiculed the enemies of government in his well known poem, called *The True-Born Engliſhman*, which had a prodigious ſale. The next ſatire he wrote was entitled, *Reformation of Manners*; aimed at ſome perſons of high rank, who rendered themſelves a diſgrace to their country. When the eccleſiaſtics breathed too much of a ſpirit of perſecution, De Foe wrote a tract called *The Shorteſt Way with the Diſſenters*; for which he was called to account, and explained himſelf with great firmneſs. He was afterwards ſentenced to the pillory for attacking ſome public meaſures; which ſo little intimidated him, that in defiance of their uſage, he wrote a *Hymn to the Pillory*. It would be endleſs to enumerate all his publications; but the following are the principal: *The Hiſtory of the Plague in* 1665; a novel intitled *The Hiſtory of Colonel Jack*; *A new Voyage round the World by a Company of Merchants*, printed for Betteſworth, 1725; *The Hiſtory of Roxana*; *Memoirs of a Cavalier*; *The Hiſtory of Moll Flanders*; a religious romance, intitled *Religious Courtſhip*, which has undergone upwards of 20 editions; and the *Life and Adventures of Robinſon Cruſoe*, an admirable performance, of which there have been editions without number, but concerning which there is an anecdote, that does the author of it no credit, as to the better part of a writer's character, honeſty. When captain Woods Rogers touched at the iſland of Juan Fernandez, in the South Sea, he brought away Alexander Selkirk, a Scots ſailor, who had been left aſhore there, and had lived on that deſolate place above 4 years. See SELKIRK. When Selkirk came back to England, he wrote a narrative of his adventures, and put the papers into the hands of De Foe, to digeſt for publication; who ungeneroufly converted the materials into the Hiſtory of Robinſon Cruſoe, and returned Selkirk his papers again! A fraud for which, the diſtinguiſhed merit of that romance can never atone. Daniel De Foe died at Iſlington, in 1731. All his productions of the romantic ſpecies, but eſpecially the two laſt mentioned, are much in vogue amongſt country readers; and, on account of their moral and religious tendency, may very probably in ſome meaſure counteract the pernicious effects, produced by the too general circulation of modern novels, thoſe occaſional vehicles of impiety and infidelity.

* DEFŒDATION. *n. ſ.* [from *defœdus*, Lat.] The act of making filthy; pollution. This is no Engliſh word; at leaſt, to make it Engliſh, it ſhould be written *defedation*.—What native, unextinguiſhable beauty muſt be impreſſed and inſtincted through the whole, which the *defœdation* of ſo many parts by a bad printer, and a worſe editor, could not hinder from ſhining forth! *Bentley.*

DEFOLIATION, [from *de*, and *folium*, a leaf,] the fall of the leaves; a term oppoſed to *frondeſcentia*, the annual renovation of the leaves. See FRONDESCENTIA. Moſt plants in cold and temperate climates ſhed their leaves every year: this happens in autumn, and is generally announced by the flowering of the common meadow ſaffron. The term is only applied to trees and ſhrubs; for herbs periſh down to the root every year, loſing ſtem, leaves, and all. All plants do not drop their leaves at the ſame time. The aſh and walnut trees, though lateſt in unfolding, are ſooneſt diveſted of them: the latter ſeldom carries its leaves above 5 months. On the oak and hornbeam, the leaves die and wither as ſoon as the cold commences; but remain attached to the branches till they are puſhed off by the new ones, which unfold themſelves the following ſpring. Theſe trees are doubtleſs a kind of evergreens; the leaves are probably deſtroyed only by cold, and perhaps would continue longer on the plant, but for the force of the ſpring ſap, joined to the moiſture. In mild and dry ſeaſons, the lilac, privet, yellow jeſſamine of the woods, and maple of Crete, preſerve their leaves green until ſpring, and do not drop them till the new leaves are beginning to appear. The fig tree, and many other trees

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that grow between the tropics, are of this particular clafs of evergreens. The trees in Egypt, fays Dr Haffelquift, caft their leaves in the end of Dec. and beginning of Jan. having young leaves before all the old ones are fallen off; and, to forward this operation, few of the trees have buds: the fycamore, and willow, indeed, have fome, but with few and quite loofe *ftipulæ* or fcales. Buds feem not fo neceffary in the fouthern as in the northern countries. Some trees and fhrubs preferve their leaves conftantly through the whole year: and are not in the leaft influenced by the clemency or inclemency of feafons. Such are the firs, juniper, yew, cedar, cypreſs, and many other trees, hence denominated *evergreens*. See EVERGREENS. The falling off of the leaves of deciduous trees feems principally to depend on the temperature of the atmofphere, which likewife ferves to haften or retard the appearance in queftion. An ardent fun contributes to haften the dropping of the leaves. Hence in hot and dry fummers, the leaves of the lime tree and horfe-chefnut turn yellow about the 1ft of Sept. whilft in other years, the yellowneſs does not appear till the beginning of October. Nothing, however, contributes more to haften the fall of the leaves, than immoderate cold or moift weather in autumn; moderate droughts, on the other hand, ſerve to retard it. As a proof of this poſition, Mr Adanſon relates, that in 1759, the leaves of the elm tree, which generally fall off about the 25th of November, continued in verdure and vigour at Paris, where the autumn was remarkably dry, till the 10th of the following month. The following table, reſpecting the mean times in which different trees ſhed their leaves, is founded upon obſervations:

Gooſeberry tree and bladder-ſena,	Generally quit their leaves about	Oct. 1ft.
Walnut and aſh,		—— 15th.
Almond tree, horſe-cheſnut, and lime tree,		—— 20th.
Maple, hazle-nut, black poplar, and aſpen tree,		—— 25th.
Birch, plane tree, mountain oſier, falſe acacia, pear, and apple tree,		Nov. 1ft.
Vine, mulberry, fig, ſumac, and angelica tree,		—— 10th.
Elm tree and willow,		—— 15th.
Apricot and elder trees,		—— 20th.

It is remarkable that an ever-green tree grafted upon a deciduous determines the latter to retain its leaves. This obſervation is confirmed by repeated experiments: particularly by grafting the laurel, or cherry bay, an ever-green, on the common cherry; and the ilex, or ever-green oak, on the oak.

(1.) * DEFORCEMENT. *n. ſ.* [from *force.*] A with-holding of lands and tenements by force from the right owner.

(2.) DEFORCEMENT, in Scots law, the oppoſing or reſiſting of the officers of the law in the execution of their office.

* DEFORM. *adj.* [*deformis*, Lat.] Ugly; diſfigured; of an irregular form.—

So ſpake the grifly terror; and in ſhape,
So ſpeaking and ſo threatning, grew tenfold
More dreadful and *deform*. *Milton.*

* *To* DEFORM. *v. a.* [*deformo*, Lat.] 1. To diſfigure; to make ugly; to ſpoil the form of any thing.—

I that am curtail'd of this fair proportion,
Cheated of feature by diſſembling nature
Deform'd, unfiniſh'd, ſent before my time
Into this breathing world, ſcarce half made up
Shakeſpeare

Wintry blaſts
Deform the year delightleſs. *Thomſon*

2. To diſhonour; to make ungraceful.—

Old men with duſt *deform'd* their hoary hair
Dryden

* DEFORMATION. *n. ſ.* [*deformatio*, Lat.] A defacing; a diſfiguring.

* DEFORMED. *participal adj.* Ugly; wanting natural beauty.

* DEFORMEDLY. *adj.* [from *deform.*] In an ugly manner.

* DEFORMEDNESS. *n. ſ.* [from *deformed*] Uglineſs; a diſagreeable form.

(1.) * DEFORMITY. *n. ſ.* [*deformitas*, Latin.] 1. Uglineſs ill-favouredneſs.—

Where ſits *deformity* to mock my body,
To ſhape my legs of an unequal ſize;
To diſproportion me in every part. *Shak.*
Why ſhould not man,
Retaining ſtill divine ſimilitude
In part, from ſuch *deformities* be free,
And, for his maker's image ſake, exempt? *Milton*

2. Ridiculouſneſs; the quality of ſomething worthy to be laughed at, or cenſured.—In comedy there is ſomewhat more of the worſe likeneſs to be taken, becauſe it is often to produce laughter which is occaſioned by the ſight of ſome *deformity*. *Dryden.* 3. Irregularity; inordinateneſs.—No glory is more to be envied than that of due reforming either church or ſtate, when *deformities* are ſuch, that the perturbation and novelty are not like to exceed the benefit of reforming. *King Charles.*

(2.) DEFORMITY, FURTHER DEFINED AND DISTINGUISHED. Deformity may be defined, in general, the want of uniformity; though it certainly does not (as ſome have ſuppoſed) include the want of that perfect degree of uniformity that is neceſſary to conſtitute beauty. Many are the objects in nature that cannot be ſaid to be beautiful and yet are by no means deformed. See BEAUTY. Deformity is either natural or moral. Theſe are both referred by Mr Hutcheſon to an internal ſenſe; and our perceptions of them, as he ſuppoſes, ariſes from an original arbitrary ſtructure of our own minds, by which certain objects, when obſerved, are rendered the occaſions of certain ſenſations and affections.

(3.) DEFORMITY, GENERAL REMARKS ON. That many objects give no pleaſure to our ſenſes is obvious. Many are certainly void of beauty; but then, fays Mr Hutcheſon, there is no form which ſeems neceſſarily diſagreeable of itſelf, when we dread no other evil from it, and compare it with nothing better of the kind. Many objects are naturally diſpleaſing and diſtaſteful to our external ſenſes, as well as others pleaſing and agreeable as ſmells, taſtes, and ſome ſeparate ſounds: but with regard to our ſenſe of beauty, no compoſitio

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sition of objects which give not unpleasant simple ideas, seems positively unpleasant or painful of itself, had we never observed any thing better of the same kind. Had there been a species of the form which we now denominate *ugly* or *deformed*, and had never seen or expected greater beauty, we should have received no disgust from it; though the pleasure would not have been so great in this form as in those we now admire. Our sense of beauty seems designed to give us positive pleasure; but not positive pain or disgust, any farther than what arises from disappointment. There are indeed many faces which at first view are apt to raise dislike. But this is generally not from any positive deformity; but either from want of expected beauty, or from the carrying some natural indications of morality bad dispositions, which we all acquire a faculty of discerning in countenances, airs, and gestures. That this is not occasioned by any form positively disgusting, appears hence, that if, upon farther acquaintance, we find sweetness of temper, humanity, and cheerfulness, though the bodily form continues, it gives us no disgust. There are horrors raised by some objects, which are only the effect of fear for ourselves, or compassion towards others, when either reason, experience, weakness of nerves, or some foolish association of ideas, makes us apprehend danger; and not the effect of any thing in the form itself. For we find, that most of those objects which excite horror at first, when experience or reason has removed the fear, may become the occasion of pleasure The casual conjunction of ideas gives us disgust, where there is nothing disagreeable in the form itself. And this, in effect, is the cause of most of our fantastic aversions to the figures of divers animals, &c. Thus serpents of all kinds, and many insects, really beautiful enough, are beheld with aversion by many people, who have got some accidental ideas of mischief associated to them. A similar reasoning is applied to our perception of moral beauty and deformity. See *Inquiry into the Original of our Ideas of Beauty and Virtue*, passim. But it is more just to distinguish between the sentiments of delight or disgust, excited in us by beautiful or deformed objects, which are effects of some causes, and the natural and real qualities of the perceived objects by which they are produced. There are objects, says an excellent writer, which have a natural aptitude to please or offend, or between which and the contemplating mind there is a necessary congruity or incongruity; and though the actual perception of the understanding, and consequent feeling of the heart, in contemplating the actions and affections of moral agents, may exist in very different degrees, on account of the incidental obstructions arising from bodily indisposition, mental prejudices and biasses, and the association of ideas; yet, to every rational mind properly disposed, morally good actions must for ever be acceptable, and can never of themselves offend; and morally evil actions be for ever disagreeable, and can never of themselves please. What is right in actions and characters is beautiful and amiable, and gives pleasure; what is wrong is deformed and odious, and excites disgust; right and pleasure, wrong and pain, are as distinct as cause and effect. It is no less absurd to maintain, that the perception of virtue is nothing distinct from the reception of the pleasure resulting from it, than to infer, with some metaphysicians, that solidity, extension, and figure, are only peculiar modes of sensation, because attended, whenever they are perceived, with some sensations of sight or touch. Thus does this author show, that moral beauty and deformity are real qualities of certain actions; in which consists their aptitude to please or disgust. With respect to natural beauty, he observes, that uniformity amidst variety pleases, because of the natures of variety and uniformity, which are such, that whenever united, they are adapted to please every free unbiassed mind that discerns them. He accounts for the pleasure they afford, without referring them to an arbitrary internal sense, by the following circumstances that attend them. They are more easily comprehended by the mind: order and symmetry give things their stability and strength, and subserviency to any valuable purpose; regularity and order evidence art and design. Disorder and confusion, whence deformity arises, denote only the negation of regularity and order; or any arrangement and disposition of things, which are not positively displeasing; except where we previously expected order, or where impotence or want of skill appear, and the contriver has either failed of his design or executed it ill. In the *Fugitive Pieces*, is preserved an excellent *Essay on Bodily Deformity* by the late William Hay, Esq. who was himself what he describes, and who, while he rallies his own figure with great pleasantry, discusses the general subject in a manner equally instructive and agreeable. He considers, 1. The natural consequences of bodily deformity; 2. How it affects the outward circumstances; and, 3. What turn it gives to the mind.

(4.) DEFORMITY, NATURAL CONSEQUENCES OF. I. It is certain that the human frame, being warped and disproportioned, is lessened in strength and activity, and rendered less fit for its functions. Scarron had invented an engine to take off his hat; "and I wish (says our author) I could invent one to buckle my shoe, or to take up a thing from the ground, which I can scarce do without kneeling, for I can bend my body no farther than it is bent by nature. For this reason, when ladies drop a fan or glove, I am not the first to take it up; and often restrain my inclination to perform those little services, rather than expose my spider-like shape. And I hope it will not be construed to pride, if I do not always rise from my seat when I ought: for if it is low, I find some trouble in it; and my centre of gravity is so ill placed, that I am often like to fall back. Things hanging within the reach of others are out of mine; and what they can execute with ease, I want strength to perform. I am in danger of being trampled upon or stifled in a crowd, where my back is a convenient lodgment for the elbow of any tall person that is near. I can see nothing, and my whole employment is to guard my person. I have forborn to attend his majesty in the house of peers since I was like to be squeezed to death there against the wall. I would willingly come thither when his majesty commands, but he is too gracious to expect impossibilities. Besides, when I get

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in, I can never have the pleaſure of ſeeing on the throne one of the beſt princes who ever ſat on it. Theſe, and many others, are the inconveniences continually attending a figure like mine. They may appear grievous to perſons not uſed to them, but they grow eaſier by habit; and though they may a little diſturb, they are not ſufficient to deſtroy the happineſs of life; of which, at an average, I have enjoyed as great a ſhare as moſt men. And perhaps one proof of it may be my writing this Eſſay; not intended as a complaint againſt Providence for my lot, but as an innocent amuſement to myſelf and others." As to what effect deformity may have on the health, it appears natural to imagine, that as the inward parts of the body muſt in ſome meaſure comply with the outward mould, ſo the form of the latter being irregular, the firſt cannot be ſo well placed and diſpoſed to perform their functions; and that generally deformed perſons would not be healthy or long lived. But this is a queſtion beſt determined by facts; and in this caſe the inſtances are too few or unobſerved, to draw a general concluſion from them: and health is more than is commonly thought in a man's own power, and the reward of temperance more than the effect of conſtitution; which makes it ſtill more difficult to paſs a judgment. Æſop could not be young when he died; and might have lived longer, if he had not been murdered at Delphi. The Prince of Orange ſcarce paſſed the meridian of life, and the Duke of Luxemburg died about the age of 67. The Lord Treaſurer Burleigh lived to 78; but his ſon the Earl of Saliſbury, who died about 15 years after him, could not reach near that age. It is ſaid that Mr Pope's father was deformed, and he lived to 75; whereas the ſon died in middle age, if he may be ſaid to die whoſe works are immortal. "My father (adds our author) was not deformed, but active, and my mother a celebrated beauty; and I, that am ſo unlike them, have lived to a greater age, and daily ſee my acquaintance, of a ſtronger frame, quitting the ſtage before me." But whether deformity, abſtractly conſidered, be really prejudicial to health, in its conſequences it appears to be moſt commonly an advantage. Deformed perſons have a leſs ſhare of ſtrength than others, and therefore ſhould naturally be more careful to preſerve it; and as temperance is the great preſervative of health, it may incline them to be more temperate. Another great preſervative of health is moderate exerciſe, which few deformed perſons can want ſtrength to perform. As a deformed perſon is not formed for violent exerciſe, he is leſs liable to ſuch diſorders as are the natural conſequence of it. He will alſo eſcape many accidents, to which men of athletic make, and who glory in their ſtrength, are always expoſing themſelves to make trial and proof of it. If he cannot carry an ox, like Milo, he will not, like Milo, be handcuffed in the oak by attempting to rend it. He will not be the man that ſhall ride from London to York in a day, or to Windſor in an hour, for a wager; or that ſhall be perpetually performing ſurpriſing long journeys in a ſurpriſing ſhort time, for no earthly buſineſs but the pleaſure of relating them. Conſcious of his own weakneſs, he will be cautious of running into places or occaſions of danger. Nature, too, warns deformed perſons to be careful not to offer ſuch affronts as may call them forth into the field of falſe honour, where they cannot acquit themſelves well for want of ſtrength and agility; and they are ſecurer from ſuch affronts themſelves, ſince others will conſider the little credit they will gain by compelling them to appear on that ſcene. On the whole, therefore, it may be concluded, that deformity is a protection to a man's health and perſon; which (ſtrange as it may appear) are better defended by feebleneſs than ſtrength."

(5.) DEFORMITY, NATURAL EFFECTS OF, ON ONE'S OUTWARD CIRCUMSTANCES. "II. The influence of bodily deformity on a man's fortune may next be conſidered. Among the lower claſs, he is cut off from many profeſſions and employments He cannot be a ſoldier, he is under ſtandard; he cannot be a ſailor, he wants activity to climb the rigging; he cannot be a chairman or porter, he wants ſtrength to bear the burden. In higher life, he is ill qualified for a lawyer, he can ſcarce be ſeen over the bar; for a divine, he may drop from his haſſock out of ſight in his pulpit. The improvement of his mind is his proper province, and his buſineſs only ſuch as depends on ingenuity. If he cannot be a dancing-maſter to adjuſt the heels, he may be a ſchoolmaſter to inſtruct the head: he cannot be a graceful actor on the ſtage; but he may produce a good play: he would appear ill as a herald in a proceſſion; but may paſs as a merchant on the exchange: he cannot undergo the fatigue of the campaign; but he may adviſe the operation of it: he is deſigned by nature rather to ſleep on Parnaſſus, than to deſcend on the plains of Eolis: he cannot be crowned at the Olympic games; but may be the Pindar to celebrate them: he can acquire no glory by the ſword; but he may by the pen, and may grow famous by only relating thoſe exploits which are beyond his power to imitate. Lord Bacon (that extenſive and penetrating genius, who pointed out every part of nature for examination,) in his Eſſay on Deformity, ſays, "that in their ſuperiors it quencheth jealouſy towards them, as perſons that they think they may at pleaſure deſpiſe; and it layeth their competitors and emulators aſleep, as never believing they ſhould be in a poſſibility of advancement till they ſee them in poſſeſſion." But it is much to be doubted whether this is not more than counterbalanced by the contempt of the world, which it requires no mean parts to conquer; for if (as has been ſaid) a good perſon is a letter of recommendation, deformity muſt be an obſtruction in the way to favour. In this reſpect, therefore, deformed perſons ſet out in the world to a diſadvantage; and they muſt firſt ſurmount the prejudices of mankind, before they can be upon a par with others, and muſt obtain by a courſe of behaviour that regard which is paid to beauty at firſt ſight. When this point is once gained, the tables are turned, and then the game goes in their favour: for others, ſenſible of their injuſtice to them, no ſooner find them better than they expected, than they believe them better than they are; whereas in the beautiful perſon they ſometimes find themſelves impoſed upon, and are angry that they have worſhipped only a painted idol.

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idol. For (again take Lord Bacon's words) "neither is it almoſt ſeen, that very beautiful perſons are otherwiſe of great virtue: they prove accompliſhed, but not of great ſpirit; and ſtudy rather behaviour than virtue. Whereas deformed perſons, if they be of ſpirit, will free themſelves from ſcorn, which muſt be either by virtue or malice; and therefore let it not be marvelled if they ſometimes prove excellent perſons, as was Ageſilaus, Zanger the ſon of Solyman, Æſop, Gaſca preſident of Peru; and Socrates may likewiſe go amongſt them, with others." Nay, he ſays, "in a great wit deformity is an advantage to riſing." And in another part of his works, "that they who by accident have ſome inevitable and indelible mark on their perſons or fortunes, as deformed people, baſtards, &c. if they want not virtue, generally prove fortunate." Oſborn, in his Hiſtorical Memoirs of Queen Elizabeth, informs us, that "ſhe choſe the goodlieſt perſons for her houſehold ſervants: but in her counſellors did not put by inſufficiency, though accompanied with a crooked perſon; as it chanced in a father and a ſon of the Cecils, both incomparable for prudence." It is well known the Queen would make the father (Burleigh) ſit in her preſence; telling him, that ſhe did not uſe him for his legs, but his head. But the ſon (afterwards lord treaſurer and Earl of Salisbury) was not ſo civilly treated by the populace; and is an inſtance, not only that envy purſues a great man, but that the higheſt poſt cannot redeem a deformed one from contempt: it attends him like his ſhadow, and like that too is ever reminding him of his ill figure, which is often objected for want of real crimes. For the ſame writer ſays of the ſame great man, "that the misfortunes accompanying him from his birth did not a little add to that cloud of detraction, that fell upon all that he ſaid or did: a mulct in nature, like an optic ſpectacle, multiplying much in the ſight of the people the apparitions of ill." Nor was this contempt buried with him: it trampled on his aſhes, and inſulted his grave; as appears by an epitaph, which Oſborn cites, as void of wit as it is full of ſcurrility; in one line of which there is an epithet, not ſo elegant, as deſcriptive of his perſon, *viz.* "Little Boſſive Robin, that was ſo great." Such contempt in general, joined with the ridicule of the vulgar, is another certain conſequence of bodily deformity; for men naturally deſpiſe what appears leſs beautiful or uſeful, and their pride is gratified when they ſee ſuch foils to their own perſons. It is this ſenſe of ſuperiority which is teſtified by laughter in the lower ſort; while their betters, who know how little any man whatſoever hath to boaſt of, are reſtrained by good ſenſe and good breeding from ſuch an inſult. But it is not eaſy to ſay why one ſpecies of deformity ſhould be more ridiculous than another, or why the mob ſhould be more merry with a crooked man, than with one that is deaf, lame, ſquinting, or purblind. It is a back in alto relievo that bears all the ridicule; though one would think a protuberant belly a more reaſonable object of it, ſince the laſt is generally the effect of intemperance and of a man's own creation. Socrates was ugly, but not contemned; and Philopœmen of very mean appearance, and though contemned on that account, not ridiculed: for, coming to an inn, where he was expected, before his attendants, the miſtreſs of the houſe ſeeing a plain perſon of very mean aſpect, ordered him to aſſiſt in getting things ready for Philopœmen. His attendants finding him ſo employed, he told them, that he was then paying the tribute of his uglineſs. Montaigne ſays "Ill features are but a ſuperficial uglineſs, and of little certainty in the opinion of men; but a deformity of limbs is more ſubſtantial, and ſtrikes deeper in." As it is more uncommon, it is more remarkable; and that perhaps is the true reaſon, why it is more ridiculed by the vulgar.

(6.) DEFORMITY, PECULIAR TURN OF MIND, RESULTING FROM. III. The laſt conſideration on this ſubject relates to thoſe paſſions and affections which moſt naturally reſult from deformity. Lord Bacon obſerves, that 'deformed perſons are commonly even with nature; for as nature hath done ill by them, ſo do they by nature, being for the moſt part (as the ſcripture ſaith) *void of natural affection*.' But (ſays Mr Hay) "I can neither find out this paſſage in ſcripture, nor the reaſon of it; nor can I give my aſſent or negative to a propoſition, till I am well acquainted with the terms of it. If by natural affection is here meant univerſal benevolence, and deformity neceſſarily implies a want of it, a deformed perſon muſt then be a complete monſter. But however common the caſe may be, my own ſenſations inform me that it is not univerſally true. If by natural affection is meant a partial regard for individuals, I believe the remark is judicious, and founded in human nature. Deformed perſons are deſpiſed, ridiculed, and ill treated by others; are ſeldom favourites, and commonly moſt neglected by parents, guardians, and relations; and therefore, as they are not indebted for much fondneſs, it is no wonder if they repay but little. It is the command of ſcripture, *Not to ſet our affections on things below*; and it is the voice of reaſon, not to over value what we muſt ſoon part with: therefore, to be ſo fond of others, as not to be able to bear their abſence, or to ſurvive them, is neither a religious nor moral duty, but a childiſh and womaniſh weakneſs; and I muſt congratulate deformed perſons, who, by example, are early taught another leſſon.—Lord Bacon's next poſition is, 'That deformed perſons are extremely bold: firſt in their own defence, as being expoſed to ſcorn; but in proceſs of time by a general habit.' This, probably, is ſo among the inferior ſort, who are in the way of continual inſults: for a return of abuſe is a natural weapon of ſelf-defence, and in ſome meaſure juſtified by the law of retaliation. To upbraid a man with a perſonal defect, which he cannot help, is alſo an immoral act; and he who does it has reaſon to expect no better quarter, than to hear of faults, which it was in his power not to commit. But I find this obſervation far from being verified in myſelf: an unbecoming baſhfulneſs has been the conſequence of my ill figure, and of the worſe management of me in my childhood. I am always uneaſy, when any one looks ſtedfaſtly on ſo bad a picture; and cannot look with a proper confidence in the face of another. I have ever reproached myſelf with this weakneſs, but am not able to correct it. And it

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it may be a disadvantage to a man in the opinion of those he converses with; for though true modesty is amiable, the false is liable to misconstruction: and when a man is out of countenance for no reason, it may be imagined, that he has some bad reason for being so. In point of assurance, I am indeed a perfect riddle to myself; for I, who feel a reluctance in crossing a drawing room, or in opening my mouth in private company before persons with whom I am not well acquainted, find little in delivering my sentiments in public, and exposing my discourse, often as trifling as my person, to the ears of a thousand. From what cause this proceeds I know not: it may be partly from hopes of wiping off any ill impressions from my person by my discourse, partly from a sense of doing my duty, and partly from a security in public assemblies from any gross personal reflections. Lord Bacon compares the cause of deformed persons to that of eunuchs; 'in whom kings were wont to put great trust as good spies and whisperers; for they that are envious towards all, are more obsequious and officious towards one. But, with submission to so good a judge of human nature, I own I can discover no uncommon qualification in them for spies; and very few motives to envy peculiar to themselves. Spies submit to that base and ungenerous office, either for the sake of interest or power: if for interest, it is to gratify their covetousness; if for power, their ambition or revenge; which passions are not confined to the eunuch or deformed, but indiscriminately seize all classes of men. Envy too may prompt a man to mean actions, in order to bring down the person envied to his own level; but if it is on account of superiority of fortune, it will operate alike on men of all shapes. Eunuchs have but one peculiar motive to envy: but that (as Lord Bacon expresses it) makes them envious towards all; because it is for a pleasure which all but themselves may enjoy. Deformed persons are deprived only of beauty and strength, and therefore these alone are to be deemed the extraordinary motives to their envy; for they can no more be beautiful or strong, than eunuchs can be successful lovers. As to myself, whatever sparks of envy might be in my constitution, they are now entirely extinguished; for, by frequent and serious reflection, I have long been convinced of the small value of most things which men value the most. There is another passion to which deformed persons seem to be more exposed than to envy; which is jealousy: for being conscious that they are less amiable than others, they may naturally suspect that they are less beloved. I have the happiness to speak this from conjecture, and not from experience; for it was my lot, many years ago, to marry a young lady, very piously educated, and of a very distinguished family, and whose virtues are an honour to her family and her sex: so that I had never any trial of my temper, and can only guess at it by emotions I have felt in my younger days: when ladies have been more liberal of their smiles to those whom I thought in every respect, but person, my inferiors."

(7.) DEFORMITY, USEFUL INFERENCES FROM, AND ADVANTAGES OF. The most useful inference to a deformed person is, to be upon his guard against those frailties to which he is more particularly exposed; and to be careful, that the outward frame do not distort the soul. *Orandum est* (say Juvenal,) *ut sit mens sana in corpore sano*; "Let us pray for a sound mind in a healthy body: and every deformed person should add this petition, *ut sit mens recta in corpore curvo*, for "a upright mind in a crooked one." And let him frequently apply to himself that article of self examination, "As age approaches, do your temper and morals improve?" It is a duty peculiarly incumbent; for if beauty adds grace to virtue itself, vice must be doubly hideous in deformity. Ridicule and contempt are certain consequences of deformity; and therefore what a person cannot avoid, he should learn not to regard. He should bear it like a man; forgive it as a Christian; and consider it as a philosopher. And his triumph will be complete, if he can exceed others in pleasantry on himself. Wit will give over when it sees itself outdone; and so will malice when it finds it has no effect: And if a man's behaviour afford no cause of contempt, it will fall upon those who condemn him without cause. Instead of repining therefore, a deformed person ought to be thankful to Providence for giving him such a guard to his virtue and repose. Thousands are daily ruined by a handsome person; for beauty is a flower that every one wants to gather in its bloom, and spares no pains or stratagems to reach it. All the poetical stories concerning it have their moral. An Helen occasions war and the destruction of a kingdom: the Hyacinthus and Ganymedes are seized on for Catamites; the Endymions and Adonises for gallants; Narcissus can admire nobody but himself, and pines away with self love. History teaches the same doctrine: Lucretia kills herself for her violated chastity: Virginia is killed by her father to preserve it. In those circumstances says Juvenal, she might wish to change person with Rutila; the only lady we know among the ancients celebrated for a hump-back. The handsomest men are chosen for eunuchs and gallants; and when they are catched in exercising the last function, Horace and Juvenal inform us (Sat. i. Lib. i.) of the penalties and indignities they undergo. Silus was converted by the insatiable Messalina into a husband; and Sporus, by the monster Nero, into a wife. Juvenal shows, that praying for beauty is praying for a curse; and Persius refuses to join in such a prayer: And has not the deformed person reason to thank his stars, which have placed him more out of danger than even virtue could? for that could not guard a Joseph, an Hippolytus, a Bellerophon, and others against the revenge of slighted love. Another great advantage of deformity is, that it tends to the improvement of the mind. A man who cannot shine in his person, will have recourse to his understanding; and attempt to adorn that part of him which alone is capable of ornament. He will find many avenues to the temple of fame barred against him; but some are still open through that of virtue; and those, if he has a right ambition, he will most probably attempt to pass. The more a man is inactive in his person, the more his mind will be at work; and the time which others spend in action, he will pass in study and contemplation

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plation: by theſe he may acquire wiſdom; and by wiſdom, fame. The name of Socrates is as famous as thoſe of Alexander and Cæſar; and is recorded in much fairer characters He gained renown by wiſdom and goodneſs; they by tyranny and oppreſſion: he by inſtructing, they by deſtroying, mankind: and happy it is, that their evil deeds are confined to their lives; while he continues to inſtruct us to this day. A deformed perſon may naturally conſider where his ſtrength and his life lie: and as he is well acquainted with the ſame, he will eaſily find out the firſt; and muſt know, that (if it is any where) it is not, like Samſon's, in the hair; but muſt be within the head. He will ſay to himſelf, "I am weak in perſon: unable to ſerve my country in the field, I can acquire no military glory; but I may, like Socrates, acquire reputation by wiſdom and probity; let my deformity therefore be wiſe and honeſt. My figure is diſagreeable; and I ſhould appear but ill as an orator or in the pulpit or at the bar; let me therefore employ my time in my ſtudy, either in reading that may improve myſelf, or in writing what may entertain or inſtruct others. Let me be ſerviceable in any way that I can: and if I am ſo, it will be, in ſome meaſure, be owing to my deformity, which at leaſt ſhould be a reſtraint on my conduct, leſt my conduct make me more deformed."

Few perſons have a houſe entirely to their mind; or the apartments in it diſpoſed as they would wiſh. And there is no deformed perſon, who does not wiſh that his ſoul had a better habitation; which is ſometimes not lodged according to its quality. Lord Clarendon ſays of Sir Charles Cavendiſh, (brother to the marquis of Newcaſtle,) that he was a man of the nobleſt and largeſt mind, though of the leaſt and moſt inconvenient body that lived. Let every deformed perſon comfort himſelf with reflecting, that though his ſoul has not the moſt convenient and beautiful apartment, yet that it is habitable; that the accommodation will ſerve as an inn upon the road; that he is but a gueſt at will; and that, while he remains in it, he has the uſe of all his ſenſes, he is in a ſtate to be envied by the deaf, the dumb, the lame, and the blind.

* DEFORSOR. *n. ſ.* [from *forceur*, French.] He that overcomes and caſteth out by force. A law term. *Blount.*

DEFOSSIO, or DEFOSSION, } the puniſhment of burying alive, inflicted among the Romans on veſtal virgins guilty of incontinency. It was alſo a cuſtom among the Hungarians to inflict this puniſhment on women convicted of adultery. Heretics were alſo puniſhed in this manner. See BURYING, § 2.

§ *To* DEFRAUD. *v. a.* [*defraudo*, Latin.] To rob or deprive by a wile or trick; to cheat; to cozen: to deceive; to beguile. With *of* before the thing taken by fraud.—That no man go beyond and *defraud* his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you and teſtified. *Theſſ.* iv. 6.—My ſon, *defraud* not the poor *of* his living, and make not the needy eyes to wait long. *Eccluſ.*—

There they, who brothers better claim diſown,
Expel their parents, and uſurp the throne;
Defraud their clients, and, to lucre ſold,
Sit brooding on unprofitable gold. *Dryden.*

—There is a portion of our lives which every wiſe man may juſtly reſerve for his own particular uſe, without *defrauding* his native country. *Dryden.*

* DEFRAUDATION. *n. ſ.* [*defraudo*, Lat.] Privation by fraud.—Their impoſtures are worſe than any other, deluding not only into pecuniary *defraudations*, but the irreparable deceit of death. *Brown's Vulgar Errours.*

* DEFRAUDER. *n. ſ.* [from *defraud.*] A deceiver; one that cheats.—

The profligate in morals grow ſevere,
Defrauders juſt, and ſycophants ſincere. *Blackm.*

* *To* DEFRAY. *v. a.* [*defrayer*, French.] To bear the charges of; to diſcharge expences.—He would, out of his own revenue, *defray* the charges belonging to the ſacrifices. 2 *Mac.* ix. 16.—It is eaſy to lay a charge upon any town; but to foreſee how the ſame may be anſwered and *defrayed* is the chief part of good adviſement. *Spenſer.*

* DEFRAYER. *n. ſ.* [from *defray.*] One that diſcharges expences.

* DEFRAYMENT. *n. ſ.* [from *defray.*] The payment of expences.

* DEFT. *adj.* [*deft*, Sax. Obſolete.] 1. Neat; handſome; ſpruce. 2. Proper; fitting.—You go not the way to examine: you muſt call the watch that are their accuſers.———

—Yea, marry, that's the *deſteſt* way. *Shakeſp.*

3. Ready: dexterous.—

Loud fits of laughter ſeiz'd the gueſts, to ſee
The limping god ſo *deft* at his new miniſtry.
Dryden.

* DEFTLY. *adv.* [from *deft.*] Obſolete. 1. Neatly; dexterouſly.—

Come, high or low,
Thyſelf and office *deftly* ſhow. *Shakeſ. Macbeth.*

2. In a ſkilful manner.—

Young Colin Clout, a lad of peerly meed,
Full well could dance, and *deftly* tune the reed.
Gay.

(1.) * DEFUNCT. *adj.* [*defunctus*, Latin.] Dead; deceaſed.—

Here entity and quiddity,
The ſouls of *defunct* bodies fly. *Hudibras.*

(2.) * DEFUNCT. *n. ſ.* [from the adjective.] One that is deceaſed; a dead man, or woman.—

Nature doth abhor to make his couch
With the *defunct*, or ſleep upon the dead.
Shakeſpeare.

—In many caſes, the ſearchers are able to report the opinion of the phyſician who was with the patient, as they receive the ſame from the friends of the *defunct*. *Graunt.*

* DEFUNCTION. *n. ſ.* [from *defunct.*] Death.

Nor did the French poſſeſs the Salique land,
Until four hundred one and twenty years
After *defunction* of king Pharamond. *Shakeſp.*

* DEFY. *n. ſ.* [from the verb.] A challenge; an invitation to fight; this is now hardly uſed.—

At this the challenger with fierce *defy*,
His trumpet ſounds; the challeng'd makes reply:
With clangour rings the field, reſounds the vaulted ſky. *Dryden.*

* *To* DEFY. *v. a.* [*deffier*, Fr. from *de fide decedere*, or ſome like phraſe, to fall from allegiance to

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to rebellion, contempt, or infult.] 1. To call to combat; to callenge.—

I once again,
Defy thee to the trial of mortal fight. *Milton.*
Agis, the Lycian, ſtepping forth with pride,
To ſingle fight the boldeſt foe *defy'd*. *Dryden.*

2. To treat with contempt: to night.—

As many fools that ſtand in better place,
Garniſh'd like him, that for a trickſy word
Defy the matter. *Shake'peare.*

* DEFYER. *n. ſ.* [from *defy*.] A challenger; one that invites to fight: more properly *defier*.—God may revenge the affronts put upon them by ſuch imprudent *defyers* of both, as neither believe a God, nor ought to be believed by man. *South.*

DEGAGNAC, a town of France in the department of Lot, 13¼ miles N. of Cahors.

* DEGENERACY. *n. ſ.* [from *degeneratio*, Lat. 1. a departure from the virtue of our anceſtors. 2. A deſertion of that which is good.—The ruin of a ſtate is generally preceded by an univerſal *degeneracy* of manners, and contempt of religion, which is entirely our caſe at preſent. *Swift.* 3. Meanneſs.—There is a kind of ſluggiſh reſignation, as well as poorneſs and *degeneracy* of ſpirit, in a ſtate of ſlavery. *Addiſon.*

* DEGENERATE. *adj.* [from the verb.] 1. Unlike his anceſtors; fallen from the virtue and merit of his anceſtors.—

Yet thou haſt greater cauſe to be
Aſham'd of them, than they of thee;
Degenerate from their ancient brood,
Since firſt the court allow'd them food. *Swift.*

2. Unworthy; baſe; departing from its kind or nature.—

So all ſhall turn *degen'rate*, all deprav'd;
Juſtice and temperance, truth, and faith forgot!
One man except. *Milton.*

—When a man ſo far becomes *degenerate* as to quit the principles of human nature, and to be a noxious creature, there is commonly an injury done ſome perſon or other. *Locke.*

* *To* DEGENERATE. *v. n.* [*degenerate*, Lat. *degenerer*, Fr. *degenerar*, Spaniſh.] 1. To fall from the virtue of anceſtors. 2. To fall from a more noble to a baſe ſtate.—When wit tranſgreſſeth decency, it *degenerates* into inſolence and impiety. *Tillotſon.* 3. To fall from its kind; to grow wild or baſe.—Moſt of thoſe fruits that uſe to be grafted, if they be ſet of kernels or ſtones, *degenerate*. *Bacon.*

* DEGENERATENESS. *n. ſ.* [from *degenerate*.] Degeneracy; a being grown wild, or out of kind.

(1.) * DEGENERATION. *n. ſ.* [from *degenerate*.] 1. Deviation from the virtue of one's anceſtors. 2. A falling from a more excellent ſtate to one of leſs worth. 3. The thing changed from its primitive ſtate.—In plants, theſe tranſplantations are obvious; as that of barley into oats, of wheat into darnell; and thoſe grains which generally ariſe among corn, as cockle, aracus, ægilops, and other *degenerations*. *Brown's Vulgar Errours.*

(2.) DEGENERATION OF PLANTS. Some naturaliſts have been of opinion, that plants are capable of degenerating into quite a diſtinct ſpecies; but this is a mere chimera. All that happens in the degeneration of a plant, is the loſing its uſual beauty, colour, ſmell, &c. a circumſtance entirely owing to its being planted in an improper ſoil, climate, &c.

* DEGENEROUS. *adj.* [from *de genere*, Lat.] 1. Degenerated; fallen from the virtue and merit of anceſtors. 2. Vile; baſe; infamous; unworthy.—Let not the tumultuary violence of ſome men's immoderate demands ever betray me to that *degenerous* and unmanly ſlavery, which ſhould make me ſtrengthen them by my conſent. *King Charles.*—Shame, inſtead of piety, reſtrains them from many baſe and *degenerous* practices. *South.*

* DEGENEROUSLY. *adv.* [from *degenerous*.] In a degenerate manner; baſely; meanly.—How wounding a ſpectacle is it to ſee heroes, like Hercules at the diſtaff, thus *degenerouſly* employed! *Decay of Piety.*

DEGLIGI, a town of the iſland of Ceylon, 12 miles NE. of Candy.

(1.) * DEGLUTITION. *n. ſ.* [*deglutition*, Fr. from *deglutio*, Lat.] The act or power of ſwallowing.—When the *deglutition* is totally aboliſhed the patient may be nouriſhed by clyſters. *Arbuthnot.*

(2.) DEGLUTITION is performed by the ſucceſſive action of the muſcles of the throat. See ANATOMY, § 201—204, 262, 278.

DEGNECAM, or DENNECHAM, a town of the Bataviau republic, ci-devant United Provinces, on the Dinckel, 10 miles NW. of Bentheim.

DEGNEZO, a town of Tranſylvania, 10 miles NW. of Biſtricz.

DEGNIZLU, or DENIZSLEY, a town of Aſiatic Turkey, in the province of Natolia, near the ruins of the ancient Laodicea, deſtroyed by an earthquake, which ſwallowed up many of the inhabitants. Excellent grapes grow in the environs. To the E. and S. are mountains covered with ſnow. It is 108 miles ESE. of Smyrna. Lon. 46. 58. E. Lat. 37. 51. N.

(1.) * DEGRADATION. *n. ſ.* [*degradation*, Fr.] 1. A deprivation of dignity; diſmiſſion from office.—The word *degradation* is commonly uſed to denote a deprivation and removing of a man from his degree. *Ayliffe.*—So deplorable is the *degradation* of our nature, that whereas before we bore the image of God, we now retain only the image of men. *South.* 3. Diminution: with reſpect to ſtrength, efficacy, or value. 4. (In painting.) A term made uſe of to expreſs the leſſening and rendering confuſed the appearance of diſtant objects in a landſkip, ſo as they may appear there as they would do to an eye placed at that diſtance from them. *Dict.*

(2.) DEGRADATION, (§ 1. *def.* 1.) in our law-books, is called DISGERADATION and DPOSITION. The degradations of a peer, a prieſt, a knight, a gentleman, an officer, &c. are performed with divers ceremonies. That which anciently obtained in degrading a perſon from his nobility is very curious. It was practiſed in the time of Francis I. upon Captain Fangel, who had in a cowardly manner given up Fontarabia, whereof he was governor. On this occaſion, 20 or 30 cavaliers, were aſſembled; before whom the gentleman was accuſed of treaſon and breach of faith by a king at arms. Two ſcaffolds were erected the one for the judges, heralds, and purſuivants; and the other for the guilty cavalier, who was armed at all points, and

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and his shield placed on a stake before him, reversed with the point upwards. On one side assisted 12 priests in surplices, who sung the vigils of the dead. At the close of each psalm they made a pause, during which the officers of arms stripped the condemned of some piece of his armour, beginning with his helmet, and proceeding thus till he was quite disarmed; which done, they broke the shield in three pieces with a hammer. Then the king at arms emptied a bason of hot water on the criminal's head; and the judges, putting on mourning habits, went to the church. The degraded was then drawn from off the scaffold with a rope tied under his arm-pits, laid on a bier, and covered with mortuary clothes; the priest singing some of the prayers for the dead; and then he was delivered to the civil judge and the executioner of justice. Sir Andrew Harcla, earl of Carlisle, being convicted of treason, 18 Edw. II. *coram rege*; after judgment was pronounced, his sword was broken over his head, and his spurs hewn off his heels; Sir Anthony Lucy, the judge, saying to him, "Sir Andrew, now thou art no knight, but a knave." By stat. 13 Car. II. William Lord Monson, Sir Henry Mildmay, and others, were degraded from all titles of honour, dignities, and pre-eminences, and prohibited to bear or use the title of lord, knight, esquire, or gentleman, or any coat of arms, for ever afterwards. It has been maintained that the king may degrade a peer; but it appears from later authorities, that he cannot be degraded but by act of parliament.

(3.) DEGRADATION, ECCLESIASTICAL. We have an instance of ecclesiastical degradation before condemnation to death, in the 8th century, at Constantinople; in the person of the patriarch Constantine, whom Constantine Copronymus caused to be executed. He was made to ascend the ambo; and the patriarch Nicetas sent some of his bishops to strip him of the pallium, and anathematized him: then they made him go out of the church backwards. But we have a much later instance in our own history: When Cranmer, archbishop of Canterbury, was degraded by order of the bloody Q. Mary, they dressed him in episcopal robes, made only of canvas, put the mitre on his head and the pastoral staff in his hand; and in this attire showed him to the people. They then stripped him piece by piece. At present they do not stand so much on the ceremony of degradation in order to the putting a priest to death; by reason of the delays and difficulties that it would occasion. Pope Boniface pronounced that six bishops were required to degrade a priest; but the difficulty of assembling so many bishops rendered the punishment frequently impracticable. In England, a priest, after having been delivered to his ordinary, if he cannot purge himself of the crime laid to his charge, his gown and other robes are stripped over his ears by the common hangman; by which he is divested of his orders. It is decided, however, that degradation does not efface the priestly character. Degradation only seems to differ from deposition in a few ignominious ceremonies which custom has added thereto. In fact, the canons prescribe no more than a mere reading of the sentence. It is, therefore, the stripping off the ornaments and the tearing the pontifical vestments, that properly constitutes degradation.

* *To* DEGRADE. *v. a.* [*degrader*, Fr.] 1. To put one from his degree; to deprive him of his office, dignity, or title.—

He should
Be quite *degraded*, like a hedgeborn swain,
That doth presume to boast of gentle blood.
Shakespeare.

2. To lessen; to diminish the value of.—

Nor shalt thou, by descending to assume
Man's nature, lessen or *degrade* thine own. *Milt.*

3. To reduce from a higher to a lower state, with respect to qualities; as, gold is *degraded* into silver.

* DEGRAVATION. *n. s.* [from *degravatus*, of *degravo*, Lat.] The act of making heavy. *Dict.*

(1.) * DEGREE. *n. s.* [*degre*, French, from *gradus*, Lat.] 1. Quality; rank; station; place of dignity.—Surely men of low *degree* are vanity, and men of high *degree* are a lie: to be laid in the balance, they are altogether lighter than vanity. *Ps.* lxii. 9.—Well then Coleville is your name; a knight is your *degree*, and your place the dale. *Shakespeare.*—

But is no rank, no station, no *degree*,
From this contagious taint of sorrows free? *Prior.*

2. The comparative state and condition in which a thing is.—The book of Wisdom noteth *degrees* of idolatry, making that of worshipping petty and vile idols more gross than simply the worshipping of the creature. *Bacon.*—

As if there were *degrees* in infinite,
And Heav'n itself had rather want perfection,
Than punish to excess. *Dryden.*

3. A step or preparation to any thing.—Her first *degree* was by setting forth her beauties, truly in nature not to be disliked, but as much advanced to the eye as abased to the judgment by art. *Sidney.* 4. Order of lineage; descent of family.—

King Latinus, in the third *degree*,
Had Saturn author of his family. *Dryden.*

5. Orders or classes.—The several *degrees* of angels may probably have larger views, and be endowed with capacities able to set before them, as in one picture, all their past knowledge at once. *Locke.* 6. Measure; proportion.—If all the parts are equally heard as loud as one another, they will stun you to that *degree*, that you will fancy your ears were torn in pieces. *Dryden.* 7. [In geometry.] The 360th part of the circumference of a circle. The space of one degree in the heavens is accounted to answer to 60 miles on earth.—

In minds and manners, twins oppos'd we see;
In the same sign, almost the same *degree*. *Dryden.*

To you who live in chill *degree*
As map informs, of fifty-three. *Dryden.*

8. [In arithmetick.] A *degree* consists of three figures, viz. of three places comprehending units, tens and hundreds; so 365 is a *degree*. *Cocker's Arithmetick.* 9. The division of the lines upon several sorts of mathematical instruments. 10. [In musick.] The intervals of sounds, which are usually marked by little lines. *Dict.* 11. [In philosophy.] The vehemence or slackness of the hot or cold quality.—The 2d, 3d, and 4th *degrees* of heat are more easily introduced than the first: every one is both a preparative and a step to the next. *South.*

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(2.) DEGREE, in the civil and canon law, denotes an interval in kinſhip, by which proximity, and remoteneſs of blood are computed. See CONSANGUINITY, and DESCENT.

(3.) DEGREE, in univerſities, denotes a quality conferred on the ſtudents or members thereof, as a teſtimony of their proficiency in the arts or ſciences, and intitling them to certain privileges.

(4.) DEGREE OF LATITUDE. See LATITUDE.

(5.) DEGREE OF LONGITUDE. See LONGITUDE.

(6.) *A* DEGREE OF THE MERIDIAN on the ſurface of the globe is variouſly determined by various obſervers. M Picart meaſured a degree in the latitude of 49° 21′, and found it equal to 57,060 French toiſes. But the French mathematicians, who have lately examined M. Picart's operations, aſſure us, that the degree in that latitude is 57,183 toiſes. Our countryman, Mr Norwood, meaſured the diſtance between London and York, and found it 905,751 Engliſh feet; and finding the diſtance of latitudes 2° 28′, determined the quantity of one degree to be 367,196 Engliſh feet, or 69 Engliſh miles and 288 yards. M. Maupertuis meaſured a degree in Lapland, in the latitude of 66° 20′, and found it 57,438 toiſes. A degree was likewiſe meaſured at the equator by other French mathematicians, and found to contain 56,767·8 toiſes: Whence it appears, that the earth is not a ſphere, but an oblate ſpheroid

(7.) DEGREES OF COMPARISON, in grammar, are three; viz. the poſitive, comparative, and ſuperlative.

* *By* DEGREES. *adv.* Gradually; by little and little.—Their bodies are exerciſed in all abilities both of doing and ſuffering, and their minds by *degrees* with danger. *Sidney.*—Doth not this etherial medium, in paſſing out of water, glaſs, cryſtal, and other compact and denſe bodies, into empty ſpaces, grow denſer and denſer by *degrees*? *Newton.*—A perſon who is addicted to play and gaming, though he took but little delight in it at firſt, by *degrees* contracts a ſtrong inclination towards it. *Spectator*, N° 447.

* DEGUSTATION. *n. ſ.* [*deguſtatio*, Lat.] A taſting. *Dict.*

DEHAM, a town of Arabia in the country of Yemen, 28 miles WNW. of Sana.

DEH-BOUZOUR, a town of Perſia, in the province of Irak, 80 miles NNW. of Iſpahan.

DEHCHAR, a town of Perſia, in the province of Kerman, 70 miles SW. of Sirgian

DEH-COUCHEK, a town of Perſia, in the province of Irak, 48 miles NW. of Iſpahan.

DEHDANEH, a town of Perſia, in the province of Choraſan, 60 miles NE. of Herat.

DEHEURED, a village of S. Wales in Cardiganſhire. It has a fair, May 9.

DEHI-COUH, or DEHARU, a town of Perſia, in the province of Lariſtan, 9 miles W. of Lar.

DEHI-DOMDE, a town of Perſia, in the province of Farſiſtan, 100 miles SSE. of Schiras.

DEHI-GHERDOU, a town of Perſia, in the province of Farſiſtan, 100 miles N. of Schiras.

DEHI-KOURD, a town of Perſia, in the province of Lariſtan, 21 miles NW. of Lar.

DE[illegible]INE, a town of Perſia, in the province of Ch[illegible] miles E. of Mechid.

[illegible]RT. *v. a.* [*dehortor*, Latin] To diſſuade; to adviſe to the contrary.—One ſever *dehorted*, all his followers from proſtituting mat matical principles unto common apprehenſion practice. *Wilkins.*

DEHORTATION. *n. ſ.* [from *dehortor*, La Diſſuaſion a counſelling to the contrary; adv againſt ſomething.—The author of this epiſ and the reſt of the apoſtles, do every where ve mently and earneſtly dehort from unbelief, they never read theſe *dehortations*. *Ward.*

* DEHORTATORY. *adj.* [from *dehortor*, La Belonging to diſſuaſion.

* DEHORTER *n. ſ.* [from *dehort.*] A diſſ der; an adviſer to the contrary.

DEHTIEZ, a town of Hungary, 15 miles N of Leopoldſtadt.

DEJANIRA, in fabulous hiſtory, daughter Oeneus king of Ætolia, and wife of Hercu The centaur Neſſus, endeavouring to raviſh was ſlain by Hercules with a poiſoned arrow. N ſus, when dying, gave his bloody ſhirt to De nira; aſſuring her, that it was a ſovereign re dy to cure her huſband, if he proved unfaith Some time after, Dejanira ſuſpecting his fideli ſent him the ſhirt; which he put on, and feized with the moſt excruciating torments. ing unable to ſupport his pains, he retired mount Oeta, and erecting a pile of wood ſet to it, and threw himſelf into the flames; u which Dejanira killed herſelf in deſpair.

* DEICIDE. *n. ſ.* [from *deus* and *cædo*, Lat The murder of God; the act of killing God. is only uſed in ſpeaking of the death of our bl Saviour.—

Explaining how Perfection ſuffer'd pain,
Almighty languiſh'd and Eternal dy'd;
How by her patient victor Death was ſlain
And Earth profan'd, yet bleſs'd with *deicide*!
Pri

* DEJECT. *adj.* [*dejectus*, Latin.] Caſt dow afflicted; low ſpirited.—

I am of ladies moſt *deject* and wretched,
That ſuck'd the honey of his muſick vow
Shakeſpea

* *To* DEJECT. *v. a.* [*dejicio*, Latin] 1. To c down; to afflict; to grieve; to depreſs; to ſin to diſcourage; to cruſh.—Well, I am your them you have the ſtart of me; I am *dejected*; ignoran itſelf is a plummet o'er me; uſe me as you wi *Shakeſpeare.*—

No think to die, *dejects* my lofty mind;
All that I dread is leaving you behind! *Po*

3. To change the form with grief; to make look ſad.—

Eneas here beheld, of form divine,
A godlike youth in glitt'ring armour ſhine,
With great Marcellus keeping equal pace;
But gloomy were his eyes, *dejected* was his fa
Dry

* DEJECTEDLY. *adv.* [from *deject.*] In a jected manner; afflictedly.—No man in that ſion doth look ſtrongly, but *dejectedly*; and repulſion from the eyes diverteth the ſpirits, gives heat more to the ears, and the parts by th *Bacon.*

* DEJECTEDNESS. *n. ſ.* [from *dejected.*] ſtate of being caſt down; a lowneſs of ſp *Dict.*

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* DEJ

* DEJECTION. *n. f.* [*dejection*, Fr. from *dejicio*, Lat.] 1. Lowneſs of ſpirits; melancholy; deſpondence of mind.—Deſerted and aſtoniſhed, he falls into utter *dejection*; and even hope itſelf is ſwallowed up in deſpair. *Rogers.* 2. Weakneſs; debility.—The effects of an alkaleſcent ſtate, in a great degree, are thirſt and a *dejection* of appetite, which putrid things occaſion more than any other. *Arbuthnot.* 3. (In medicine.) Going to ſtool.—The liver ſhould continually ſeparate the bile from the blood, and empty it into the inteſtines, where there is good uſe for it, not only to provoke *dejection*, but alſo to attenuate the chyle. *Ray.*

DEJECTURE. *n. ſ.* [from *dejecta*.] The excrements.—A diſeaſe oppoſite to ſpiſſitude is too great *dejecture*, the ſymptoms of which are exceſs of animal ſecretions; as of perſpiration, ſweat, urine, and *dejectures*, leanneſs, weakneſs, and thirſt. *Arbuthnot.*

DEJERATION. *n. ſ.* [from *dejero*, Latin.] A taking of a ſolemn oath *Dict.*

DEIFAN, a town of Arabia, in the country of Yemen, 32 miles N. of Sana.

* DEIFICATION. *n. ſ.* [*deification*, Fr.] The act of deifying or making a god

DEIFICATION. See APOTHEOSIS.

DEIFORM. *adj.* [from *deus* and *forma*, Lat.] Godlike form.

To DEIFY. *v. a.* [*deifier*, Fr. of *deus* and *fio*, I am.] 1. To make a god of; to adore as a god; to enroll into the number of the divinities.—The ſtatue of Julius Cæſar, which we know to be antique, have the ſtar of Venus over them, though they were all graven after his death, as a note that he was *deified*. *Dryden.*—Perſuade the covetous not to *deify* his money, and the proud not to adore himſelf. *South.* 2. To praiſe exceſſively; to extol one as if he were a god.—He ſeems ſo extol and *deify* the pope, as made all that had ſaid in praiſe of his maſter and miſtreſs ſeem temperate and paſſable. *Bacon.*

DEIGGITSCH, a river of Germany, which runs into the Kainach, about a mile SE. from Voitſberg.

* To DEIGN. *v. a.* [from *digner*, Fr. of *dignor*, Latin.] To grant; to permit; to allow, to vouchſafe.

Now Sweno, Norway's king, craves compoſition:
Nor would we *deign* him burial of his men,
Till he diſburs'd ten thouſand dollars. *Shak.*

* To DEIGN. *v. n.* To vouchſafe; to think worthy.—

Oh *deign* to viſit our forſaken ſeats,
The moſſy fountains and the green retreats.
Pope.

* DEIGNING. *n. ſ.* [from *deign*.] A vouchſafing; a thinking worthy.

DEINEK, a town of European Turkey, in the province of Moldavia, 36 miles W. of Birlat.

DEINSBURG, a town of Germany, in the duchy of Carinthia, 5 miles N. of Ebernſtein.

DEINSE or DEYNSE, a town of France in the department of Eſcout, and ci-devant province of Auſtrian Flanders; ſeated on the Lys, 9 miles S. of Ghent. Lon. 3. 39. E. Lat. 50. 59. N.

* To DEINTEGRATE. *v. a.* [from *de* and *integro*, Latin.] To take from the whole; to ſpoil to diminiſh. *Dict.*

DEINTON, a town in Glouceſterſhire, 8 m. from Briſtol, and 7 from Bath.

* DEIPAROUS. *adj.* [*deiparas*, Latin.] That brings forth a god; the epithet applied to the bleſſed Virgin. *Dict.*

DEIPHON, in fabulous hiſtory, a brother of Triptolemus, and ſon of Celeus and Metanira. When Ceres travelled over the world, ſhe ſtopped at his father's court and undertook to nurſe him and bring him up. To reward the hoſpitality of Celeus, the goddeſs, to make his ſon immortal, every evening placed him on burning coals, to purify him from his mortal particles. The uncommon growth of Deiphon aſtoniſhed Metanira, who wiſhed to ſee what Ceres did to make him ſo vigorous. She was frightened to ſee her ſon on burning coals, and her ſhrieks diſturbing the myſterious operations of the goddeſs, Deiphon periſhed in the flames.

DEIR-ABULIFFE, a town of Egypt, 45 miles SW. of Cairo.

DEIRUT, a town of Egypt, on the W. ſide of the Nile, oppoſite Foua. It is 14 miles S. of Roſetta.

DEISCAL, or } in the ancient Britiſh cuſtoms,
DEISHEAL, } the name of a ceremony originally uſed in the druidical worſhip, and retained in many places down to a very late period, as a civil ceremony towards perſons of particular diſtinction. The temples of the ancient Britons were all circular; and the druids in performing the public offices of their religion, never neglected to make three turns round the altar, accompanied by all the worſhippers. This practice was ſo habitual to the ancient Britons, that it continued in ſome places many ages after the druids and their religion were both deſtroyed. In the Scottiſh iſles, the vulgar never come to the ancient ſacrificing and fire-hallowing cairns, but they walk 3 times round them, from eaſt to weſt, according to the courſe of the ſun. This ſantified tour, or round by the ſouth, is called *deiſcal*, from *deas* or *deis*, the right hand, and *ſoil* or *ſul*, the ſun; the right hand being ever next the heap or cairn. In the ſame iſles, it is the cuſtom of the people to teſtify their reſpect for their chieftains, the proprietors of their ſeveral iſles, and other perſons of diſtinction, by performing the deiſcal round them in the ſame manner. A gentleman giving an account of his reception in one of the weſtern iſlands, of which he was proprietor, deſcribes the ceremony of the deiſcal in this manner; "One of the natives would needs expreſs his high eſteem for my perſon by making a turn round about me ſunways, and at the ſame time bleſſing me, and wiſhing me all happineſs. But I bid him let alone that piece of homage, telling him I was ſenſible of his good meaning towards me. But one of them told me that this was a thing due to my character from them, as to their chief and patron; and that they could not, and would not, fail to perform it." Even in ſome parts of this county, ſimilar ſuperſtitious are ſtill kept up. See Dr James Robertſon's account of Callander. (*Stat. Ac. Vol.* xi. p. 621;)

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(1.) * DEISM. *n. f.* [*deisme*, French.] The opinion of those that only acknowledge one God, without the reception of any revealed religion.—*Deism*, or the principles of natural worship, are only the faint remnants or dying flames of revealed religion in the posterity of Noah. *Dryden.*

(2.) DEISM may properly be used to denote natural religion, as comprehending those truths which have a real foundation in reason and nature; and in this sense it is so far from being opposite to Christianity, that it is one great design of the gospel to illustrate and enforce it. Thus some of the deistical writers have affected to use it. But deism more precisely signifies that system of religion relating both to doctrine and practice, which, it is supposed, every man may discover for himself, by the mere force of natural reason, independent of all revelation, and exclusive of it; and this religion, Dr Tindal and others pretend, is so perfect, as to be incapable of receiving any addition or improvement even from divine revelation. It is indeed surprising, that men of learning and philosophy, who reject Christianity, on account of its miracles and mysteries, notwithstanding its many evidences, external and internal, should nevertheless adopt opinions, without the smallest evidence, which, if they were true, would be not only *more miraculous*, but even *more mysterious*, because paradoxical and contradictory. For miraculous it certainly would be, if a finite, limited, foolish, imperfect, material, being, whose days are of yesterday, and whose whole mass of knowledge is acquired from external and visible objects, through the medium of his five senses, could, by his own powers alone, discover the existence, nature, powers, and character of an infinitely and eternally wise, good, perfect, unlimited, immaterial and invisible Being, without the smallest information or revelation from him. And it is a self-evident contradiction, to say, that such a weak and imperfect being could discover, or (what, in matters of this kind, amounts to the same thing,) *form* a system of religion and morality, so perfectly pure and excellent, that the omnipotent Author of all wisdom, goodness and perfection, could not improve it, or give a better in its stead. Yet such contradictory systems are adopted as sterling truths, by many modern deists. See DEISTS, § 2, 3. President Forbes observes, that they begin at the wrong end, who, to persuade a Deist to receive the gospel, attempt first to prove the excellence and infallibility of it: if he is satisfied he has no occasion for it, he cannot be brought to examine sufficiently, and to weigh the proof. Convince a man, who dislikes the only medicine that can cure him, that he is dangerously ill, he will hear you patiently on the subject of the remedy, and submit to make use of it, be it ever so unpalatable; if you cannot convince him that he stands in need of it, he is incurable. As some men are so thoroughly corrupted, as to like the wretched state in which they are, better than that, in the possession of which the highest felicity, their nature is capable of, consists; they are so weak, and at the same time so conceited, as to think they can persuade others who do feel this misery, and pant after relief, that they are in perfect health, and want no remedy; and by doing so expose themselves to the pity, if not to the indignation, of those who are conscious of their own misery, and who joy hope for relief from means that these men endeavour to traduce and abuse. The whole of Deist's scheme is, as he imagines, built upon reason; and, so far as right reason goes, the Chr an agrees with him: but the difference between th is this, the Deist maintains, that nothing is to be mitted but what we can assign a proper reason or in other words, what falls in with the ideas he or has made for himself; whereas the humble C tian believes that there are things of which he ther has, nor can have, adequate ideas; that th may be true, though he does not justly know or why they are so; and that for the reality truth of such things as do not depend upon re fall within his knowledge, he must depend u such evidence as is sufficient to induce a beli any matter of fact. When one considers how tle we know of matter, which we see, feel, taste, and on which we have tried so many th sand experiments; how undeniably every sys forged by the wit and industry of the greatest niuses, and believed for some time, has been o thrown by succeeding experiments; what a ing, nay seemingly contradictory effects the mist every day sees produced in his laboratory very simple mixtures; and how certain we that hitherto we, from our reason, have disco ed nothing of the first principles of motion, that mechanism which supports ourselves and system: when one recollects that we know not at all of the nature of our own soul, and are pable of framing any idea of it, or of any spirit; and when one reflects how infinitely our comprehension the Deity must be; it is im sible not to be astonished at the presumptuous ly of those men who would set up their knowl for the standard or test of every thing divine human; who by it would define the nature manner of existence, of the incomprehensible ty; who by it would determine and regulate views, his designs, his actions; and who by it upon them to judge of the wisdom and justice his designs and actions, contrary to what he declared, about them; though it is demonstrat ly certain, that they cannot be sure they know causes of, or motives to, those actions or desig

(1.) * DEIST. *n. f.* [*deiste*, Fr.) A man follows no particular religion, but only acknowledges the existence of God without any other article of faith.—In the second epistle of St Pet certain *deists*, as they seem to have been, laugh at the prophecy of the day of judgment.

(2.) DEISTS are also denominated FREE-THINKERS; because they profess to think freely for themselves; and to follow the light and law of nature rejecting revelation, and opposing Christianity. The name of DEISTS seems to have been first assumed as the denomination of a party, about the middle of the 16th century, by some gentlemen in France and Italy, who were desirous of the disguising their opposition to Christianity, by a more honourable appellation than that of ATHEIST. Viret, an eminent reformer, mentions certain persons, in his epistle dedicatory, prefixed to the volume of his *Instruction Chretienne*, published 1563, who called themselves by a new name, th

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of Deists. These, he tells us, professed to believe in God, but showed no regard to Jesus Christ, and considered the doctrine of the apostles and evangelists as fables and dreams. He adds, that they laughed at all religion, though they outwardly conformed to the religion of those with whom they lived, or whom they wished to please, or feared to offend. Some, he observed, professed to believe the immortality of the soul; others denied both this doctrine and that of providence. Many of them were considered as persons of acute and subtile genius, and took pains in disseminating their notions. The deists hold, that, considering the multiplicity of religions, the numerous pretences to revelation, and the precarious arguments generally advanced in proof thereof, the best and surest way is to return to the simplicity of nature and the belief of one God; which is the only truth agreed to by all nations. They complain, that the freedom of thinking and reasoning is oppressed under the yoke of religion; and that the minds of men are tyrannized over, by the necessity imposed on them of believing inconceivable mysteries; and contend that nothing should be required to be assented to or believed, but what their reason clearly conceives. The distinguishing character of modern deists is, that they discard all pretences to revelation, as the effects of imposture or enthusiasm. They profess a regard for natural religion, though they are far from being agreed in their notions concerning it. See § 3.

(3.) DEISTS, DIFFERENT OPINIONS OF. They are classed by some of their own writers into moral and immortal deists; the latter acknowledging a future state; and the former denying it, or representing it as very uncertain. Dr Clarke distinguishes four sorts of deists. 1. Those who pretend to believe the existence of an eternal, infinite, independent, intelligent Being, who made the world, without concerning himself in the government of it. 2. Those who believe the being and natural providence of God, but deny the difference of actions as morally good or evil, resolving it into the arbitrary constitution of human laws; and therefore they suppose that God takes no notice of them. With respect to both these classes, he observes, that their opinions can consistently terminate in nothing but downright atheism. 3. Those who having right apprehensions concerning the nature, attributes, and all-governing providence of God, seem also to have some notion of his moral perfections; though they consider them as transcendant, and such in nature and degree, that we can form no true judgment, nor argue with any certainty concerning them: but they deny the immortality of human souls; alleging that men perish at death, and that the present life is the whole of human existence. 4. Those who believe the existence, perfections, and providence of God, the obligations of natural religion, and a state of future retribution, on the evidence of the light of nature, without a divine revelation: such as these, he says, are the only true deists; but these principles, he apprehends, should lead them to embrace Christianity; and therefore he concludes that there is now no consistent scheme of deism in the world. The first deistical writer of any note that appeared in this country was Herbert baron of Cherbury. He lived and wrote in the seventeenth century. His book *De Veritate* was first published at Paris in 1624. This, together with his book *De Causis Errorum*, and his treatise *De Religione Laici*, were afterwards published in London. His celebrated work *De Religione Gentilium* was published at Amsterdam in 1663 in 4to, and in 1700 in 8vo.; and an English translation of it was published in London in 1705. As he was one of the first that formed deism into a system, and asserted the sufficiency, universality, and absolute perfection, of natural religion, with a view to discard all extraordinary revelation as useless and needless, we shall subjoin the five fundamental articles of this universal religion. They are these: 1. That there is one supreme God. 2. That he is chiefly to be worshipped. 3. That piety and virtue are the principal part of his worship. 4. That we must repent of our sins; and if we do so God will pardon them. 5. That there are rewards for good men and punishments for bad men, both here and hereafter. Our own age has produced a number of advocates in the same cause; and however they may have differed among themselves, they have been agreed in their attempts of invalidating the evidence and authority of divine revelation. We might mention Hobbes, Blount, Toland, Collins, Woolston, Tindal, Morgan, Chubb Lord Bolingbroke, Hume, Gibbon, Paine, &c. Some have added Lord Shaftesbury and the late Lord Kaimes, to the number. Among foreigners, Voltaire, Rousseau, Condorcet, and many other celebrated French authors, have rendered themselves conspicuous by their deistical writings; apparently adopting and improving upon the principles of their countrymen, mentioned by Vixet in the preceding section. Voltaire, particularly tired, as he himself said, of hearing people repeat that twelve men were sufficient to establish Christianity, resolved to prove that one might be sufficient to overturn it. Full of this project, he swore before the year 1730 to dedicate his life to its accomplishment; and, for some time, he flattered himself that he should alone enjoy the glory of destroying the Christian religion. He found, however, that associates would be necessary; and, from the numerous tribe of his admirers and disciples, he selected D'Alembert and Diderot, as the most proper persons to co-operate with him in his designs. But the hero was not satisfied with the aid of these philosophers alone. He contrived to embark in the same cause Frederick II. king of Prussia, who wished to be thought a philosopher, and who, of course, deemed it expedient to talk and write against a religion which he had never studied, and into the evidence of which he had never deigned to inquire. This royal adept was one of the most zealous of Voltaire's coadjutors, till he discovered that the darts of his friends were not levelled at the altar alone, but also at the throne. This was not, indeed, Voltaire's original design: he was vain; he loved to be caressed by the great; and, in one word, he was, by natural disposition, an aristocrat, and an admirer of royalty. But, when he found that almost every sovereign (Frederick excepted) disapproved of his impious projects, as soon as he perceived their issue, he determined to oppose all the

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government in

governments on earth, rather than forfeit the glory with which he had flattered himself of vanquishing Christ and his apostles in the field of controversy. He therefore set himself, with D'Alembert and Diderot, to excite universal discontent with the established order of things. For this purpose they formed secret societies, assumed new names, and employed an enigmatical language. Thus Frederick was called *Luc;* D'Alembert, *Protagoras,* and sometimes *Bertrand;* Voltaire, *Raton;* and Diderot, *Platon,* or its anagram, *Tonpla;* while the general term for the conspirators was *Cacouac.* In their secret meetings they professed to celebrate the mysteries of *Mythra;* and their great object, as they professed to one another, was to confound the wretch, meaning Jesus Christ: hence their secret watch-word was *Ecrasez l'Infame.* If we look into some of their books expressly written for general circulation, we shall there find the following doctrines; some of them standing alone in all their native horrors, others surrounded by sophistry and meretricious ornament, to entice the mind into their net before it perceives their nature. "The *Universal Cause,* that God of the philosophers, of the Jews, and of the Christians, is but a chimera and a phantom. The phenomena of nature only prove the existence of God to a *few prepossessed men:* so far from bespeaking a God, they are but the necessary effects of matter prodigiously diversified. It is more reasonable to admit, with Manes, of a twofold god, than of the God of Christianity. We cannot know whether a God really exists, or whether there is the smallest difference between good and evil, or vice and virtue. Nothing can be more absurd than to believe the soul a spiritual being. The immortality of the soul, so far from stimulating man to the practice of virtue, is nothing but a barbarous, desperate, fatal tenet, and contrary to all legislation. All ideas of justice and injustice, of virtue and vice, of glory and infamy, are purely arbitrary, and dependent on custom. Conscience and remorse are nothing but the *foresight* of those physical penalties to which crimes expose us. The man who is above the law can commit, without remorse, the dishonest act that may serve his purpose. The fear of God, so far from being the beginning of wisdom, should be the beginning of folly. The command to love one's parents is more the work of education than of nature. Modesty is only an invention of refined voluptuousness. The law which condemns married people to live together, becomes barbarous and cruel on the day they cease to love one another." These extracts from the secret correspondence and the public writings of these men will suffice to shew the nature and tendency of the dreadful system they had formed. Their grand Encyclopœdia was converted into an engine for propagating these opinions; a Society was established at Cleves, who, protected by the king of Prussia, might publish their sentiments without dread or danger; and Frederick was disposed to favour them with his protection, till he discovered that their opinions were anarchical, as well as impious, when he threw them off, and even wrote against them. They contrived, however, to engage the ministers of the court of France in their favour, by pretending to have nothing in view but the enlargement of science, in works which spoke indeed respectfully of revelation, while every discovery which they brought forward was meant to undermine its very foundation. When the throne was to be attacked, and even when barefaced atheism was to be promulgated, a number of impious and licentious pamphlets were dispersed (for some time none knew how) from a secret society formed at the Hotel d'Holbach, at Paris, of which Voltaire was elected honorary and perpetual president. The books issued from this club were calculated to impair and overturn religion, morals, and government; and they were indeed too fortunate in spreading them over all Europe, and imperceptibly gaining possession of the public mind. While they constantly denied these productions to the world, they contrived to give them a false celebrity through their confidential agents and correspondents, who were not themselves always trusted with the secret. By degrees they got possession nearly of all the reviews and periodical publications, and established a general intercourse by means of hawkers and pedlars, (who were supplied with inferior and low priced editions of their pamphlets), with the distant provinces; and they also instituted an office to supply all schools with teachers. By these means they acquired an unprecedented dominion over every species of literature, over the minds of all ranks of people, and over the education of youth, without giving any alarm to the world. The lovers of wit and polite literature were caught by Voltaire; men of science were perverted; and children corrupted in the first rudiments of learning by D'Alembert and Diderot: stronger appetites were fed by the secret club of Baron Hobbach; the imaginations of the higher orders were set dangerously afloat by Montesquieu; and the multitude of all ranks was surprised, confounded, and hurried away by Rousseau. Thus was the public mind in France completely corrupted, and to this, no doubt, those dreadful events which have since transpired in that country, and which still agitate Europe, are, in a great measure to be attributed. The friends of Christianity, however, have no reason to be shaken in their minds at the prevalence of these doctrines, and their consequences, which affords additional proofs of the truth of revelation; nor need they regret the free and unreserved discussion which their religion has undergone. Objections have been stated and urged in their full force, and as fully answered; arguments and raillery have been repelled; and the controversy between Christians and deists has called forth a great number of excellent writers, who have illustrated both the doctrines and evidences of Christianity, in a manner that will ever reflect honour on their names, and be of lasting service to the cause of genuine religion, and the best interests of mankind.

* DEISTICAL. *adj.* [from *deist.*] Belonging to the heresy of the deists.—Weakness does not fall only to the share of Christian writers, but to some who have taken the pen in hand to support the *deistical* or antichristian scheme of our days. *Watts.*

* DEITY. *n. s.* [*deité,* Fr. from *deitas,* Latin.] 1. Divinity; the nature and essence of God.—Something

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Something he doth as God, becauſe his *deity* alone is the ſpring from which they flow; ſome things as man, becauſe they iſſue from his mere human nature; ſome things jointly as both God and man, becauſe both natures concur as principals thereunto. *Hooker.* 2 A fabulous god; a term applied to the heathen gods and goddeſſes. —Will you ſuffer a temple, how poorly built ſoever, but yet a temple of your *deity*, to be razed? *Sidney.*—Give the gods a thankful ſacrifice, when it pleaſeth their *deities* to take the wife of a man from him. *Shakeſ.* 3. The ſuppoſed divinity of a heathen god; divine qualities.—By what reaſon could the ſame *deity* be denied unto Laurentia and Flora, which was given to Venus? *Raleigh.*

DE JURE. See DE FACTO.

DEIZABAD, a town of Perſia, in the province of Irak, 90 miles N. of Iſpahan.

* DELACERATION. *n. ſ.* [from *delacero*, Lat.] A tearing in pieces. *Dict.*

DELACRES, or DELVECROSS, a village in Staffordſhire, NE. of Leek.

* DELACRYMATION. *n. ſ.* [*delacrymatio*, Lat.] A falling down of the humours; the waterineſs of the eyes, or a weeping much. *Dict.*

* DELACTATION. *n. ſ.* [*delactatio*, Lat.] A weaning from the breaſt. *Dict.*

DELALEY, a village in Northumberland.

DE-LA-MARCH, a river of the United States, in the north-weſtern territory, one of the weſtern waters of the Illinois. It is 30 yards broad and navigable for 8 or 9 miles.

DELAMATTENOOS, a tribe of North American Indians, in alliance with the Delawares.

DELAMERE FOREST, a foreſt of England, in Cheſhire, N. of Cheſter, near the Weever; abounding with wood on its hills, fine paſture in its valleys, and fiſh in its waters.

DELANY, Patrick, a learned divine and ingenious author, born in Ireland, where his father was a reſpectable farmer, about 1686. He received his education at Trinity College, Dublin, which he entered in the character of a ſizar, and afterwards became a fellow. Under the patronage of lord Carteret he obtained preferment in the church; and in 1732 he publiſhed in London a work entitled *Revelation Examined with Candour*. This year, alſo, he married a widow who brought him a large fortune. In 1738, he publiſhed his *Reflections upon Polygamy*; and not long after the *Life of David King of Iſrael*, a work diſplaying much ingenuity and ſtudious labour. In 1743 he married a ſecond wife, the widow of a Corniſh gentleman, and the following year he obtained the deanery of Downe. In 1754 he publiſhed *Obſervations on Lord Orrery's Remarks on the Life and Writings of Swift*, in which there are many curious anecdotes of that ſingular genius. Dr Delany continued writing for the public till a ſhort time before his death; and his *Sermons on Social Duties* are in high eſtimation. He died at Bath in 1768. On his deceaſe, his ſecond wife, who ſurvived him, went to live with her friend the ducheſs dowager of Portland; and on the death of that lady, the king gave her a houſe at Windſor, with a penſion of 300l a year. She was a very ingenious woman, and painted ſeveral pictures of great merit. She alſo completed a Flora in a ſuperior ſtile, conſiſting of 980 plants. She died in 1788.

* DELAPSED. *adj.* [With phyſicians] [from *delapſus*, Lat.] Bearing or falling down. It is uſed in ſpeaking of the womb and the like. *Dict.*

DELARUM, a town of Perſia, in the province of Segeſtan, 90 miles NE. of Zareng.

DELAS, a river of Wales in the county of Brecknock, which runs into the Yrvon, 5 miles SW. of Bealth.

* *To* DELATE. *v. a.* [from *delatus*, Lat.] 1. To carry; to convey.—Try exactly the time wherein ſound is *delated*. *Bacon.* 2. To accuſe; to inform againſt.

* DELATION *n. ſ.* [*delatio*, Lat.] 1. A carriage; a conveyance.—In *delation* of ſounds, the incloſure of them preſerveth them, and cauſeth them to be heard further. *Bacon.*—It is certain, that the *delation* of light is in an inſtant. *Bacon.*—There is a plain *delation* of the ſound from the teeth to the inſtrument of hearing. *Bacon.* 2. An accuſation; an impeachment.

* DELATOR. *n. ſ.* [*delator*, Lat.] An accuſer; an informer.—What were theſe harpies but flatterers, *delators*, and inexplicably covetous? *Sandys's Travels.*—Men have proved their own *delators*, and diſcovered their own moſt important ſecrets *Gov. of the Tongue.*—No ſooner was that ſmall colony, wherewith the depopulated earth was to be replanted come forth of the ark, but we meet with Cham, a *delator* of his own father, inviting his brethren to that execrable ſpectacle of their parent's nakedneſs. *Gov. of the Tongue.*

DE-LA-WAR, a town of Virginia, in King William's county, ſeated on a peninſula, formed by the confluence of the Pamunky, and Mattapoony; 20 miles N. by W. of Williamſbury. Lon. 31. 0. W. Lat. 37 0. N.

(I.) DELAWARE, a river of the United States, which was called *Chiboboki* by the aboriginals, and in an old Nuremburg map is named *Zuydt* river. It riſes by two principal head waters in New York ſtate. The northermoſt called the Mohawk's, or Cookquago branch, riſes in lake Uſtayantho, lat. 42. 25. and takes a SW. courſe, and turning SE. croſſes the Pennſylvania line in lat. 42. About 7 miles from thence, it receives the Popachton branch from the NE. which riſes in Kaats Kill mountains. Thence it runs S. until it ſtrikes the NW. corner of New Jerſey, in lat. 41. 24.; and then paſſes off to ſea through Delaware bay; having New Jerſey on the E. and Pennſylvania and Delaware on the W. The bay and river are navigable from the ſea up to the great falls at Trenton, 155 miles; and are accommodated with buoys and piers for the direction and ſafety of ſhips. A 74 gun ſhip may go up to Philadelphia, 120 miles by the ſhip channel from the ſea. The diſtance acroſs the land, in a SE. courſe, to New Jerſey coaſt, is 60 miles. Sloops go 35 miles above Philadelphia, to Trenton falls; boats that carry 8 or 9 tons, 100 miles farther, and Indian canoes 150 miles, except ſeveral ſmall falls or portages. It is in contemplation to connect the waters of the Cheſapeak bay with thoſe of the Delaware, by 4 different canals, viz. Elk river, with Chriſtiana creek; Broad creek with Red Lion creek; Bohemia, a third branch of the Elk, with

Apoquiney

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Apoquiney creek; and the Chester, with Duck creek.

(II.) DELAWARE, a small river of E. Florida.

(III. 1.) DELAWARE, one of the United States of N. America, situated between 38° 29′ 30″ and 39° 54′ N. lat. and between 75° and 75° 48′ W. lon. being in length 92 miles, and in breadth 24, containing 2000 square miles, or 1,200,000 acres.

(2.) DELAWARE, BOUNDARIES AND DIVISIONS OF. This state is bounded on the E. by the river (N° I.) the Bay (N° V.) and the Atlantic ocean; on the S. by a line from Fenwick's island, in N. lat. 38. 29. 30. drawn W. till it intersects what is commonly called the *tangent* line, dividing it from the state of Maryland; on the W. by the said tangent line, passing northward up the peninsula, till it touches the western part of the territorial circle: and thence on the N. by the said circle, described with a radius of 12 miles about the town of Newcastle, which divides this state from Pennsylvania. This state derived its name from Lord *De-La-War*, who was instrumental in establishing the first settlement of Virginia. It is divided into 3 counties, Newcastle, Kent, and Sussex: whose chief towns are Wilmington, Newcastle, Dover, Milford, and Lewes. Dover is the seat of government.

(3.) DELAWARE, CONSTITUTION AND GOVERNMENT OF. The legislature is divided into two distinct branches, which together are styled *The General Assembly of Delaware*. One branch, called the *House of Assembly*, consists of 7 representatives from each of the three counties; who must be 27 years of age, chosen annually by the freeholders. The other branch called the *Council*, consists of 9 members, 3 for each county, who must be above 24 years of age, chosen likewise by the freeholders. A rotation of members is established by displacing one member for a county at the end of every year. All money bills must originate in the house of assembly, but they may be altered, amended, or rejected, by the legislative council. A president or chief magistrate is chosen by the joint ballot of both houses, and continues in office 3 years; at the expiration of which period, he is ineligible the three succeeding years. If his office becomes vacant during the recess of the legislature, or if he is unable to attend to business, the speaker of the legislative council is vice-president for the time; and in his absence, the powers of the president devolve upon the speaker of the assembly. A privy council consisting of four members, two from each house, chosen by ballot, is constituted to assist the chief magistrate in the administration of government. The three justices of the supreme court, a judge of admiralty, and four justices of the common pleas and orphans courts, are appointed by the joint ballot of the president and general assembly, and commissioned by the president to hold their offices during good behaviour. The president and privy council appoint the secretary, the attorney general, registers for the probate of wills, registers in chancery, clerks of the common pleas, and orphan courts, and the clerks of the peace, who hold their offices during 5 years, unless sooner removed for mal-conduct. The house of assembly name 24 persons in each county for justices of peace, from which number the president, with the advice of his council, appoints and commissions 12 who serve for seven years, unless sooner dismissed for mal-administration. The members of the legislative and privy councils are justices of the peace for the whole state. The courts of common pleas and orphans courts have power to hold chancery courts in certain cases. The clerk of the supreme court is appointed by the justices of the common pleas, for five years, unless sooner dismissed. All the military and many officers are appointed by the general assembly. The court of appeals consists of seven persons; the president who is a member, and presides by virtue of his office, and six others, three to be chosen by the legislative council, and three by the house of assembly. To this court appeals lie from the supreme court, in all matters of law and equity. The judges holds their office during good behaviour. The justices of the several courts, the members of the privy council, secretary, treasurer of the loan office, clerks of the common pleas, and all persons concerned in army or navy contracts are ineligible to either house of assembly. Every member, before taking his seat, must take the oath of allegiance, and subscribe a religious test, declaring his belief in God the father, in Jesus Christ and the Holy Ghost; and in the inspiration of the Scriptures. The house of assembly have the privilege of impeaching delinquent officers of government; and impeachments are to be prosecuted by the attorney general, or other person appointed by the assembly, and tried before the legislative council. The punishment may extend to temporary or perpetual disability to hold offices under government, or to such other penalties as the law shall direct. The general assembly have power to amend the constitution and increase the number of representatives, when two thirds of each branch shall think it expedient. Citizens cannot be electors till they be 21 years of age, have resided two years in the state, and paid taxes.

(4.) DELAWARE, CULTIVATION AND PRODUCE OF. The state of Delaware, the upper parts of the county of Newcastle excepted, is generally low and level. Large quantities of stagnant water at particular seasons of the year, overspreading a great portion of the land, render it equally unfit for the purposes of agriculture, and injurious to health. The spine, or highest ridge of the peninsula, runs through the state of Delaware, inclined to the eastern or Delaware side. It is designated in Sussex, Kent, and part of Newcastle county, by a remarkable chain of swamps, from which the waters descend on each side, passing on the east, to the Delaware, and on the west to the Chesapeak. Many of the shrubs and plants, growing in these swamps, are similar to those found on the high mountains. Delaware is chiefly an agricultural state. It includes a very fertile tract of country and scarcely any part of the United States is better adapted to the different purposes of agriculture or in which a greater variety of the most useful productions can be conveniently and plentifully reared. The soil along the Delaware river, about 8 to 10 miles into the interior country, is generally a rich clay, producing large timber, and well adapted to the various purposes of agriculture. From thence to the swamps above mentioned

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he ſoil is light, ſandy, and of an inferior quality. The ſurface of the country is very favourable for ultivation. The heights of Chriſtiana are lofty nd commanding; ſome of the hills of Brandyine are rough and ſtony; but deſcending from heſe, and a few others, the lower country is ſo ittle diverſified as almoſt to form one extended lane. In the county of Newcaſtle, the ſoil conſiſts of a ſtrong clay; in Kent there is a conſiderable mixture of ſand; and in Suſſex, the quantity of ſand altogether predominates. Wheat is the ſtaple of this ſtate. It grows here in ſuch perfection as not only to be particularly ſought by the manufacturers of flour throughout the union, but alſo to be diſtinguiſhed and preferred, for its ſuperior qualities, in foriegn markets. This wheat poſſeſſes an uncommon ſoftneſs and whiteneſs, very favourable to the manufacturers of ſuperfine flour, and in other reſpects far exceeds the hard and flinty grains raiſed in general on the higher lands. This ſtate produces plentiful crops of Indian corn, barley, rye, oats, flax, buck wheat, and potatoes. It abounds in natural and artificial meadows, containing a very large variety of graſſes. Hemp, cotton, and ſilk, if properly attended to, would thrive well. The county of Suſſex, beſides producing a conſiderable quantity of grain particularly Indian corn, poſſeſſes excellent grazing lands. This county alſo exports very large quantities of lumber, obtained chiefly from an extenſive ſwamp, called the INDIAN RIVER, or *Cedar Swamp*.

(5.) DELAWARE, HISTORY OF. In the beginning of the 17th century, the Dutch, under the pretended purchaſe made by Henry Hudſon, took poſſeſſion of the lands on both ſides the river Delaware; and as early as 1623, built a fort at the place ſince called *Glouceſter*. In 1627, by the influence of William Uſeling, a reſpectable merchant in Sweden, a colony of Swedes and Finns came over, furniſhed with all the neceſſaries for beginning a new ſettlement, and landed at Cape Henlopen; at which time the Dutch had wholly quitted the country. The Dutch, however, returned in 1630, and built a fort at Lewiſtown, by them named *Hoarkill*. The year following the Swedes built a fort near Wilmington, which they called *Chriſtien* or *Chriſtiana*. Here alſo they laid out a ſmall town, which was afterwards demoliſhed by the Dutch. The ſame year they erected a fort higher up the river, upon Tenecum iſland, which they called *New Gottenburgh*; they alſo about the ſame time built forts at Cheſter, Elfinborgh, and other places. John Prinz then governed the Swedes, who, in 1654, deputed his ſon-in-law, John Papgoia, and returned to Sweden. Papgoia ſoon followed his father-in-law to his native country, and John Ryſing ſucceeded to the government. In 1655, the Dutch under the command of Peter Stuyveſant, arrived in Delaware river, from New York, then called *New Amſterdam*, in veſſels, with 6 or 700 men. They diſpoſſeſſed the Swedes of their forts on the river, and carried the officers and principal inhabitants priſoners to New Amſterdam, and from thence to Holland. The reſt ſubmitted to the conquerors and remained in the country. On the 1ſt Oct. 1664, Sir Robert Carr obtained the ſubmiſſion of the Swedes on the Delaware. Four years after, Col. Nicolls, governor of New York, with his council, on the 21ſt April, appointed 6 perſons to aſſiſt Capt. Carr in the government of the country, one of whom was ſtyled a *Scout*. In 1672, the town of Newcaſtle was incorporated by the government of New York, to be governed by a bailiff and ſix aſſiſtants; after this firſt year, the four oldeſt were to leave their office and four others to be choſen. The bailiff was preſident, with a double vote; the conſtable was choſen by the bench. They had power to try cauſes not exceeding L. 10, without appeal. The office of *ſcout* was converted into that of *ſheriff*, who had juriſdiction in the corporation and along the river, and was annually choſen. They were to have a free trade, without being obliged to make entry at New York, as had formerly been the practice. Wampum was at this time the principal currency of the country. Governor Lovelace of New York, by proclamation, ordered that 4 white grains and 3 black ones ſhould paſs for the value of a ſtiver or penny. This proclamation was publiſhed at Albany, Eſopus, Delaware, Long Iſland, and the parts adjacent. In 1674, Charles II. by a ſecond patent, dated 29th June, granted to his brother the D. of York all that country called by the Dutch *New Netherland*, of which the three counties of Newcaſtle, Kent, and Suſſex were a part. In 1683, the duke of York ſold to William Penn the town of Newcaſtle, with the whole of the territory, which, till the revolution, was called the *Three Lower Counties*. Theſe three counties were conſidered as a part of Pennſylvania in matters of government. The ſame governor preſided over both; but the aſſembly and courts of judicature were different; different as to their conſtituent members, but in form nearly the ſame. At the revolution they became a diſtinct territory, called the DELAWARE STATE. See AMERICA, § 14.

(6.) DELAWARE, MINERALS IN. There are few minerals in this ſtate, except iron; large quantities of bog iron ore, very fit for caſting, are found in Suſſex county, among the branches of Nanticoke river. Before the revolution this ore was worked to a great amount; but this buſineſs has ſince declined.

(7.) DELAWARE, POPULATION OF. In the convention held at Philadelphia, in ſummer, 1787, the inhabitants of Delaware were reckoned at 37,000, which was about 26 for every ſquare mile. But by the cenſus taken in 1790, the population had increaſed to 59,094, including 8,887 ſlaves; and in 1801, it amounted to 64,273, of whom only 6153 were ſlaves. There is no obvious characteriſtical difference between the inhabitants of this ſtate, and thoſe of PENNSYLVANIA.

(8.) DELAWARE, RELIGIOUS SECTS IN. In this ſtate there is a variety of religious denominations. Of the Preſbyterian ſect, there are 24 churches; of the Epiſcopal, 14; of the Baptiſts, 7; of the Methodiſts, a conſiderable number, eſpecially in the two lower counties of Kent and Suſſex: and of the Quakers, 4 congregations. Beſides theſe there is a Swediſh church at Wilmington, which is one of the oldeſt churches in the United States.

(9.) DELAWARE, RIVERS OF. The eaſtern ſide of the ſtate is indented with a large number of

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creeks, or ſmall rivers, which generally have a ſhort courſe, ſoft banks, numerous ſhoals, and are ſkirted with very extenſive marſhes, and empty into the river and bay of Delaware. In the ſouthern and weſtern parts of this ſtate, ariſe the head waters of Pocomoke, Wicomico, Nanticoke, Choptank, Cheſter, Saſſafras, and Bohemia rivers, all falling into Cheſapeak bay; ſome of them are navigable 20 or 30 miles, for veſſels of 50 or 60 tons.

(10.) DELAWARE, TRADE OF. Almoſt the whole of the foreign exports of Delaware are from Wilmington: the trade from this ſtate to Philadelphia is great, being the principal ſource whence that city draws its ſtaple commodity. No leſs than 265,000 barrels of flour, 300,000 buſhels of wheat, 170,000 buſhels of Indian corn, beſides barley, oats, flax ſeed, paper, ſlit iron, ſnuff, ſalted proviſions, &c. &c. to a very conſiderable amount, are annually ſent from the waters of the Delaware ſtate; of which the Chriſtiana carries by far the moſt, and probably many times as much ſo as any other creek of like magnitude in the Union: 245,000 barrels of flour, and other articles, to the amount of 80,000 dollars more, being exported from this creek; of which, to the value of 550,000 dollars, are manufactured on its northern bank, within 2 or 3 miles of the navigation. Among other branches of induſtry exerciſed in and near Wilmington, are, a cotton manufactory, lately burnt, and a bolting cloth manufactory lately eſtabliſhed by an ingenious European; both of which promiſe fair to be a laſting advantage to the country. In the county of Newcaſtle are ſeveral fulling-mills, 2 ſnuff-mills, 1 ſlitting mill, 4 paper-mills, and 60 mills for grinding grain, all of which are turned by water. But though Wilmington and its neighbourhood are probably already the greateſt ſeats of manufactures in the United States, yet they are capable of being much improved in this reſpect, as the country is hilly and abounds with running water; the Brandywine alone might, with a moderate expence, when compared with the object, be brought to the top of the hill upon which Wilmington is ſituated, whereby a fall ſufficient for 40 mills, in addition to thoſe already built, would be obtained. The heights near Wilmington afford a number of agreeable proſpects; from ſome of which may be ſeen the town, the adjacent meadows, and four adjoining ſtates. The legiſlature, in 1796, paſſed an act to incorporate a bank in this town. Wheat is the ſtaple commodity of this ſtate. This is manufactured into flour and exported in large quantities. The exports from Wilmington, where a number of ſquare rigged veſſels are owned, for 1786, in the article of flour, was 20,783 barrels ſuperfine, 457 do. common, 256 do. middling, and 246 do. ſhip ſtuff. The manufacture of flour is carried to greater perfection in this ſtate than in any other in the Union. Beſides the well conſtructed mills on Red clay and White clay creeks, and other ſtreams in different parts of the ſtate, the celebrated collection of mills at Brandywine merit a particular deſcription. Here are to be ſeen, at one view, 12 merchant mills (beſides a ſaw-mill) which have double that number of pairs of ſtones, all of ſuperior dimenſions, and excellent conſtruction. Theſe mills are 3 miles from the mouth of the creek on which they ſtand, half a mile from Wilmington, and 27 from Philadelphia, on the poſt road from the eaſtern to the ſouthern ſtates. They are called the Brandywine mills, from the ſtream on which they are erected. This ſtream riſes near the Welch mountains in Pennſylvania, and after a winding courſe of 30 or 40 miles through falls, which furniſh numerous ſeats (130 of which are already occupied) for every ſpecies of water works, empties into Chriſtiana creek, near Wilmington. The quantity of wheat manufactured at theſe mills, annually, is not accurately aſcertained. It is eſtimated, however, by the beſt informed on the ſubject, that theſe mills can grind 400,000 buſhels in a year. But although they are capable of manufacturing this quantity yearly, yet from the difficulty of procuring a permanent ſupply of grain, the inſtability of the flour market and other circumſtances, there are not commonly more than from about 290 to 300,000 buſhels of wheat and corn manufactured here annually. In the autumn of 1789, and ſpring of 1790, there were made at the Brandywine mills 50,000 barrels of ſuperfine flour, 1,354 ditto of common, 400 ditto middling, as many of ſhip ſtuff, and 2,000 ditto of corn meal. The quantity of wheat and corn ground, from which this flour, &c. was made, was 308,000 buſhels, equal to the export in thoſe articles from the port of Philadelphia for the ſame year. Theſe mills give employment to about 200 perſons, viz. about 40 to tend the mills, from 50 to 70 coopers to make caſks for the flour, a ſufficient number to man 12 ſloops of about 30 tons to each, which are employed in the tranſportation of the wheat and flour, the reſt in various other occupations connected with the mills. The navigation quite to theſe mills is ſuch, that a veſſel carrying 1,000 buſhels of wheat may be laid along ſide of any of theſe mills; and beſide ſome of them the water is of ſufficient depth to admit veſſels of twice the above ſize. The veſſels are unloaded with aſtoniſhing expedition. There have been inſtances of 1,000 buſhels being carried to the height of four ſtories in 4 hours. Veſſels with 1,000 buſhels of wheat often come up with flood tide, unlade and go away the ſucceeding ebb with 300 barrels of flour on board. By the machines introduced by the ingenious Mr Oliver Evans, three quarters of the manual labour before found neceſſary is now ſufficient for every purpoſe; and when they ſhall be uſed in the full extent propoſed by the inventor, the wheat will be received on the ſhallop's deck, thence carried to the upper loft of the mill, and a conſiderable portion of the ſame returned in flour on the lower floor, ready for packing, without the aſſiſtance of manual labour, but in a very ſmall degree, in proportion to the buſineſs done. The tranſportation of flour from the mills to the port of Wilmington, does not require half an hour; and frequently a cargo is taken from the mills and delivered at Philadelphia the ſame day. The firſt mill was built here about 1747. There is now a ſmall town, built principally of ſtone and brick, which, with the mills and the veſſels loading and unloading beſide them, furniſh a charming proſpect from the bridge, from whence they are all in full view. Beſides the wheat and flour trade, this ſtate exports lumber and various other

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other articles. The amount of exports for the year ending Sept. 30, 1791, was 11,878 dollars, 93 cents: ditto 1794, 207,985 dollars, 33 cents: ditto 1795, 158,041 dollars, 21 cents. The other articles of produce and manufacture, are Indian corn, barley, oats, flax-seed, salted provisions, paper, slit iron, snuff, &c.

(IV.) DELAWARE, a township of Pennsylvania, in Northampton county.

(V.) DELAWARE BAY is 60 miles long, from the cape to the entrance of the river, (N° I.) at Bombay Hook; and occupies a space of about 630,000 acres. It is so wide in some parts, that a ship, in the middle of it, cannot be seen from the land. It opens into the Atlantic on the NW. and SE. between Cape Henlopen on the right, and Cape May on the left; which are 18 or 20 miles apart.

(VI.) DELAWARE COUNTY, in Pennsylvania, is SW. of Philadelphia county, on Delaware river. It is about 21 miles in length, and 15 in breadth, containing 115,200 acres, and subdivided into 19 townships: the chief of which is Chester. The number of inhabitants is 9,483. The lands bordering on the Delaware are low, and afford excellent meadows and pasturage; and are guarded from inundations by mounds of earth or dykes, which are sometimes broken down in extraordinary freshets in the river. If this happens before mowing the grass, the crop of hay is lost for that year, and the reparation of the breaches is expensive to the proprietors. Great numbers of cattle are brought here from the western parts of Virginia, and North Carolina, to be fattened for supplying the Philadelphia market.

(VII.) DELAWARE COUNTY, a new county in the state of New York, on the head waters of Delaware river, taken from Otsego county.

DELAWARES, a nation of North American Indians, formerly numerous and powerful, and who possessed part of Pennsylvania, New Jersey, and New York. This name was given them by the Europeans; for they call themselves LENNI-LENAPE, that is, Indian men; or WOAPANACHKY, which signifies a people living towards the rising sun. They now reside about half way between lake Erie and Ohio river. They are an ingenious and intelligent people; and like the Six Nations, celebrated for their courage, peaceable disposition, and powerful alliances. Almost all the surrounding nations are in league with them, especially the Mahikan, Shawanees, Cherokees, Twightwees, Wawiachtanos, Kikapus, Moshkos, Pianchshas, Chippewas, Ottawas, Putewoatamies, and Kaskaskias. The Delawares were lately at war, but made peace with the United States, in 1795, and ceded some lands; for which they have engaged to pay them in goods, to the value of 1000 dollars a-year for ever. The Delawares could furnish 600 warriors, about the year 1780; but their number is considerably decreased in war since that time.

* DELAY. *n. s.* [from the verb.] 1. A deferring; procrastination; lingering inactivity.—

I have learn'd that fearful commenting
Is leaden servitor to dull *delay*;
Delay leads impotent and snail-pac'd beggary.
Shakesp. Rich. III.

The conduct of our lives, and the management of our great concerns, will not bear *delay*. *Locke*. 2. Stay; stop.—

The keeper charm'd, the chief without *delay*
Pass'd on, and took th' irremeable way. *Dryd.*

(1.) * *To* DELAY. *v. a.* [from *delayer*, Frenth.] 1. To defer; to put off.—And when the people saw that Moses *delayed* to come down out of the mount, the people gathered themselves together unto Aaron. *Exod.* xxxii. 1.—

Cyrus he found, on him his force essay'd;
For Hector was to the tenth year *delay'd*. *Dryd.*

2. To hinder; to frustrate; to keep suspended. 3. To detain, stop, or retard the course of.—

Thyrsis, whose artful strains have oft *delay'd*
The huddling brook to hear his madrigal. *Milt.*
Be mindful, goddess, of thy promise made!
Must sad Ulysses ever be *delay'd*? *Pope.*

(2.) * *To* DELAY. *v. n.* To stop; to cease from action.—There seem to be certain bounds to the quickness and slowness of the succession of those ideas one to another in our minds, beyond which they can neither *delay* nor hasten. *Locke.*

* DELAYER. *n. s.* [from *delay*.] One that defers; a putter off.

DELBRIDGE, a village in Devonshire, SE. of Chimleigh.

DELBRUCK, a town of Germany, in the circle of Westphalia, and bishopric of Paderborn, near which Germanicus defeated the Bructeri. It is 8 miles WNW. of Paderborn.

DELL, or LOUGH DELE, a lake of Ireland, in West Meath, 10 miles NE. of Mullingar.

DELEBIO, a town of the Valteline, formerly of Switzerland, disjoined from that of the Grisons in 1797. The D. of Milan defeated the Venetians near it, about A. D. 1433. It is 5 miles NW. of Morbegno.

DELECITO, a town of Italy, in the kingdom of Naples, and province of Capitanata, 10 miles SSE. of Troja.

* DELECTABLE. *adj.* [*delectabilis*, Lat.] Pleasing; delightful.—

Ev'ning now approach;
For we have also our ev'ning, and our morn;
We ours for change *delectable*, not need. *Milt.*
He brought thee into this delicious grove,
This garden; planted with the trees of God;
Delectable, both to behold and taste! *Milton.*

—Some of his attributes, and the manifestations thereof, are not only highly *delectable* to the intellective faculty, but are suitably and easily conceptible by us, because apparent in his works; as his goodness, beneficence, wisdom and power. *Hale.*

* DELECTABLENESS. *n. s.* [from *delectable*.] Delightfulness; pleasantness.

* DELECTABLY. *adv.* Delightfully; pleasantly.

* DELECTATION. *n. s.* [*delectio*, Lat.] Pleasure; delight.—

Out break the tears for joy and *delectation*.
Sir T. More.

(1.) * DELEGATE. *adj.* [*delegatus*, Lat.] Deputed; sent to act for, or represent another.—Princes in judgment, and their *delegate* judges, must judge the causes of all persons uprightly and impartially. *Taylor.*

(2.) * DELEGATE. *n. s.* [*delegatus*, Lat.] A deputy; a commissioner; a vicar; any one that is

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sent

sent to act for, or represent another.—They must be severe exactors of accounts from their *delegates*. *Taylor*.

Let the young Austrian then her terrours bear;
Great as he is, her *delegate* in war. *Prior*.
Elect by Jove, his *delegate* of sway,
With joyous pride the summons I'd obey. *Pope*.

(3.) * DELEGATES, COURT OF. A court where in all causes of appeal, by way of devolution from either of the archbishops, are decided. *Ayliffe*.

(4.) DELEGATES, COURT OF, is the great court of appeal in all ecclesiastical causes. These delegates are appointed by the king's commission under his great seal, and issuing out of chancery, to represent his royal person, and hear all appeals to him made by virtue of the statute 25 Henry VIII. cap. 19. This commission is usually filled with lords spiritual and temporal, judges of the courts at Westminster, and doctors of the civil law. Appeals to Rome were always looked upon by the English nation, even in the times of Popery, with an evil eye, as being contrary to the liberty of the subject, the honour of the crown, and the independence of the whole realm; and were first introduced in very turbulent times, in the 16th year of king Stephen, (A. D. 1151,) at the same period (Sir Henry Spelman observes.) that the civil and canon laws were first imported into England. But in a few years after, the constitutions made at Clarendon, 11 Henry II. on account of the disturbances raised by Abp. Becket and other zealots, expressly declare, that appeals in causes ecclesiastical ought to lie from the archdeacon to the diocesan; from the diocesan to the archbishop of the province; and from the archbishop to the king; and are not to proceed any farther without special license from the crown. But the unhappy advantage that was given in the reign of king John, and his son Henry III. to the encroaching power of the Pope, at length rivetted the custom of appealing to Rome in causes ecclesiastical so strongly, that it never could be thoroughly broken off till the grand rupture happened in the reign of Henry VIII. when all the jurisdiction usurped by the Pope in matters ecclesiastical was restored to the crown, to which it originally belonged; so that the statute 25 Henry VIII. was but declaratory of the ancient law of the realm. But in case the king himself be party in any of these suits, the appeal does not then lie to him in chancery, which would be absurd; but, by the 24 Henry VIII. cap. 12. to all the bishops of the realm, assembled in the upper house of convocation.

* *To* DELEGATE. *v. a.* [*delego*, Lat.] 1. To send away. 2. To send upon an embassy. 3. To intrust; to commit to another's power and jurisdiction.—As God hath imprinted his authority in several parts upon several estates of men, as princes, parents, spiritual guides; so hath he also *delegated* and committed part of his care and providence unto them. *Taylor*.—As God is the universal monarch, so we have all the relation of fellow subjects to him; and can pretend no farther jurisdiction over each other, than what he has *delegated* to us. *Decay of Piety*.—

Why does he waste the correspondent moon,
And fill her living lamp with liquid light,
Commanding her, with *delegated* pow'rs,
To beautify the world, and bless the night. *Prior*.

4. To appoint judges to hear and determine a particular cause.

(1.) * DELEGATION. *n. f.* [*delegatio*, Lat.] 1. A sending away. 2. A putting in commission. 3. The assignment of debt to another.

(2.) DELEGATION, in law, a commission extraordinary given by a judge to take cognisance and determine some cause, which ordinarily does not come before him.

(3.) DELEGATION, in Scots law, the extinguishing an obligation on a former debtor, by another becoming bound in his place.

DELEN, Dirk VAN. See VAN DELEN.

* DELENIFICAL. *adj.* [*delenificus*, Lat.] Having virtue to assuage, or ease pain. *Dict*.

* *To* DELETE. *v. a.* [from *deleo*, Latin.] To blot out. *Dict*.

* DELETERIOUS. *adj.* [*deleterius*, Lat.] Deadly; destructive; of a poisonous quality. Many things, neither *deleterious* by substance or quality, are yet destructive by figure, or some occasional activity. *Brown*.

* DELETERY. *adj.* [from *deleterius*, Lat.] Destructive; deadly; poisonous.—

Nor doctor epidemick,
Though stor'd with *deletery* med'cines,
Which whosoever took its dead since,
E'er sent so vast a colony
To both the under worlds as he. *Hudib*.

* DELETION. *n. f.* [*deletio*, Latin.] 1. The act of razing or blotting out. 2. A destruction.—Indeed, if there be a total *deletion* of every person of the opposing party or country, then the victory is complete, because none remains to call in question. *Hale*.

* DELF. } *n. f.* [from *delwan*, Sax. to dig.]
* DELFE. } 1. A mine; a quarry; a pit dug.—Yet could not such mines, without great pains and charges, if at all, be wrought: the *delfs* would be so flown with waters, that no gins or machines could suffice to lay and keep them dry. *Ray on the Creation*. 2. Earthen ware; counterfeit China ware, made at *Delft*.—

Thus barter honour for a piece of *delf*:
No, not for China's wide domain itself. *Sm*

DELFINO, a town of European Turkey, capital of Lower Albania, where the pacha resides. It is 356 miles west of Constantinople, 60 SSW. of Edessa. Lon. 39. 1. E. Lat. 40. 4.

(1.) DELFT, one of the 8 departments into which the Batavian republic, (ci-devant United Provinces) was divided in March 1798.

(2.) DELFT, the capital of the above department, and ci-devant capital of Delftland in Holland, situated on a canal called the Shie, which after traversing the city, joins the Meuse between Schiedam and Delftshaven. Its figure is a long square; about two miles in circumference; the streets clean, neat, and well built, having many handsome houses, and magnificent edifices, particularly the town-house. The city holds a third rank in the country; its magistracy is composed of four burgo-masters, and seven eschevins, jointly with the vroedschap or common council, who name the escout for three years, and continue him if they judge proper. It has a fine arsenal well furnished; and the country around it is agreeable, but so low, that, if great care were not

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ient to keep the dikes and ſluices in good repair, it would ſoon be overwhelmed with the waters. The building of this city was begun in 1075, by Godfrey le Boſſu, after he had conquered Holland; ſince which it has often experienced the calamities of war, as well as thoſe of fire. In the 15th century, Albert de Bavaria, count of Holland, took the city after a ſiege of ſix weeks, diſmantled and ruined the caſtle, and obliged the city to pay 10,000 crowns, becauſe they had favoured the factions of the Houks againſt the Caboutins. In 1536, it was reduced to aſhes by a dreadful fire, during which a ſtork, not being able to ſave her young, was obſerved to precipitate herſelf into the flames. The city was ſoon after rebuilt with greater magnificence; but in 1654 it was again greatly damaged by fire, which conſumed a magazine of gun-powder, and above 300 houſes; ſince which the powder-magazine is built at ſome diſtance from the town. Before the Reformation, Delft had ten religious houſes, beſides hoſpitals and chapels. In one of the preſent churches is the tomb of William I. prince of Orange, who was aſſaſſinated; and in another that of admiral Tromp. The celebrated Hugo Grotius was a native of this place. Delft was formerly much celebrated for beer, of which it exported great quantities; and alſo for a peculiar kind of fine earthen ware, called DELFT WARE. It is ſeven miles NW. of Rotterdam, and 30 SW. of Amſterdam. Lon. 4. 24. E. Lat. 52. 4. N.

(2.) DELFT WARE, a kind of pottery of baked clay, covered with an enamel or white glazing, which gives it the appearance and neatneſs of porcelain. Some kinds of it differ much from others, both in ſuſtaining ſudden heat without breaking, and the beauty and regularity of their forms, of the enamel, and of the painting with which they are ornamented. In general, the fine and beautifully enamelled potteries, which approach the nearest to porcelain in external appearance, are leaſt able to reſiſt a briſk fire. Thoſe which beſt ſuſtain ſudden heat, are coarſe, and reſemble common pottery. The baſis of this pottery is clay, which is to be mixed, when too fat, with ſuch a quantity of ſand, that the earth ſhall preſerve enough of its ductility to be worked, moulded, and formed eaſily; and yet that its fatneſs ſhall be ſufficiently taken from it, that it may not crack or ſhrink too much in drying or in baking. Veſſels formed of this earth muſt be dried very gently to avoid cracking. They are then to be placed in a furnace to receive a ſlight baking, which is only meant to give them a certain conſiſtence of firmneſs. And, laſtly they are to be covered with an enamel or glazing; which is done by putting upon the veſſels thus prepared, the enamel, which has been ground very fine, and diluted with water. As veſſels on which the enamel is applied are but ſlightly baked, they readily imbibe the water in which the enamel is ſuſpended, and a layer of this enamel adheres to their ſurface: theſe veſſels may then be painted with colours compoſed of metallic calces, mixed and ground with a fuſible glaſs. When they are become perfectly dry, they are to be placed in the furnace, included in caſes of baked earth called *ſeggars*, and expoſed to a heat capable of fuſing uniformly the enamel which covers them.—This heat given to fuſe the enamel being much ſtronger than that which was applied at firſt to give ſome conſiſtence to the ware, is alſo the heat neceſſary to complete the baking of it. The furnace and the colours uſed for painting this ware, are the ſame as thoſe employed for PORCELAIN. The glazing, which is nothing but white enamel, ought to be ſo opaque as not to ſhow the ware under it. There are many receipts for making the enamels. See ENAMEL. Concerning the earth of which the ware is made, M. Boſc d'Antic obſerves, that pure clay is not a proper material when uſed alone. Different kinds of earth mixed together are found to ſucceed better. Pieces of ware made of clay alone, are found to require too much time to dry; and they crack, and loſe their form, unleſs they are made exceedingly thick. An addition of marle diminiſhes the contraction of the clay; renders it leſs compact; and allows the water to eſcape, without altering the form of the ware in drying. It affords alſo a better ground for the enamel; which appears more gloſſy and white than when laid on clay alone. The kinds of clay which are chiefly uſed in the compoſition of delft ware, are the blue and green. A mixture of blue clay and marle would not be ſufficiently ſolid, and would be apt to ſcale, unleſs it were expoſed to a fire more intenſe than what is commonly uſed for the burning of delft ware. To give a greater ſolidity, ſome red clay is added; which on account of its ferruginous matter, poſſeſſes the requiſite binding quality. The proportions of theſe ingredients vary in different works, according to the different qualities of the earths employed. Three parts of blue clay, two parts of red clay, and five parts of marle, form the compoſition uſed in ſeveral manufactories. M. d'Antic thinks, that the beſt delft ware might be made of equal parts of pure clay and pure calcareous earth; but this compoſition would require that the fire ſhould be continued twice as long as it generally is.

DELFTHAVEN, a ſea port town of Holland, in the department of Delft, ſeated on the north ſide of the Meuſe, with a canal cut to join the Schie, by means of which boats may paſs to Delft, the Hague, and other places. It is ſtrongly fortified, and well defended by dams. It is 2 miles SW. of Rotterdam, and 8 SE. of Delft.

DELFTLAND, a territory of Holland, included in the department of Delft.

DELFZUL, DELFZUYLE, or DELFZY, } a fortreſs of Holland, in the department of Embs, and late province of Groningen, ſituated on the mouth of the Damſter where it joins the Embs. It has been demoliſhed and rebuilt, and is now a ſtrong place, fortified with good ramparts, ſeven baſtions, and a citadel, with large and deep ditches. The harbour is very convenient, and will contain a great number of veſſels. It is 11 miles WSW. of Embden, and 15 NE. of Groningen. Lon. 6. 30. E. Lat. 53. 19. N.

(1.) DELHI, or DELLI, a province of Hindooſtan Proper, bounded on the NW. by Lahore, on the NE. by Serinagur, on the E. by the Rohila country, on the S. by Agra, and on the W. by Moultan,

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Moultan. This province is in the moſt wretched ſtate that can be conceived. Having been the ſeat of continual wars for 50 years, the country is almoſt depopulated; the lands lying waſte; the wretched inhabitants not daring to provide more than the bare means of ſubſiſtence, leſt they ſhould attract the notice of thoſe whoſe trade is pillage. "Nothing," ſays major Rennel, "but the natural fertility of the ſoil, and the mildneſs of the climate, could have kept up any degree of population, and rendered the ſovereignty of it, at this day, worth contending for; ſo that a tract of country that poſſeſſes every advantage that can be derived from nature, contains the moſt miſerable of inhabitants; ſo dearly do mankind pay for the ambition of their ſuperiors, who, miſcalculating their powers, think they can govern as much as they can conquer." This province is now all that remains to the Great Mogul of his once extenſive empire. His capital conſiſted formerly of three cities built near one another. The firſt, now quite deſtroyed, is ſaid to have had 52 gates; and to have been the reſidence of king Porus, who was conquered by Alexander the Great. The 2d, alſo in ruins, was demoliſhed by Shah Jehan, to build *Jehan-abad* with the materials. The preſent Delhi is the 3d city, and joins the ruins of the 2d. The road between it and Agra, is that famous walk, planted with trees by Jehin-Ghir, 450 miles in length. Each half league is marked with a kind of turret; and at every ſtage there are little caravanſeras for the benefit of travellers. The road is pretty good, but is frequented by wild beaſts and robbers. The latter are ſo dexterous at caſting a nooſe about a man's neck, that they never fail, if within reach, to ſeize and ſtrangle him. They gain their point likewiſe by means of handſome women; who, feigning great diſtreſs, and being taken up behind by the unwary traveller, choak him in the ſame manner.

(2.) DELHI, the capital of the above province, is ſeated on the W. bank of the river Jumna, and is ſurrounded with brick walls 4 or 5 feet thick; it is the nominal capital, at preſent, of all Hindooſtan, and was the actual capital during the greateſt part of the time ſince the Mahometan conqueſt. Its ancient name is ſaid to have been Inderput. Shah Jehan, grandſon of Acbar and father of Aurengzebe, made this city his reſidence, to avoid the heat of Agra, and adding greatly to its ſize, directed it to be called *Shahjehanabad*. It contains three principal ſtreets, which are long and ſpacious, the others are narrow, crooked, and dirty. It has two grand moſques built at a great expence, of red ſtone brought from Fattipour; and two others, whoſe cupolas are covered with gold. The number of ſmall ones is incredible. It is compoſed of two towns, the Old Town, founded by the Gentoos, the New by the emperor Shah Jehan; and is on the whole rather more than 9 miles, but not 12 in circumference. The reſidence of the Mogul is a magnificent palace, built of red ſtone about 1000 ells in length, and 600 in breadth, and coſt 10,500,000 rupees. The outſides of the houſes are mean; but the inſides are ſaid to be in general handſome and well furniſhed. It was ſaid to contain during the latter part of the 17th century, 2,000,000 of inhabitants. In 1738, when Nadir Shah invaded Hindooſtan, he entered Delhi, and dreadful were the tumults, maſſacres, and famine that followed; 100,000 of the inhabitants periſhed by the ſword; and plunder, to the amount of 62,000,000l. ſterling was ſaid to be collected. Similar dreadful calamities they endured on the ſubſequent invaſions of Abdalla, king of Candahar. Since the downfal of the Mogul empire, therefore, the preſent population muſt be very low. It has a fortreſs 1¼ miles in circuit, with ſtrong walls, towers and ditches. Delhi is 880 miles NE. by N. of Bombay. Lon. 77. 40. E. Lat. 28. 37. N.

(1.) DELIA, in antiquity, a feſtival celebrated every 5th year in the iſland of Delos, in honour of Apollo. It was firſt inſtituted by Theſeus, who at his return from Crete placed a ſtatue there, which he had received from Ariadne. At the celebration they crowned the ſtatue of the goddeſs with garlands, appointed a choir of muſic, and exhibited horſe-races. They afterwards led a dance, in which they imitated by their motions the various windings of the Cretan labyrinth, from which Theſeus had extricated himſelf by Ariadne's aſſiſtance.—There was another feſtival of the ſame name yearly celebrated by the Athenians in Delos. It alſo was inſtituted by Theſeus, who in going to Crete, made a vow, that he would yearly viſit the temple of Delos. The perſons employed in this annual proceſſion were called DELIASTÆ and THEORI. The ſhip, the ſame which carried Theſeus, and had been carefully preſerved by the Athenians, was called *Theoria* and *Delias*. When the ſhip was ready for the voyage, the prieſt of Apollo ſolemnly adorned the ſtern with garlands, and an univerſal luſtration was made all over the city. The Theori were crowned with laurels, and before them proceeded men armed with axes, in commemoration of Theſeus, who had cleared the way from Trœzen to Athens, and delivered the country from robbers. When the ſhip arrived at Delos, they offered ſolemn ſacrifices to the god of the iſland, and celebrated a feſtival to his honour. After this they retired to their ſhip and ſailed back to Athens, where all the people of the city ran in crowds to meet them. Every appearance of feſtivity prevailed at their approach, and the citizens opened their doors and proſtrated themſelves before the Deliaſtæ as they walked in proceſſion. During this feſtival it was unlawful to put to death any malefactor, and on that account the life of Socrates was prolonged for 30 days.

(3.) DELIA, a ſurname of Diana, becauſe ſhe was born in Delos.

DELIAC, } among the ancients, denoted a
DELIACUS, } poulterer, or a perſon who ſold fowls, fatted capons, eggs, &c. becauſe the people of Delos firſt practiſed this occupation. Cicero, in his *Academic Queſtions*, lib. iv. Pliny, lib. x. cap. 30. and Columella, lib. viii. cap. 8 mention the *Deliaci*.

DELIANS, the inhabitants of Delos.

DELIAS, DELIASTÆ. See DELIA, N° 1.

DELIBAMENTA, in antiquity, a libation to the infernal gods, always offered by pouring downwards.

* DELIBATION. *n. ſ.* [*delibatio*, Latin.] An eſſay; a taſte.

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DELIBE-

DELIBERANDI ANNUS, in the Scots law, a year allowed to an heir, to deliberate whether he will enter heir or not.

* DELIBERATE. *adj.* [*deliberatus*, Latin.] 1. Circumſpect; wary; adviſed; diſcreet.—

Moſt Grave belly was *deliberate*,
Not raſh, like his accuſers. *Shakeſ. Coriolanus.*

2. Slow; tedious; not ſudden; gradual.—Echoes are ſome more ſudden, and chop again as ſoon as the voice is delivered; others are more *deliberate*, that is, give more ſpace between the voice and the echo, which is cauſed by the local nearneſs or diſtance. *Bacon.*

* *To* DELIBERATE. *v. n.* [*delibero*, Latin.] To think, in order to choice; to heſitate.—

A conſcious, wiſe, reflecting cauſe,
Which freely moves and acts by reaſon's laws;
That can *deliberate* means elect, and find
Their due connection with the end deſign'd.
Blackmore.

When love once pleads admiſſion to our hearts,
In ſpite of all the virtue we can boaſt,
The woman that *deliberates* is loſt. *Addiſon.*

* DELIBERATELY. *adv.* [from *deliberate.*] 1. Circumſpectly; adviſedly; warily.—He judges to a hair of little indecencies; knows better than any man what is not to be written; and never hazards himſelf ſo far as to fall; but plods on *deliberately*, and, as a grave man ought, is ſure to put his ſtaff before him. *Dryden.* 2. Slowly; gradually.

* DELIBERATENESS. *n. ſ.* [from *deliberate.*] Circumſpection; warineſs; coolneſs; caution.—They would not ſtay the fair production of acts, in the order, gravity, and *deliberateneſs* befitting a parliament. *King Charles.*

* DELIBERATION. *n. ſ.* [*deliberatio*, Latin.] The act of deliberating; thought in order to choice.—If mankind had no power to avoid ill or chooſe good by free *deliberation*, it ſhould never be guilty of any thing that was done. *Hammond.*

(1.) * DELIBERATIVE. *adj.* [*deliberativus*, Latin.] Pertaining to deliberation; apt to conſider.

(1.) * DELIBERATIVE. *n. ſ.* [from the adjective.] The diſcourſe in which a queſtion is deliberated.—In *deliberatives*, the point is, what is evil; and of good, what is greater; and of evil, what is leſs. *Bacon.*

(3.) DELIBERATIVE, an appellation given to a branch of rhetoric, employed in proving a thing, or convincing an aſſembly thereof, in order to perſuade them to put it in execution.

(4.) DELIBERATIVE VOICE, a right to give advice, and to vote in an aſſembly. In councils, the biſhops have deliberative voices; thoſe beneath them have only conſultative voices.

* DELICACY. *n. ſ.* [*delicateſſe*, French, of *delicia*, Latin.] 1. Daintineſs; pleaſantneſs to the taſte.—

On hoſpitable thoughts intent,
What choice to chooſe for *delicacy* beſt. *Milton.*

2. Nicety in the choice of food. 3. Any thing highly pleaſing to the ſenſes.—

Theſe *delicacies*
I mean of taſte, ſight, ſmell, herbs, fruits and flow'rs,
Walks, and the melody of birds. *Milton.*

4. Softneſs; elegant or feminine beauty.—A man of goodly preſence, in whom ſtrong making took not away *delicacy*, nor beauty fierceneſs. *Sidney.* 5. Nicety; minute accuracy.—Van Dyck has even excelled him in the *delicacy* of his colouring, and in his cabinet pieces. *Dryden.*—You may ſee into the ſpirit of them all, and form your pen from theſe general notions and *delicacy* of thoughts and happy words. *Felton.* 6. Neatneſs; elegance of dreſs. 7. Politeneſs of manners; contrary to *groſſneſs*. 8. Indulgence; gentle treatment.—Perſons born of families noble and rich, derive a weakneſs of conſtitution from the eaſe and luxury of their anceſtors, and the *delicacy* of their own education. *Temple.* 9. Tenderneſs; ſcrupulouſneſs.—Any zealous for promoting the intereſt of his country, muſt conquer all that tenderneſs and *delicacy*, which may make him afraid of being ſpoken ill of. *Addiſon.* 10. Weakneſs of conſtitution. 11. Smallneſs; tenuity.

* DELICATE. *adj.* [*delicat*, French.] 1. Nice; pleaſing to the taſte; of an agreeable flavour.—The chooſing of a *delicate* before a more ordinary diſh, is to be done as other human actions are, in which there are no degrees and preciſe natural limits deſcribed *Taylor.* 2. Dainty; deſirous of curious meats. 3. Choice; ſelect; excellent. 4. Pleaſing to the ſenſes. 5. Fine; not coarſe; conſiſting of ſmall parts.—As much blood paſſeth through the lungs; as through all the body; the circulation is quicker, the heat greater, and their texture is extremely *delicate*. *Arbuthnot on Aliments.* 6. Polite manners; not groſs, or coarſe. 7. Soft; effeminate; unable to bear hardſhips.—Tender and *delicate* perſons muſt needs be oft angry, they have ſo many things to trouble them, which more robuſt natures have little ſenſe of. *Bacon.* 8. Pure; clear.—

Where they moſt breed and haunt, I have obſerv'd
The air is *delicate*. *Shakeſpeare.*

* DELICATELY. *adv.* [from *delicate.*] 1. Beautifully; with ſoft elegance.—That which will diſtinguiſh his ſtyle from all other poets, is the elegance of his words and the numerouſneſs of his verſe: there is nothing ſo *delicately* turned in all the Roman language. *Dryden.*—2. Finely; not coarſely. 3. Daintily.—Eat not *delicately*, or nicely; that is, be not troubleſome to thyſelf or others in the choice of thy meats, or the delicacy of thy ſauces. *Taylor.* 4. Choicely. 5. Politely. 6. Effeminately.

* DELICATENESS. *n. ſ.* [from *delicate.*] The ſtate of being delicate; tenderneſs; ſoftneſs; effeminacy.—The delicate woman among you would not adventure to ſet the ſole of her foot upon the ground for *delicateneſs* and tenderneſs. *Deut.* xxviii. 56.

* DELICATES. *n. ſ.* [from *delicate.*] Nicetie; rarities; that which is choice and dainty.—

The ſhepherd's homely curds,
His cold thin drink, out of his leather bottle,
All which ſecure and ſweetly he enjoys,
Is far beyond a prince's *delicates*. *Shakeſpeare.*

They their appetites not only feed
With *delicates* of leaves and marſhy weed;
But with thy ſickle reap the rankeſt land. *Dryd.*

* DELICES. *n. ſ.* pl. [*delicia*, Lat.] Pleaſures. This word is merely French.—

And

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And now he has pour'd out his idle mind
In dainty *delices* and lavish joys,
Having his warlike weapons cast behind,
And flowers in pleasures and vain pleasing toys.
Spenser.

DELICHI, a river of European Turkey, in Albania; the ACHERON of the ancient poets.

* DELICIOUS. *adj.* [*delicieux*, Fr. *delicatus*, Latin.] Sweet; delicate; that affords delight; agreeable; charming; grateful to the sense or mind.—It is highly probable, that upon Adam's disobedience Almighty God chased him out of Paradise, the fairest and most *delicious* part of the earth, into some other the most barren and unpleasant. *Woodward.*—

Still on that breast enamour'd let me lie,
Still drink *delicious* poison from the eye. *Pope.*

* DELICIOUSLY. *adv.* [from *delicious.*] Sweetly; pleasantly; delightfully.—How much she hath glorified herself and lived *deliciously*, so much torment and sorrow give her. *Rev.* xviii. 7.

* DELICIOUSNESS. *n. f.* [from *delicious.*] Delight; pleasure; joy.—

The sweetest honey
Is loathsome in its own *deliciousness*,
And in the taste confounds the appetite. *Shakes.*

DELICT, in Scots law, a small offence, or breach of the peace, punishable only by fine or short imprisonment.

* DELIGATION. *n. f.* [*deligatio*, Latin.] A binding up in chirurgery.—The third intention is *deligation*, or retaining the parts so joined together. *Wiseman's Surgery.*

* DELIGHT. *n. f.* [*delice*, Fr. *delector*, Lat.] 1. Joy; content; satisfaction.—Saul commanded his servants, saying, commune with David secretly, and say, behold the king hath *delight* in thee, and all his servants love thee. 1 *Sam.* xviii. 22. 2. That which gives delight.—Titus Vespasian was not more the *delight* of human kind: the universal empire made him only known, and more powerful, but could not make him more beloved. *Dryden.*

(1.) * *To* DELIGHT. *v. a.* [*delector*, Lat.] To please; to content; to satisfy; to afford pleasure.—The princes *delighting* their conceits with confirming their knowledge, seeing wherein the seadiscipline differed from the land service, had pleasing entertainment. *Sidney.*—*Delight* thyself also in the Lord, and he shall give thee the desires of thine heart. *Ps.* xxxvii. 4.—Poor insects, whereof some are bees, *delighted* with flowers, and their sweetness; others beetles, *delighted* with other kinds of viands. *Locke.*

(2.) * *To* DELIGHT. *v. n.* To have delight or pleasure in. It is followed by *in*.—Doth my lord, the king, *delight in* this thing? 2 *Sam.* xxiv.—Blessed is the man that feareth the Lord, that *delighteth* greatly *in* his commandments. *Ps.* cxii. 1.

* DELIGHTFUL. *adj.* [from *delight* and *full.*] Pleasing; charming; full of delight.—He was given to sparing in so immeasurable sort, that he did not only bar himself from the *delightful*, but almost from the necessary use thereof. *Sidney.*—

No Spring nor Summer on the mountains seen,
Smiles with gay fruits, or with *delightful* green.
Addison.

* DELIGHTFULLY. *adv.* Pleasantly; charmingly; with delight.—

O voice I once heard
Delightfully, increase and multiply;
Now death to hear! *Milt*

* DELIGHTFULNESS. *n. f.* [from *delight*] Pleasure; comfort; satisfaction.—This indeed shews the excellency of the object, but does not altogether take away the *delightfulness* of the knowledge. *Tillotson.*

* DELIGHTSOME. *adj.* [from *delight.*] Pleasant; delightful.—The words themselves being ancient, the knitting of them so short and intricate, and the whole periods and compass of speech so *delightsome* for the roundness, and grave for the strangeness. *Spenser.*—God has furnished every one with the same means of exchanging hunger and thirst for *delightsome* vigour. *Gre*

* DELIGHTSOMELY. *adv.* [from *delightsome*] Pleasantly; in a delightful manner.

* DELIGHTSOMENESS. *n. f.* [from *delightsome.*] Pleasantness; delightfulness.

DELIMA, in botany: A genus of the mo gynia order, belonging to the polyandria cla plants; and in the natural method ranking those of which the order is doubtful. The no corolla; the calyx is five-leaved with a t seeded berry.

* *To* DELINEATE. *v. a.* [from *delineo*, La 1. To make the first draught of a thing; to sign; to sketch. 2. To paint; to represent a likeness in a picture.—The licentia pictoria is ry large; with the same reason they may *delin* old Nestor like Adonis, Hecuba with Helen's and time with Absalom's head. *Brown.* 3. describe; to set forth in a lively manner.—It loweth to *delineate* the region, in which God planted his delightful garden. *Raleigh.*—I not here time to *delineate* to you the glories God's heavenly kingdom; nor, indeed, could tell you, if I had, what the happiness of place and portion is. *Wake.*

* DELINEATION. *n. f.* [*delineatio*, Latin] The first draught of a thing.—In the orthographical schemes there should be a true *delineation*, the just dimensions. *Mortimer.*

* DELINIMENT. *n. f.* [*delinimentum*, La A mitigating, or assuaging. *Dict.*

* DELINQUENCY. *n. f.* [*delinquentia*, La A fault; a failure in duty; a misdeed.—They ver punish the greatest and most intolerable *del quency* of the tumults and their exciters. *K Charles.*—A delinquent ought to be cited in place or jurisdiction where the *delinquency* committed by him. *Ayliffe.*

* DELINQUENT. *n. f.* [from *delinquens*, La An offender; one that has committed a crime fault.—All ruined, not by war or any other dis ter, but by justice and sentence, as *delinquents* criminals. *Bacon.*—He had, upon frivolous mises, been sent for as a *delinquent*, and brought upon his knees. *Dryden.*

* *To* DELIQUATE. *v. n.* [*deliqueo*, Lati To melt; to be dissolved.—It will be resolved to a liquor very analogous to that which the c mists make of salt of tartar, left in moist cell to *deliquate*. *Boyle.*—Such an ebullition as we

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de by the mixture of ſome chymical liquors; ſpirit of vitriol, and *deliquated* ſalt of tartar. *Cudworth.*

* DELIQUATION. *n. ſ.* [*deliquatio*, Latin.] melting; a diſſolving.

DELIQUESCENCE, in chemiſtry, the property which certain bodies have of attracting moiſture from the air, and thereby becoming liquid. This property is never found but in ſaline ſubſtances, or matters containing them. It is cauſed by the great affinity which theſe ſubſtances have for water. The more ſimple they are, according to Mr Macquer, the more they incline to deliquescence. Hence, acids, and certain alkalis, which are the moſt ſimple, are alſo the moſt deliquescent ſalts. Many neutral ſalts are deliqueſcent, chiefly thoſe whoſe baſes are not ſaline ſubſtances. Though the immediate cauſe of deliqueſcence is the attraction of the moiſture of the air, it remains to be diſcovered, why ſome ſalts attract this moiſture powerfully, and others, which ſeemingly equally ſimple, do not attract it at all. The vegetable alkali, for inſtance, attracts moiſture powerfully; the mineral alkali, which to appearance equally ſimple, does not attract it at all. The acid of tartar by itſelf does not attract the moiſture of the air; but if mixed with borax, which has a little attraction for moiſture, the mixture is exceedingly deliqueſcent.—Many theories have been ſuggeſted, in order to account for theſe and other ſimilar facts; but we are as yet too little acquainted with the nature of the atmoſphere, and the relation its conſtituent parts have to thoſe of terreſtrial ſubſtances, to determine any thing with certainty on this head.

* DELIQUIUM. *n. ſ.* Latin. [a chymical term.] A diſtillation by diſſolving any calcined matter, by hanging it up in moiſt cellars, into aqueous humour. *Dict.*

DELIQUIUM, [from *deliqueſco*, to be diſſolved] in chemiſtry, ſee § 1. Salt of tartar, or fixed alkali, ſet in a cellar or other moiſt place, or in an open veſſel, reſolves or runs into a kind of liquor called by the chemiſts oil of tartar *per deliquium*.

DELIQUIUM, or DELIQUIUM ANIMI, in medicine, [from *deliquo*, to ſwoon,] a ſwooning or fainting away; called alſo ASPHYXIA, *lipopſychia*, *lipothymia*, and *ſyncope*.

DELIRAMENT. *n. ſ.* [*deliramentum*, Lat.] Raving or fooliſh fancy. *Dict.*

To DELIRATE. *v. n.* [*deliro*, Latin.] To dote; to rave; to talk or act idly. *Dict.*

* DELIRATION. *n. ſ.* [*deliratio*, Lat.] Dotage; folly; madneſs. *Dict.*

* DELIRIOUS. *adj.* [*delirius*, Lat.] Light-headed; raving; doting.—The people about him ſaid he had been for ſome hours *delirious*: but when I ſaw him he had his underſtanding as well as ever I knew. *Swift.*

(1.) * DELIRIUM. *n. ſ.* [Latin.] Alienation of mind; dotage.—Too great alacrity and promptneſs in anſwering, eſpecially in perſons naturally of another temper, is a ſign of an approaching *delirium*; and in a feveriſh *delirium* there is a ſmall inflammation of the brain. *Arbuthnot on Diet.*

(2.) DELIRIUM, § 1. When the ideas excited in the mind do not correſpond to the external objects, but are produced by the change induced on the common ſenſorium, the patient is ſaid to be in a delirium. See MEDICINE, *Index.*

* DELITIGATION. *n. ſ.* [from *delitigo*, Lat.] A ſtarving; a chiding; a contending. *Dict.*

DELITZSCH, or DOLITZSCH, a town of Germany, in the circle of Upper Saxony, and territory of Leipſic, containing three churches and a chapel. It was burned by the Huſſites in the year 1429. It is 22 miles N. of Leipſic, and 16 E. of Halle.

(1.) * *To* DELIVER. *v. a.* [*delivrer*, Fr.] 1. To ſet free; to releaſe.—

Thus ſhe the captive did *deliver*;
The captive thus gave up his quiver. *Prior.*

2. To ſave; to reſcue.—*Deliver* me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. *Pſ.* lxxi. 4.—I was like to be apprehended for the witch of Brainford; but that my admirable dexterity of wit, counterfeiting the action of an old woman, *delivered* me. *Shakeſ.* 3. To ſurrender; to put into one's hand; to reſign; to give up; to yield.—In any caſe thou ſhalt *deliver* him the pledge again when the ſun goeth down. *Deut.* xxiv. 12.—And David ſaid to him, canſt thou bring me down to this company? And he ſaid, ſwear unto me by God, thou wilt neither kill me, nor *deliver* me into the hands of my maſter, and I will bring thee down to this company. 1 *Sam.*—They obeyed not thy commandments, wherefore thou haſt *delivered* us for a ſpoil, and into captivity. *Tob.* iii. 4. 4. To give; to offer; to preſent.—Now therefore receive no more money of your acquaintance, but *deliver* it for the breaches of the houſe. 2 *Kings.*—Thou ſhalt *deliver* Pharaoh's cup into his hand, after the former manner, when thou waſt his butler. *Gen.* xl. 13.—It was no wonder that they, who at ſuch a time could be corrupted to frame and *deliver* ſuch a petition, would not be reformed by ſuch an anſwer. *Dryden.* 5. To caſt away; to throw off.—

Charm'd with that virtuous draught, th' exalted mind
All ſenſe of woe *delivers* to the wind. *Pope.*

6. To diſburden a woman of a child.—

On her fright and tears,
She is ſomething before her time *delivered*. *Shak.*

—Tully was long ere he could be *delivered* of a few verſes, and theſe poor ones too. *Peacham.* 7. To ſpeak; to tell; to relate; to utter; to pronounce.—

A mirth-moving jeſt,
Which his fair tongue, conceit's expoſitor,
Delivers in ſuch apt and gracious words,
That aged ears play truant at his tale. *Shakeſ.*

—I knew a clergyman who appeared to *deliver* his ſermon without looking into his notes. *Swift.* 8. To exert in motion. Not in uſe.—Procles ſeemed ſo to overrun his age in ſtrength, that Muſidorus could not perform any action on horſe or foot more ſtrongly, or *deliver* that ſtrength more nimbly. *Sidney.*

(2.) * *To* DELIVER OVER. *v. a.* 1. To put into another's hands; to leave to the diſcretion of another.—*Deliver* me not over unto the will of mine enemies; for falſe witneſſes are riſen up againſt me, and ſuch as breathe out cruelty. *Pſal.*

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xxvii. 12.—The conſtables have *delivered* her *over* to me, and ſhe ſhall have whipping enough, I warrant her. *Shakeſpeare.* 2. To give from hand to hand; to tranſmit.—If a true account may be expected by future ages from the preſent, your lordſhip will be *delivered over* to poſterity in a fairer character than I have given. *Dryden.*

(3.) * *To* DELIVER UP. *v. a.* To ſurrender; to give up.—He that ſpared not his own ſon, but *delivered* him *up* for us all, how ſhall he not, with him alſo, freely give us all things? *Rom.* viii. 32.

Are the cities that I got with wounds,
Deliver'd up again with peaceful words? *Shak.*

(1.) * DELIVERANCE. *n. ſ.* [*delivrance*, Fr.] 1. The act of freeing from captivity, ſlavery, or any oppreſſion; reſcue.—He hath ſent me to heal the broken hearted, to preach *deliverance* to the captives, and recovering of ſight to the blind, to ſet at liberty thoſe that are bound. *Luke* iv. 18.—

Whate'er befalls, your life ſhall be my care;
One death or one *deliv'rance* we will ſhare.
Dryden.

2. The act of delivering a thing to another: now commonly called *delivery*.—

If ſeriouſly I may convey my thoughts
In this my light *deliverance*, I have ſpoke
With one, that in her ſex, her years profeſſion,
Wiſdom and conſtancy, hath amaz'd me more
Than I dare blame my weakneſs. *Shak.*

(2.) DELIVERANCE, CAPE, the SE. point of land of Louiſiade; ſo named by Bougainville, in 1768.

* DELIVERER. *n. ſ.* [from *deliver*.] 1. A ſaver; a reſcuer; a preſerver; a releaſer.—

By that ſeed
Is meant thy great *deliverer*, who ſhall bruiſe
The ſerpent's head. *Milton*

—Andrew Doria has a ſtatue erected to him at the entrance of the doge's palace, with the glorious title of *deliverer* of the commonwealth. *Addiſon.* 5. Uſe of the limbs; activity.—Muſido could not perform any action on horſe or f more ſtrongly, or deliver that ſtrength more n bly, or become the *delivery* more gracefully, employ all more virtuouſly. *Sidney.*—The earl the taller, and much the ſtronger; but the d had the neater limbs, and freer *delivery* *Wot* 6. Childbirth.—Like as a woman with child, draweth near the time of her *delivery*, is in p and crieth out. *Iſa.* xxvi 7.

(2.) DELIVERY, § 1. *def* 6. See MIDWIF

DELKENHEIM, a town of Germany, in circle of the Upper Rhine, and principali Heſſe Darmſtadt, 5 miles NNE. of Mentz.

DELKIRAS, a town of Aſiatic Turkey, in province of Natolia, 40 miles W. of Tokat.

* DELL. *n. ſ.* [from *dal*, Dutch.] A pit hole in the ground, and cavity in the earth, w than a ditch and narrower than a valley. C lete.—

The while, the ſame unhappy ewe,
Whoſe clouted leg her hurt doth ſhew,
Fell headlong into a *dell*. *Spe*

I know each lane, and ev'ry alley green,
Dingle, or buſhy *dell* of this wild wood. *Mi*
But, foes to ſunſhine, moſt they took de
In *dells* and dales, conceal'd from human ſi
Tic

DELLAMCOTTA, a fortreſs in Aſia, in country of Bootan, which commands the pri pal paſs over the mountains It was taken ſtorm in 1773, by a detachment under the c mand of captain John Jones. It is 50 miles of Taſſaſudon, and 175 N. of Moorſhedaba

DELLE, a town of France, in the depart of Upper Rhine, 9 miles SE. of Beaufort.

DELLI. See DELHI.

DELLYS, or TEDDELES, a ſea-port town Africa, in the country of Algiers, 15 league of Algiers.

DELM, or } a river of Germany, which
(1.) DELME, } into the Weſer, near Dal horſt.

(2.) DELME, a town of France, in the dep ment of Meurthe, 6 miles NW. of Chateau Sa

DELMENHORST, a ſtrong town of Germa in the circle of Weſtphalia, and county of Ol burgh, belonging to Denmark; ſeated on Delm, 8 miles SW. of Bremer. It has about houſes and 1400 inhabitants. Lon. 8. 37. E. 53. 10. N.

DELMONT, DELEMONT, or TALSPER town of Germany, in the late circle of the per Rhine, and biſhopric of Bale, ſituated on ſide of a hill, near the conflux of the Biers the Sorne. It contains an epiſcopal palace, convents, and about 800 inhabitants. It is miles SSW. of Bale, and 14 ESE. of Porentru

(1.) DELOS, an iſland of the Archipelago, famous in ancient hiſtory. Originally it is rep ed to have been a floating iſland, but afterwa it became fixed. It was fabled to have been birth place of Apollo and Diana. Ancient was governed by its own kings. Virgil menti Anius a king of Delos, in the time of the Tro war, who was alſo high prieſt of Apollo, and tertained Æneas with great kindneſs. The I

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sans allowed the Delians to enjoy their ancient liberties, after they had reduced the reſt of the Grecian iſlands. In after ages, the Athenians made themſelves maſters of it; and held it till they were driven out by Mithridates the Great, who granted the inhabitants many privileges, and exempted them from all ſorts of taxes. At preſent it is quite abandoned; the lands being covered with ruins and rubbiſh, in ſuch a manner as to be quite incapable of cultivation. The inhabitants of Mycone, who hold it now, pay but ten crowns haſ tax to the Grand Signior for an iſland which was once one of the richeſt in the world. Strabo and Callimachus tell us that Delos was watered by the river Inapus: but Pliny calls it only a ſpring; and adds, that its waters ſwelled and abated at the ſame time with thoſe of the Nile. At preſent there is no river in the iſland, but one of the nobleſt ſprings in the world, 12 paces in diameter, and incloſed partly by rocks and partly by a wall. Mount CYNTHUS is, by Strabo, placed near the city (N° 2.) and ſaid to be ſo high, that the whole iſland was covered by its ſhadow; but modern travellers ſpeak of it as a hill of a very moderate height. It is but one block of granite, cut on that ſide which faced the city into regular ſteps, and incloſed on both ſides by a wall. On the top of the mountain are ſtill to be ſeen the remains of a ſtately building, with a moſaic pavement, many broken pillars, and other valuable monuments of antiquity. From an inſcription diſcovered there, which mentions a vow made to Serapis, Iſis, and Anubis, ſome have conjectured that on this hill ſtood a temple dedicated to theſe Egyptian deities, though no where mentioned in hiſtory. So very ſacred was the iſland of Delos held by the ancients, that hoſtilities were ſuſpended by nations at war, when they happened to meet in this place. Livy tells us, that ſome Roman deputies being obliged to put in at Delos, in their voyage to Syria and Egypt, found the galleys of Perſeus king of Macedon, and thoſe of Eumenes king of Pergamus, anchored in the ſame harbour, though theſe two princes were then at war.—Hence this iſland was a general aſylum, and the protection extended to all living creatures, dogs excepted; for this reaſon it abounded with hares, no dogs being ſuffered to enter it. No dead body was ſuffered to be buried in it, nor was any woman ſuffered to lie in there; all dying perſons, and women ready to be delivered, were carried over to the neighbouring iſland of Rhenæa. It is now called DILL.

(2.) DELOS, an extenſive city in the above iſland, (N° 1.) which occupied a ſpacious plain, reaching from the one coaſt to the other. It was well peopled, and the richeſt city in the Archipelago, eſpecially after the deſtruction of Corinth; merchants flocking thither from all parts, both on account of the immunity they enjoyed, and of its convenient ſituation between Europe and Aſia. Strabo calls it one of the moſt frequented emporia in the world; and Pliny ſays, that all the commodities of Europe and Aſia were ſold, purchaſed, or exchanged in it. It contained many ſtately buildings; as the temples of Apollo, Diana, and Latona; the porticoes of Philip of Macedon, and Dionyſius Eutyches; a gymnaſium; an oval baſon made at an immenſe expence, for the repreſentation of ſea fights; and a moſt magnificent theatre. The temple of Apollo was, according to Plutarch, begun by *Eryſichton* the ſon of Cecrops; but afterwards enlarged and embelliſhed at the common charges of all the ſtates of Greece. He adds, that it was one of the moſt ſtately buildings in the univerſe; and ſpeaks of an altar in it, which, in his opinion, deſerved a place among the wonders of the world. It was built with horns of various animals, ſo artificially adapted to one another, that they hung together without any cement. This altar is ſaid to have been a perfect cube; and the doubling it was a famous mathematical problem among the ancients. This went under the name of *Problema Deliacum*; and is ſaid to have been propoſed by the oracle, to free the country from a plague, which was to ceaſe when the problem was ſolved. The trunk of the famous ſtatue of Apollo, mentioned by Strabo and Pliny, is ſtill an object of great admiration to travellers. It is without head, feet, arms, or legs; but from the parts that yet remain it plainly appears, that the ancients did not exaggerate when they commended it as a wonder of art. It was of a gigantic ſize, though cut out of a ſingle block of marble; the ſhoulders being 6 feet broad, and the thighs 9 feet round. At a ſmall diſtance from this ſtatue lies, amongſt confuſed heaps of broken columns, architraves, baſes, chapiters, &c. a ſquare piece of marble 15½ feet long, 10 feet 9 inches broad, and 2 feet 3 inches thick; which undoubtedly ſerved as a pedeſtal for this coloſſus. It bears, in very fair characters, this inſcription in Greek, "the Naxians to Apollo." Plutarch tells us, in the life of Nicias, that he cauſed to be ſet up, near the temple of Delos, a huge palm tree of braſs, which he conſecrated to Apollo; and adds, that a violent ſtorm of wind threw down this tree on a coloſſian ſtatue raiſed by the inhabitants of Naxos. Round the temple were magnificent porticoes built at the charge of various princes, as appears from inſcriptions which are ſtill very plain. The names of Philip king of Macedon, Dionyſius Eutyches, Mithridates Euergetes, Mithridates Eupator, kings of Pontus, and Nicomedes king of Bithynia, are found on ſeveral pedeſtals.—To this temple the inhabitants of the neighbouring iſlands ſent yearly a company of virgins to celebrate, with dancing, the feſtival of Apollo and Diana, and to make offerings in the name of their reſpective cities.

* DELPH. *n. ſ.* [from *Delft*, the name of the capital of Delftland.] A fine ſort of earthen ware.

A ſupper worthy of herſelf;
Five nothings in five plates of *Delph*. *Swift.*

(1.) DELPHI, in ancient geography, a town of Phocis ſituated on the SW. extremity of mount Parnaſſus. It was famous for a temple and oracle of Apollo, of which the following was ſaid to be the origin: A number of goats that were feeding on mount Parnaſſus came near a place which had a deep and long perforation. The ſteam which iſſued from the hole ſeemed to inſpire the goats, and they played and friſked about in ſuch an uncommon manner, that the herd was tempted to lean on the hole, and ſee what myſteries the place contained. He was immediately ſeized with

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a fit of enthuſiaſm, his expreſſions were wild and extravagant, and paſſed for prophecies. This circumſtance was ſoon known about the country, and many experienced the ſame enthuſiaſtic inſpiration. The place was revered; a temple was erected to Apollo; and a city built, which became the moſt illuſtrious in Phocis. The influence of its oracle controlled the councils of ſtates, directed the courſe of armies, and decided the fate of kingdoms. The ancient hiſtory of Greece is full of its energy, and an early regiſter of its authority. The circumjacent cities were the ſtewards and guardians of the god. Their deputies compoſed the famous Amphictyonic aſſembly, which once guided Greece.

(2.) DELPHI, ACCOUNT OF THE TEMPLE AT. The temple of Apollo was at firſt a kind of cottage covered with boughs of laurel; but he was early provided with a better habitation. An edifice of ſtone was erected by Trophonius and Agamedes, which ſubſiſted about 700 years, and was burnt in the year 636 after the deſtruction of Troy, and A. A. C. 548. It is mentioned in the hymn to Apollo aſcribed to Homer. An opulent and illuſtrious family, called *Alcmæonidæ*, which had fled from Athens and the tyrant Hippias, contracted with the deputies for the building of a new temple, and exceeded their agreement. The front was raiſed with Parian marble, inſtead of the ſtone called *Porus*; which reſembled it in whiteneſs, but was not ſo heavy. A Corinthian was the architect. The pediments were adorned with Diana, Latona, Apollo, and the Muſes; the ſetting of the ſun; with Bacchus, and the Thyades. The architraves were decorated with golden armour; bucklers ſuſpended by the Athenians after the battle of Marathon, and ſhields taken from the Gauls under Brennus. In the portico were inſcribed the celebrated maxims of the 7 ſages of Greece. There was an image of Homer, and in the cell was an altar of Neptune, with ſtatues of the Fates, and of Jupiter and Apollo. Near the hearth before the altar, ſtood the iron chair of Pindar. In the ſanctuary was an image of Apollo gilded. The incloſure was of great extent, and filled with treaſures, in which many cities had conſecrated tenths of ſpoils taken in war, and with the public donations of renowned ſtates in various ages. It was the grand repoſitory of ancient Greece, in which the labours of the ſculptor and ſtatuary, gods, heroes, and illuſtrious perſons, were ſeen collected and arranged; the inequalities of the area or acclivity contributing to a full diſplay of the noble aſſemblage.

(3.) DELPHI, HISTORY OF THE ORACLE OF. The oracles were delivered by a prieſteſs called Pythia, who received the prophetic influence in the following manner. A lofty tripod, decked with laurel, was placed over the aperture, whence the ſacred vapour iſſued. The prieſteſs, after waſhing her body, and eſpecially her hair, in the cold water of Caſtalia, mounted on it, to receive the divine effluvia. She wore a crown of laurel, and ſhook a ſacred tree which grew by. Sometimes ſhe chewed the leaves; and the frenzy which followed may with probability be attributed to this uſage, and the gentler or more violent ſymptoms to the quantity taken. In one inſtance the paroxyſm was ſo terrible, that the prieſts and ſuppli ran away, and left her alone to expire, as was lieved, of the god. Her part was unpleaſant; if ſhe declined acting, they dragged her by fo to the tripod. The habit of her order was t of virgins. The rules enjoined temperance chaſtity, and prohibited luxury in apparel. ſeaſon of enquiry was in the ſpring, during month called Buſius; after which Apollo ſuppoſed to viſit the altars of the Hyperbore The city of Delphi aroſe in the form of a the upon the winding declivity of Parnaſſus, wi fantaſtic tops overwhelmed it like a canopy, the N. while two immenſe rocks rendered it i ceſſible on the E. and W. and the rugged ſhapeleſs mount Cirphis defended it on th The foot of Cirphis was waſhed by the r Pliſtus, whoſe waters fell into the ſea, a few leag from the city. This inacceſſible and roma ſituation from which the place derived the n of Delphi, or *ſolitary*, was rendered ſtill m ſtriking, by the innumerable echoes which m plied every ſound, and increaſed the ignoran neration of viſitants for the god of the ora The artful miniſters of Apollo gradually colle ſuch objects in the groves and temple as were ted to aſtoniſh the ſenſes of the admiring m tude. The ſplendor of marble, the magic of pa ing, the invaluable ſtatues of gold and ſilver, preſented not the reſemblance of any earthly bitation, but rather the image of Olympus, ad ed and enlightened by the actual preſence of gods. Though the protection and ſuperint ence of this precious depoſitory of riches an perſtition belonged to the Amphictyons, ye inhabitants of Delphi always directed the relig ceremonies, and conducted the important bu of prophecy. It was their province alone to de mine when, and on what occaſion, the Py ſhould mount the ſacred tripod, to receive prophetic ſteams by which ſhe communicated Apollo. When overflowing with the heav inſpiration, ſhe uttered the confuſed words, frantic ſounds, ſuppoſed to be ſuggeſted by impulſe of the god; the Delphians collected t ſounds, reduced them into order, animated t with ſenſe, and adorned them with harm The Pythia, appointed and diſmiſſed at pleaſ was a mere inſtrument in the hands of thoſe ful miniſters, whoſe character became ſo venera that they were regarded, not merely as atte ants and worſhippers, but as the peculiar fa of the god. There number was conſiderable, never exactly aſcertained, as all the principal habitants of Delphi, claiming an immediate r tion to Apollo, were intitled to officiate in rites of his ſanctuary; and even the inferior ra were continually employed in dances, feſtiv proceſſions, and all the gay pageantry of an gant ſuperſtition. Delphi was conveniently ſi ated for the conflux of votaries, lying in the c tre of Greece, and, as was then imagined, of univerſe. It was cuſtomary for thoſe who c ſulted the oracle to make rich preſents to the go his ſervants and prieſts feaſted on the numer victims which were ſacrificed to him; and rich magnificence of his temple had become p verbial even in the age of Homer. In aftertim

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Croesus, the wealthieſt of monarchs, was particularly munificent in his donations. The ſacred repoſitory of opulence was therefore often the object of plunder. Neoptolemus the ſon of Achilles, was ſlain, while ſacrificing, by a prieſt, on ſuſpicion of a deſign of that kind. Xerxes divided his army at Panopeus, and proceeded with the main body through Bœotia into Attica, while a party of them, keeping Parnaſſus on the right, advanced along Schiſte to Delphi; but they were ſeized with a panic when near Ilium, and fled. This monarch, it is ſaid, was as well appriſed of the contents of the temple and the ſumptuous offerings of Halyattes, and Croeſus, as of the effects he had left behind in his own palace. The divine hoard was ſeized by the Phocenſians under Philomelus, and diſſipated in a long war with the Amphictyons. The Gauls experienced a reception like that of the Perſians, and manifeſted ſimilar diſmay and ſuperſtition. Sylla, more wiſe, wanting money to pay his army, ſent to borrow from the holy treaſury, and when his meſſenger would have frightened him, by reporting a prodigy, that the ſound of a harp had been heard from within the ſanctuary, replied, it was a ſign that the god was happy to oblige him. The trade of Apollo, after it had flouriſhed for a long period, was hurt by the mal-practices of ſome concerned in the partnerſhip, who were convicted of bribery and corruption, and ruined the character of their principal. The temple, in the time of Strabo, was reduced to extreme poverty; but the offerings which remained were very numerous. Apollo was ſilent, except ſome offers at intervals to regain his loſt credit. Nero attempted to drive him, as it were by violence, from the cavern; killing men at the mouth and polluting it with blood; but he lingered on, and would not entirely forſake it. Anſwers were reported as given by him afterwards, but not without ſuſpicion of forgery. An oracle of Apollo at another place informed the conſulters, that he ſhould no more recover utterance at Delphi, but enjoined the continuance of the accuſtomed offerings.

(4.) Delphi, modern history of. The city of Delphi was free under the Romans. In the time of Pauſanias, who has particularly deſcribed it, there ſtill remained an invaluable treaſure of the offerings within the court of the temple. The number, variety, and beauty of theſe were prodigious. The ſtore appeared inexhauſtible; and the robbery of Nero, who removed 500 brazen ſtatues, was rather regretted than perceived. The holy treaſuries, though empty, ſerved as memorials of the piety and glory of the cities which erected them. The Athenian portico preſerved the beaks of ſhips and the brazen ſhields; trophies won in the Peloponneſian war. And a multitude of curioſities remained untouched. Conſtantine the Great, however, proved a more fatal enemy to Apollo and Delphi, than either Sylla or Nero. He removed the ſacred tripods to adorn the Hippodrome of his new city; where theſe, with the Apollo, the ſtatues of the Heliconian muſes, and the celebrated Pan dedicated by the Greek cities after the war with the Medes, were extant when Sozomen wrote his hiſtory. Afterwards Julian ſent Oribaſius to reſtore the temple; but he was admoniſhed by an oracle to repreſent to the emperor the deplorable condition of the place. 'Tell him the well-built court is fallen to the ground. Phœbus has not a cottage nor the prophetic laurel, nor the ſpeaking fountain, *Caſſotis*; and even the beautiful water is extinct.' See Delphos.

DELPHIANS, the natives of Delphi.

DELPHINI. See Dauphins.

DELPHINIA, in antiquity, feaſts which the inhabitants of Ægina celebrated in honour of *Apollo Delphinius*.

DELPHINIUM, dolphin flower, or larkspur: A genus of the trigynia order, belonging to the polyandria claſs of plants; and in the natural method ranking under the 26th order, *Multiſiliquæ*. There is no calyx: the petals are five; the nectarium bifid, and horned behind; the ſiliquæ three or one. There are 7 ſpecies; 4 are cultivated in gardens. Two of theſe are annual, and two perennial. They are herbaceous plants of upright growth, riſing from 18 inches to 4 feet in height, garniſhed with finely divided leaves, and terminated by long ſpikes of pentapetalous flowers of blue, red, white, or violet colours. One ſpecies, viz.

Delphinium consolida, is found wild in ſeveral parts of Britain, and grows in corn fields. According to Mr Withering, the expreſſed juice of the petals, with a little alum, makes a good blue ink. The ſeeds are acrid and poiſonous. When cultivated, the bloſſoms often become double. Sheep and goats eat this plant; horſes are not fond of it; cows and ſwine refuſe it.—The annual dolphin flower makes a very fine appearance in gardens, and is eaſily propagated by ſeeds; being ſo hardy, that it thrives in any ſoil or ſituation.

DELPHINIUS, an epithet of Apollo, ſo called, as it is pretended, becauſe he aſſumed the form of a dolphin, to conduct Caſtalius and his colony from the iſle of Crete to the *Sinus Criſſæus Delphinius*, one of the courts of judicature of the Athenians; ſo called from the proximity of the place, where they held their aſſemblies, to the temple of Apollo Delphinius.

(I.) DELPHINUS, the Dolphin, in aſtronomy. See Astronomy, § 548.

(II.) Delphinus, the dolphin, in zoology, a genus of fiſhes belonging to the order of Cete. There are four ſpecies, viz.

1. Delphinus delphis, the true dolphin. Hiſtorians and philoſophers ſeem to have contended who ſhould invent moſt fables concerning this fiſh. It was conſecrated to the gods, was celebrated in the earlieſt time for its fondneſs of the human race, was honoured with the title of the *ſacred fiſh*, and diſtinguiſhed by thoſe of *boy-loving* and *philanthropiſt*. It gave riſe to a long train of inventious, proofs of the credulity and ignorance of the times. Ariſtotle ſteers the cleareſt of all the ancients from theſe fables, and gives in general a faithful hiſtory of this animal; but the elder Pliny, Ælian, and others, ſeem to preſerve no bounds in their belief of the tales related of this fiſh's attachment to mankind. Scarce an accident could happen at ſea, but the dolphin offered himſelf to convey to ſhore the unfortunate. Arion the

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the muſician, when flung into the ocean by the pirates, was received and ſaved by this benevolent fiſh. (*Ovidii Faſti. Lib.* ii. 113.) We are at a loſs to account for the origin of thoſe fables, ſince it does not appear that the dolphin ſhows a greater attachment to mankind, than the reſt of the cetaceous tribe. We know, that at preſent the appearance of this fiſh and the porpoiſe are far from being eſteemed favourable omens by the ſeamen; for their boundings, ſprings, and frolics in the water, are held to be ſure ſigns of an approaching gale. It is during their leaps out of that element, that they aſſume a temporary form that is not natural to them; but which the ancient painters and ſculptors have almoſt always given them. A dolphin is ſcarce ever exhibited by the ancients in a ſtraight ſhape, but almoſt always incurvated: ſuch are thoſe on the coin of Alexander the Great, preſerved by Belon, as well as on ſeveral other pieces of antiquity. The poets deſcribe them much in the ſame manner, and it is not improbable but that the one had borrowed from the other. (See *Senec. Trag. Agam.* 450.) The natural ſhape of the dolphin is almoſt ſtraight, the back being very ſlightly incurvated, and the body ſlender: the noſe is long, narrow, and pointed, not much unlike the beak of ſome birds, for which reaſon the French call it *l'oye de mer*. See *Plate* C. *fig.* 1. It has in all 40 teeth; 21 in the upper jaw and 19 in the lower; a little above an inch long, conic at their upper end, ſharp pointed, bending a little in. They are placed at ſmall diſtances from each other; ſo that when the mouth is ſhut, the teeth of both jaws lock into one another. The ſpout-hole is placed in the middle of the head; the tail is ſemilunar; the ſkin is ſmooth, the colour of the back and ſides duſky, the belly whitiſh: it ſwims with great ſwiftneſs; and its prey is fiſh. It was formerly reckoned a great delicacy: Dr Caius ſays, that one, which was taken in his time, was thought a preſent worthy the Duke of Norfolk, who diſtributed part of it among his friends. It was roaſted and dreſſed with porpoiſe ſauce, made of crumbs of fine wheat bread, mixed with vinegar and ſugar. This ſpecies of dolphin muſt not be confounded with that to which ſeamen give the name; the latter being quite another kind of fiſh, viz. the *coryphæna hippuris* of Linnæus, and the *dorado* of the Portugueſe.

ii. DELPHINUS LEUCAS, a ſpecies called by the Germans *wit-fiſch*, and by the Ruſſians BELUGA; both ſignifying *white fiſh*: but to this the laſt add *morſkaia*, "of the ſea," by way of diſtinguiſhing it from a ſpecies of ſturgeon ſo named. The head is ſhort: noſe blunt: ſpiracle ſmall, of the form of a creſcent: eyes very minute: mouth ſmall: in each ſide of each jaw are nine teeth, ſhort, and rather blunt; thoſe of the upper jaw are bent and hollowed, fitted to receive the teeth, of the lower jaw when the mouth is cloſed; pectoral fins nearly of an oval form: beneath the ſkin may be felt the bones of 5 fingers, which terminate at the edge of the fin in 5 very ſenſible projections. This brings it into the next of rank in the order of beings with the *Manati*. The tail is divided into two lobes, which lie horizontally, but do not fork, except a little at their baſe. The body is oblong, and rather ſlender, tapering from the back (which is a little elevated) to the tail. It is quite deſtitute of the dorſal fin. Its length is from 12 to 18 feet. It makes great uſe of its tail in ſwimming; for it bends that part under it, as a lobſter does its tail, and works it with ſuch force as to dart along with the rapidity of an arrow. It is common in all the Arctic ſeas; and forms an article of commerce, being taken on account of its blubber. They are numerous in the Gulph of St Lawrence, and go with the tide as high as Quebec. There are fiſheries for them and the common porpoiſe in the river. A conſiderable quantity of oil is extracted; and of their ſkins is made a ſort of Morocco leather, thin, yet ſtrong enough to reſiſt a muſket ball. They are frequent in the Dwina and the Oby; and go in ſmall families from 5 to 10, and advance pretty far up the rivers in purſuit of fiſh. They are uſually caught in nets, but are ſometimes harpooned. They bring only one young at a time, which is duſky: they grow white as they advance in age, the change firſt commencing on the belly. They are apt to follow boats, as if they were tamed; and appear extremely beautiful, by reaſon of their reſplendent whiteneſs.

iii. 1. DELPHINUS ORCA, the GRAMPUS, is found from the length of 15 feet to that of 24. It is remarkably thick in proportion to its length, one of 18 feet being in the thickeſt place 10 feet diameter. With reaſon, then did Pliny call this "an immenſe heap of fleſh armed with dreadful teeth." It is extremely voracious; and will not even ſpare the porpoiſe, a congenerous fiſh. It is ſaid to be a great enemy to the whale, and that it will faſten on it like a dog on a bull, till the animal roars with pain. The noſe is flat and turns up at the end. There are 30 teeth in each jaw: thoſe before are blunt, round, and ſlender; the hindermoſt ſharp and thick; between each is a ſpace adapted to receive the teeth of the oppoſite jaw when the mouth is cloſed. The ſpout hole is on the top of the neck. The colour of the back is black, but on each ſhoulder is a large white ſpot; the ſides marbled with black and white; the belly of a ſnowy whiteneſs. Theſe fiſhes ſometimes appear on our coaſts; but are found in much greater numbers off the N. Cape in Norway, where they are called the NORTH-CAPERS. Theſe and all other whales are obſerved to ſwim againſt the wind; and to be much diſturbed, and tumble about with unuſual violence, at the approach of a ſtorm.

2. DELPHINUS ORCA ENSIDORSATUS, the SWORD GRAMPUS, *Sword Fiſh* of Cateſby, and the *high-finned Cachalot* of Pennant, is thus deſcribed by Mr Kerr: "The noſe ſeems truncated; the teeth, of which there are 40 in both jaws, are ſharp-pointed and on the back is a very long ſword like ſpine, or bony fin. It inhabits the European ſeas, the Atlantic, towards the Antarctic Pole and Davis's Straits. It is the largeſt ſpecies of the genus, being 24 or 25 feet long, and from 10 to 13 feet in diameter where thickeſt; the lower jaw is much larger than the upper: the ſpout hole on the top of the head, and has two orifices. The ſpine on the back is often 6 feet long. It is broadeſt at the baſe, and reſembles a ſcymeter or bent ſword; being however covered with the common ſki

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skin of the back. It is a bitter enemy to the whales, and carries on a constant war with the seals. It also feeds on flounders."

iv. DELPHINUS PHOCÆNA, the PORPOISE. This species is found in vast multitudes in all parts of the British seas; but in greatest numbers at the time when fish of passage appear, such as mackerel, herrings, and salmon, which they pursue up the bays with the same eagerness as a dog does a hare. In some places they almost darken the sea as they rise above water to take breath; but they not only seek for prey near the surface, but often descend to the bottom in search of sand-eels and other worms, which they root out of the sand with their noses, in the same manner as hogs do in the fields for their food. Their bodies are very thick towards the head, but grow slender towards the tail, forming the figure of a cone. The nose projects a little, is much shorter than that of the dolphin, and is furnished with very strong muscles, which enables it the readier to turn up the sand. In each jaw are 46 teeth, small sharp-pointed, and a little moveable: like those of the dolphin, they are so placed as that the teeth of one jaw locks into those of the other when closed. The eyes are small; the spout hole is on the top of the head; the tail semilunar. See *Plate* C. *fig.* 2. The colour of the porpoise is generally black and the belly whitish; but they sometimes vary. Dr Borlase, in his voyage to the Scilly isles, observed a small species of cetaceous fish, which he calls *thornbacks*, from their broad and sharp fin on the back. Some of these were brown, some quite white, others spotted; but whether they were only a variety of this, or whether they were small grampuses, which are also spotted is uncertain. The porpoise is remarkable for the vast quantity of the fat or lard that surrounds the body, which yields a great quantity of excellent oil: from this lard, or from their rooting like swine, they are called in many places *sea hogs*; the Germans call them *meerschwein*; the Swedes *marsuin*; and the English *porpoise*, from the Italian *porco pesce*. It was a royal dish, even so late as the reign of Henry VIII. and from its magnitude must have held a very respectable station at the table; for in a household book of that prince, extracts of which are published in the 3d volume of the Archæologia, it is ordered, that if a porpoise should be too big for a horse load, allowance should be made to the purveyor. This fish continued in vogue in the reign of Elizabeth. Mr Kerr mentions two varieties, viz.

1. DELPHINUS PHOCÆNA ALBUS, the white porpoise, which has a loose plait of the skin behind the head, which the French in Canada suppose to resemble a monk's cowl.

2. DELPHINUS PHOCÆNA FUSCUS, the brown porpoise. Both these varieties inhabit the river St Lawrence.

DELPHIS. See DELPHINUS, § II. N° 1.

DELPHOS, a town, or rather village, of Turky in Asia, in the province of Libadia; occupying part of the site of the ancient Delphi. See DELPHI § 1—7. Mr Chandler, in his *Travels in Greece*, informs us, that some vestiges of temples are visible; and above them, in the mountain side, are sepulchres, niches with horizontal cavities for the body, some covered with slabs. Farther on is a niche cut in the rock with a seat, intended for the accommodation of travellers. The monastery is on the site of the Gymnasium. Strong terrace walls and other traces of a large edifice remain. The village is at a distance. Castalia is on the right hand in ascending to it in the water coming from on high and crossing the road; a steep precipice, above which the mountain still rises immensely, continuing on in that direction. The village consists of a few cottages of Albanians covering the site of the temple and oracle. Beneath it to the S. is a church of St Elias, with areas, terrace, walls, arches, and vestiges of the buildings once within the court. The concavity of the rock in this part gave to the site the resemblance of a theatre. Turning to the left hand, toward the extremity of one of the wings, we come again to sepulchres hewn in the rock, and to a semicircular recess or niche with a seat as on the other side. Higher up than the village is the hollow of the Stadium, in which were some seats and scattered fragments. Higher up, within the village, is a piece of ancient wall, concealed from view by a shed, which it supports. The stone is brown, rough, and ordinary, probably that of Parnassus. On the S. side are many inscriptions, with wide gaps between the letters, which are negligently and faintly cut; all nearly of the same tenor, and very difficult to copy. They register the purchase of slaves who had entrusted the price of their freedom to the god; containing the contract between Apollo and their owners, witnessed by his priest and some of the archons. This remnant seems to be part of the wall before Cassotis; as above it there is still a fountain, which supplies the village with excellent water, probably from the ancient source. The water of Castalia in the neighbourhood, from which the Pythia, and the poets who versified her answers, were believed to derive a large share of their inspiration, descends thro' a cleft of PARNASSUS; the rock on each side high and steep, ending in two summits; of which one was called HYAMPEIA, and had beneath it the sacred portion of Autonous, a local hero as distinguished as Phylacus. From this precipice, the Delphians threw down the famous Æsop. By the stream, within the cleft, are seen small broken stairs leading to a cavity in which is water, and once perhaps at the top. Grooves have been cut, and the marks of tools are visible on the rock; but the current instead of supplying a fountain, now passes over its native bed, and hastens down a course deep-worn to join the Pleistus. Close by, at the foot of the eastern precipice, is a basin with steps on the margin, probably once the bath used by the Pythia. Above, in the side of the mountain, is a petty church dedicated to St John, within which are excavations resembling niches, partly concealed from view by a tree.

DELSHAM, a town NW. of Horsham, Sussex.

DELSPERG, a town of Switzerland, in the bishopric of Basle, 10 miles NW. of Soleure. Lon. 7. 23. E. Lat. 47. 17. N.

DELTA, a part of Lower Egypt, which takes up a considerable space of ground between the branches of the Nile and the Mediterranean sea: the ancients called it *Delta*, because it is in the form

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form of a triangle, like the Greek Δ. It is about 130 miles along the coaſt from Damietta to Alexandria, and 70 on the ſides from the place where the Nile begins to divide itſelf. It is the moſt plentiful country in all Egypt, and it rains more there than in other parts, but the fertility is chiefly owing to the inundation of the river Nile. The principal towns on the coaſt are Damietta, Roſetta, and Alexandria; but, within land, Menouſia, and Maala or Elmala.

DELTAING, or DELTING, [from *dell*, Norweg. a valley, and *taing*, a neck of land jutting out into the ſea,] a pariſh of Scotland, in the county of Orkney and Shetland. The ſurface is hilly, bleak, and barren. Much of it lies waſte, and no part of it is 2 miles from the ſea. The arable part produces tolerable crops of barely, oats, potatoes, and cabbage. The climate is moiſt, but healthy. The population in 1801, was 1449. The inhabitants are extremely hoſpitable, and kind to thoſe who are ſhip-wrecked on their coaſt. The fiſhing of ling, cod, and tuſk, and the manufacture of kelp, are their chief employments. Improvements in agriculture are retarded by ſhort leaſes. The fiſh when dried are exported to Leith, Ireland, Hamburgh, and Spain. The chief harbours are St Magnus Bay, Altha Frith, and Buſhta Voe.

(1.) * DELTOIDE. *adj.* [from *delta*, the 4th letter of the Greek alphabet; ſo called by reaſon of its reſembling this letter.] An epithet applied to a triangular muſcle ariſing from the clavicula, and from the proceſs of the ſame, whoſe action is to raiſe the arm upward.—Cut ſtill more of the *deltoide* muſcle, and carry the arm backward. *Sharp's Surgery.*

(2.) DELTOIDE, (3.) DELTOIDES, } in Anatomy. See ANATOMY, § 211.

* DELUDABLE. *adj.* [from *delude.*] Liable to be deceived; that is eaſily impoſed on; rather *deludible.*—Not well underſtanding omniſcience, he is not ſo ready to deceive himſelf as to fallify unto him whoſe cogitation is no ways *deludable. Brown.*

* *To* DELUDE. *v. a.* [*deludo*, Lat.] 1. To beguile; to cheat; to deceive; to impoſe on.—

O, give me leave, I have *deluded* you;
'Twas neither Charles, nor yet the duke. *Shak.*
Let not the Trojans, with a feign'd pretence
Of proffer'd peace, *delude* the Latian prince.
Dryden.

2. To diſappoint; to fruſtrate.

* DELUDER. *n. ſ.* [from *delude.*] A beguiler; a deceiver; an impoſtor; a cheat; a falſe pretender.—

Say, flatterer, ſay, all fair *deluder*, ſpeak;
Anſwer me this, ere yet my heart does break.
Glanville.

(1.) * DELVE. *n. ſ.* [from the verb.] A ditch; a pit; a pitfal; a den; a cave.—

He by and by
His feeble feet directed to the cry;
Which to that ſhady *delve* him brought at laſt,
Where Mammon erſt did ſun his treaſury. *Spenſ.*

(2.) * *A* DELVE OF COALS. A certain quantity of coals dug in the mine or pit. *Dict.*

* *To* DELVE. *v. a.* [*delfan*, Sax. *delven*, Dut. perhaps from δελφὺς, a hog. *Junius.*] 1. To dig; to open the ground with a ſpade.—

Delve of convenient depth your thraſhing floor
With temper'd clay, then fill and face it o'er.
Dryden

The filthy ſwine, with *delving* ſnout
The rooted foreſt undermine. *Philip.*

2. To fathom; to ſift; to ſound one's opinion. Figuratively.—

What's his name and birth;
—I cannot *delve* him to the root: his father
Was call'd Sicillius. *Shakeſpear.*

* DELVER. *n. ſ.* [from *delve.*] A digger; one that opens the ground with a ſpade.

DELVES, a village in Staffordſhire, near Uttoxeter.

(1.) * DELUGE. *n. ſ.* [*deluge*, Fr. from *diluvium*, Latin.] 1. A general inundation; laying entirely under water.—The apoſtle doth plainly intimate that the old world was ſubject to periſh by a *deluge*, as this is ſubject to periſh by conflagration. *Burnet's Theory.* 2. An overflowing of the natural bounds of a river.—

But if with bays and dams they ſtrive to force
His channel to a new or narrow courſe,
No longer then within his banks he dwells,
Firſt to a torrent, then a *deluge* ſwells. *Denham.*

3. Any ſudden and reſiſtleſs calamity.

(2.) DELUGE, § 1. *def.* 1. Several deluges are recorded in hiſtory; as that of Ogyges, which overflowed almoſt all Attica; and that of Deucalion, which drowned all Theſſaly in Greece: but the moſt memorable was the *Univerſal Deluge*, or *Noah's Flood*, which overflowed and deſtroyed the whole earth; and from which only Noah, and thoſe with him in the ark, eſcaped.

(3.) DELUGE, ÆRA OF THE UNIVERSAL. This flood makes one of the moſt conſiderable epochs in chronology. Its hiſtory is given by Moſes, Gen. chap. vi. and vii. Its time is fixed by the beſt chronologers, to the year before Chriſt, 2293. From this flood, the ſtate of the world is divided into *diluvian* and *antediluvian.* See ANTEDILUVIANS.

(4.) DELUGE, ARGUMENTS AGAINST THE UNIVERSAL. Among the many teſtimonies of the truth of this part of the Moſaic hiſtory, we may account the general voice of mankind at all times and in all parts of the world. The objections of the free-thinkers have indeed principally turned upon three points, viz. 1. The want of an direct hiſtory of that event by the profane writers of antiquity; 2. the apparent impoſſibility of accounting for the quantity of water neceſſary to overflow the whole earth to ſuch a depth as it is ſaid to have been: and, 3. there appearing no neceſſity for an univerſal deluge, as the ſame end might have been accompliſhed by a partial one.

(5.) DELUGE, ARGUMENTS DRAWN FROM THE ANCIENT HEATHEN MYTHOLOGY, IN PROOF OF THE. The firſt of thoſe objections has given riſe to ſeveral very celebrated treatiſes. Mr Bryant, in his *Syſtem of Mythology*, has with great learning and conſiderable ſucceſs endeavoured to ſhow, that the deluge was one of the principal, if not the only foundation of the Gentile worſhip; that the firſt of all their deities was Noah; that all nations of the world look up to him as their founder; and that he, his ſons, and the firſt patriarchs, are alluded to, in moſt if not all of the religious cere-

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Plate C.

Fig. 1.
Delphinus Delphis
the Dolphin.

Fig. 2.
Delphinus Phocæna
the Porpoise.

Fig. 3.
Dendrometer.

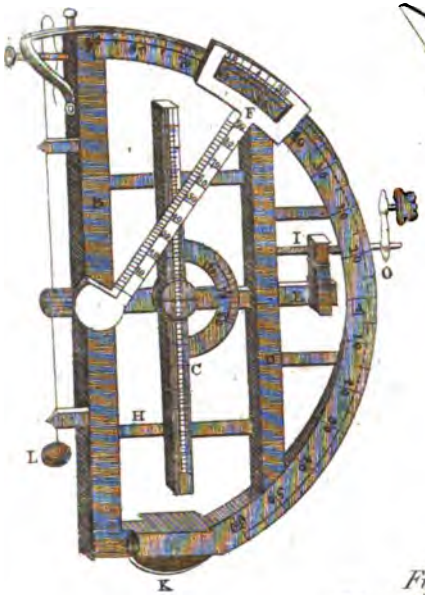
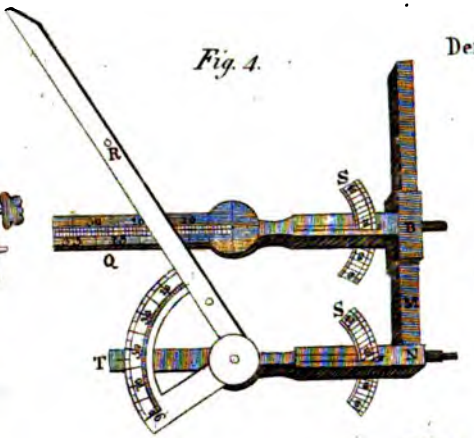


Fig. 4.



Dermestes.

Fig.

Fig.

Fig.7

Fig. 8.
Diodon Levigatus
the Globe Fish.

Fig. 12.
Dipus Meridianus.

Fig. 11.
Dipus Sibiricus
the Siberian Jerboa.

Fig. 9.
Dipus Ægyptius
the Egyptian Jerboa.

Fig. 10.

Fig. 13.
Dipus Tamaricinu

nies, not only of the ancient but of the modern heathens. In ſhort, according to this author, the deluge, ſo far from being forgot, or obſcurely mentioned by the heathen world, is in reality conſpicuous throughout every one of their acts of religious worſhip. The Egyptian Oſiris (he ſays) was the ſame with Ham the ſon of Noah; though the name was ſometimes beſtowed on Noah himſelf. Oſiris, according to Diodorus Siculus, was wonderfully preſerved in an ark, and taught the uſe of the vine; to build, plant, &c. "We may reaſonably ſuppoſe, (ſays Mr Bryant,) that the particulars of this extraordinary event would be gratefully commemorated by the patriarch himſelf, and tranſmitted to every branch of his family; that they were made the ſubject of domeſtic converſe, where the hiſtory was often renewed, and ever attended with a reverential awe and horror, eſpecially in thoſe who had been witneſſes to the calamity, and had experienced the hand of Providence in their favour. When there was a falling off from the truth, we might farther expect, that a perſon of ſo high a character as Noah, ſo particularly diſtinguiſhed by the Deity, could not fail of being reverenced by his poſterity; and, when idolatry prevailed, that he would be one of the firſt among the ſons of men, to whom divine honours would be paid. Laſtly, we might conclude, that theſe memorials would be interwoven in the mythology of the Gentile world; and that there would be continual alluſions to theſe ancient occurrences, in the rites and myſteries as they were practiſed by the nations of the earth. In conformity to theſe ſuppoſitions, I ſhall endeavour to ſhow that theſe things did happen; that the hiſtory of the deluge was religiouſly preſerved in the firſt ages; that every circumſtance of it is to be met with among the hiſtorians and mythologiſts of different countries, and traces of it are to be found particularly in the ſacred rites of Egypt and of Greece. It will appear from many circumſtances in the more ancient writers, that the great patriarch was highly reverenced by his poſterity. They looked up to him as a perſon highly favoured by heaven; and honoured him with many titles, each of which had a reference to ſome particular part of his hiſtory. They ſtyled him *Prometheus*, *Deucalion*, *Atlas*, *Theuth*, *Zuth*, *Xuthus*, *Inachus*, *Oſiris*. When theſe began to be a tendency towards idolatry, and the adoration of the ſun was introduced by the poſterity of Ham, the title of *Helius*, among others, was conferred upon him. Noah was the original Zeus and Dios. He was the planter of the vine, and inventor of fermented liquors: whence he was denominated *Zuth*, which ſignifies ferment, rendered *Zeus* by the Greeks. He was alſo called *Dionyſos*, interpreted by the Latins *Bacchus*, but very improperly. Bacchus was Chus the grandſon of Noah; as *Ammon* may be eſteemed *Ham*, ſo much reverenced by the Egyptians. Among the people of the eaſt, the true name of the patriarch was preſerved; they called him *Noas*, *Naus*, and ſometimes contracted *Nous*; and many places of ſanctity, as well as rivers, were denominated from him. Anaxagoras of Clazomenæ had obtained ſome knowledge of him in Egypt. By him the patriarch was denominated *Nous* or *Nous*; and both he and his diſciples were ſenſible that this was a foreign appellation; notwithſtanding which he has acted as if it had been a term of the Greek language. Euſebius informs us, that the diſciples of Anaxagoras ſay, 'that Nous is by interpretation, the deity Dis or Dios; and they likewiſe eſteem Nous the ſame as Prometheus, becauſe he was the renewer of mankind, and was ſaid to have faſhioned them again,' after they had been in a manner extinct. Suidas has preſerved, from ſome ancient author, a curious memorial of this wonderful perſonage, whom he affects to diſtinguiſh from Deucalion, and ſtyles *Nannacus*. According to him, this Nannacus was a perſon of great antiquity, and prior to the time of Deucalion. He is ſaid to have been a king, who, foreſeeing the approaching deluge, collected every body together, and led them to a temple, where he offered up his prayers for them, accompanied with many tears. There is likewiſe a proverbial expreſſion about Nannacus applied to people of great antiquity. Stephanus gives great light to this hiſtory, and ſupplies many deficiencies. The tradition is (ſays he), that there was one formerly named *Annacus*, the extent of whoſe life was above 300 years. The people who were of this neighbourhood and acquaintance had inquired of an oracle how long he was to live: and there was an anſwer given, that when Annacus died, all mankind would be deſtroyed. When the flood of Deucalion came, all mankind were deſtroyed, as the oracle had foretold. Afterwards, when the ſurface of the earth began to be again dry, Zeus ordered Prometheus and Minerva to make images of clay in the form of men; and, when they were finiſhed, he called the winds, and made them breath into each, and rendered them vital.' From theſe hiſtories Mr Bryant concludes as follows: "However the ſtory may have been varied, the principal outlines plainly point out the perſon who is alluded to in theſe hiſtories. It is, I think, manifeſt, that Annacus, and Nannacus, and even Inachus, relate to Noachus or Noah. And not only theſe, but the hiſtories of Deucalion and Prometheus have a like reference to the patriarch; in the 600th year, and not the 300th, of whoſe life the waters prevailed upon the earth. He was the father of mankind, who were renewed in him. Hence he is repreſented by another author, under the character of Prometheus, as a great artiſt, by whom men were formed anew, and were inſtructed in all that was good. Noah was the original Cronus and Zeus; though the latter is a title conferred ſometimes upon his ſon Ham. As the patriarch was by ſome repreſented as a king called *Naachus* and *Nauchus*, ſo by others he was ſtyled *Inachus*, and ſuppoſed to have reigned at Argos. Hence Inachus was made a king of Greece; and Phoroneus and Apis brought in ſucceſſion after him. By Inachus is certainly meant Noah. His name has been rendered very unlike itſelf, by having been lengthened with terminations, and likewiſe faſhioned according to the idiom of different languages. But the circumſtances of the hiſtory are ſo particular, that we cannot miſs of the truth. He ſeems in the eaſt to have been called *Nous*, *Noaſis*, *Noſus*, and *Nus*; and by the Greeks his name was compounded *Dionuſius*. The Amonians, wherever they came,

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founded cities to his honour; hence places called *Nusa* often occur, and many of them are mentioned by ancient authors. These, though widely distant, being situated in countries far removed, yet retained the same original histories; and were generally famous for the plantation of the vine. Misled by this similarity of traditions, people in after times imagined that Dionusus must necessarily have been where his history occurred; and as it was the turn of the Greeks to place every thing to the account of conquest, they made him a great conqueror, who went over the face of the whole earth, and taught mankind the plantation of the vine. Though the patriarch is represented under various titles, and even these not always uniformly appropriated; yet there continually occur such peculiar circumstances of his history, as plainly point out the person referred to. The person preserved is always mentioned as preserved in an ark. He is described as being in a state of darkness, which is represented allegorically as a state of death. He then obtains a new life, which is called a second birth; and is said to have his youth renewed. He is, on this account, looked upon as the first born of mankind; and both his antediluvian and postdiluvian states are commemorated, and sometimes the intermediate state is also spoken of. Diodorus calls him *Deucalion*; but describes the deluge as almost universal. "In the deluge which happened in the time of Deucalion, almost all flesh died." Apollodorus having mentioned Deucalion ω κιβωτω, *consigned to the ark*, takes notice, upon his quitting it, of his offering up an immediate sacrifice to the God who delivered him. As he was the father of all mankind, the ancients have made him a person of very extensive rule. Sometimes he is described as a monarch of the whole earth; at other times he is reduced to a petty king of Thessaly. He is mentioned by Helladius in this latter capacity; who speaks of the deluge in his time, and of his building altars to the gods. Apollonius Rhodius supposes him to have been a native of Greece, but gives so particular a character of him, that the true history cannot be mistaken. He makes him the first of men, through whom religious rites were renewed, cities built, and civil polity established in the world: none of which circumstances are applicable to any king of Greece. We are assured by Philo, that Deucalion was Noah; and the Chaldeans likewise mentioned him by the name of Xisuthrus, as we are informed by Cedrenus. That Deucalion was unduly adjudged by the people of Thessaly to their country solely, may be proved from his name occurring in different parts of the world, and always accompanied with some history of the deluge. The natives of Syria laid the same claim to him. He was supposed to have founded the temple at Hierapolis, where was a chasm through which the waters after the deluge were said to have retreated. He was likewise reported to have built the temple of Jupiter at Athens; where there was a cavity of the same nature, and a like tradition, that the waters of the flood passed off through this aperture. However groundless the notions may be of the waters having retreated through these passages, yet they show what impressions of this event were retained by the Amonians, who introduced some history of it wherever they came. As different nations succeeded one another in these parts, and time produced a mixture of generations, they varied the history, and modelled it according to their notions and traditions; yet the ground work was always true, and the event for a long time universally commemorated. Josephus says, that this great occurrence was to be met with in the writings of all persons who treated of the first ages. He mentions Berosus of Chaldea, Heronymus of Egypt, who wrote concerning the antiquities of Phenicia; also Almaseas, Abydenus, Melon, and Nicolaus Damascenus, as writers by whom it was recorded; and adds, that it was taken notice of by many others. Among the eastern nations, the traces of this event are more vivid and determinate than those of Greece, and more conformable to the accounts of Moses. Eusebius has preserved a most valuable extract to this purpose from Abydenus; which was taken from the archives of the Medes and Babylonians. This writer speaks of Noah, whom he names Seisithrus, as a king; and says, that the flood began upon the 15th day of the month Desius: that during the prevalence of the waters, Seisithrus sent out birds, that he might judge if the flood had returned: but that the birds, not finding any resting place, returned to him again. This repeated three times; when the birds were found to return with their feet stained with soil; by which he knew that the flood was abated. Upon this he quitted the ark, and was never more seen of men, being taken away by the gods from the earth. Abydenus concludes with a particular in which the eastern writers are unanimous; that the place of descent from the ark was in Armenia, and speaks of its remains being preserved for a long time. Plutarch mentions the Noachic dove, and its being sent out of the ark. But the most particular history of the deluge, and the nearest of any to the account given by Moses, is to be found in Lucian. He was a native of Samosata, a city of Comagene, upon the Euphrates, a part of the world where memorials of the deluge were particularly preserved, and where a reference to that history was continually kept up in the rites and worship of the country. His knowledge therefore was obtained from the Asiatic nations among whom he was born. He describes Noah under the name of Deucalion; and says, 'that the present race of mankind are different from those who first existed; for those of the antediluvian world were all destroyed. The present world is peopled from the sons of Deucalion; having increased to so great a number from one person. In respect to the former brood, they were men of violence, and lawless in their dealings. They regarded not oaths, nor observed the rights of hospitality, nor showed mercy to those who sued for it. On this account they were doomed to destruction: and for this purpose there was a mighty eruption of waters from the earth, attended with heavy showers from above; so that the rivers swelled, and the sea overflowed, till the whole earth was covered with a flood, and all flesh drowned. Deucalion alone was preserved to repeople the world. This mercy was shown to him on account of his piety and justice. His preserva-

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ion was effected in this manner: he put all his family, both his ſons and their wives, into a vaſt ark, which he had provided, and he went into it himſelf. At the ſame time animals of every ſpecies, boars, horſes, lions, ſerpents, whatever lived upon the face of the earth, followed him by pairs: all which he received into the ark, and experienced no evil from them; for there prevailed a wonderful harmony throughout, by the immediate influence of the Deity. Thus were they wafted with him as long as the flood endured.' After this he proceeds to mention, that, upon the diſappearing of the waters, Deucalion went forth from the ark, and raiſed an altar to God; but he tranſpoſes the ſcene to Hierapolis in Syria, where the natives pretended to have very particular memorials of the deluge. Moſt of the authors who have tranſmitted to us theſe accounts, inform us, that the remains of the ark were to be ſeen in their days on one of the mountains of Armenia. Abydenus particularly ſays, that the people of the country uſed to get ſmall pieces of the wood which they carried about by way of amulet. And Beroſus mentions, that they ſcraped off the aſphaltus with which it was covered, and uſed it as a charm. Some of the fathers inſiſt on the certainty of the ark being ſtill remaining in their time. Theophilus ſays expreſſly, that the remains were to be ſeen upon the mountains of Aram, or Armenia. And Chryſoſtom appeals to it as to a thing well known. There was a cuſtom among the prieſts of Amon, of carrying a boat in proceſſion at particular ſeaſons, in which was an oracular ſhrine held in great veneration. This cuſtom was likewiſe in uſe among the Egyptians; and biſhop Pocock has preſerved 3 ſpecimens of ancient ſculpture, wherein this ceremony is diſplayed. They were found by him in Upper Egypt. Part of the ceremony in moſt of the ancient myſteries conſiſted in carrying about a ſhip or boat; which cuſtom will be found to relate to nothing elſe but Noah and the deluge. The ſhip of Iſis is well known, and the feſtivity among the Egyptians whenever it was carried in public. The name of this, and of all the navicular ſhrines, was Baris; which is remarkable: for it was the very name of the mountain, according to Nicolaus Damaſcenus, on which the ark of Noah reſted, the ſame as Ararat in Armenia. He mentions, that there is a large mountain in Armenia, which ſtands above the country of the Minyæ, called *Baris*; to this it was ſaid that many people betook themſelves in the time of the deluge, and were ſaved; and there is a tradition of one perſon in particular floating in an ark, and arriving at the ſummit of the mountain. We may be aſſured then, that the ſhip of Iſis was a ſacred emblem; in honour of which there was among the Egyptians an annual feſtival. It is ſaid of Seſoſtris, that he conſtructed a ſhip which was 280 cubits in length. It was of cedar, plated without with gold, and inlaid with ſilver; and it was, when finiſhed, dedicated to Oſiris at Thebes. It is not credible that there ſhould have been a ſhip of this ſize, eſpecially in an inland diſtrict, the moſt remote of any in Egypt. It was certainly a temple and a ſhrine. The former was framed upon this large ſcale; and it was the latter on which the gold and ſilver were ſo laviſhly expended. There is therefore reaſon to think, that this temple, as well as that of Seſoſtris, was faſhioned, in reſpect to its ſuperficial contents, after the model of a ſhip: and as to the latter, it was probably intended, in its outlines, to be the exact repreſentation of the ark, in commemoration of which it was certainly built. It was a temple ſacred to Oſiris at Theba; or, to ſay the truth, it was itſelf called *Theba*; and both the city, ſaid to be one of the moſt ancient in Egypt, as well as the province, was undoubtedly denominated from it. Now *Theba* was the name of the ark. It is the very word made uſe of by the ſacred writer; ſo that we may be aſſured of the prototype after which this temple was faſhioned. It is ſaid indeed o have been only 280 cubits in length; whereas the ark of Noah was 300. But this is a variation of only one fifteenth in the whole. It was an idolatrous temple, ſaid to have been built by Seſoſtris in honour of Oſiris. Seſoſtris was Oſiris; the ſame as Dionuſus, Menes, and Noah He is called *Seiſithrus* by Abydenus; *Xiſouthrus* by Beroſus and Apollodorus; and is repreſented by them as a prince, in whoſe time the deluge happened. He was called *Zuth*, *Xuth*, and *Zeus*; and had certainly divine honours paid him. Pauſanias gives a remarkable account of a temple of Hercules at Eruthra in Ionia; in which the deity was repreſented upon a float, and was ſuppoſed to have come thither in this manner from Phenicia. Ariſtides mentions, that at Smyrna, upon the feaſt called *Dionyſia*, a ſhip uſed to be carried in proceſſion. The ſame cuſtom prevailed among the Athenians at the Panathenæa; when the ſacred ſhip was born with great reverence through the city to the temple of Demeter at Eleuſis. At Phaleræ, near Athens, there were honours paid to an unknown hero, who was repreſented in the ſtern of a ſhip. At Olympia, the moſt ſacred place in Greece, was a repreſentation of the like nature. It was a building like the fore part of a ſhip, which ſtood facing the end of the Hippodromus; and towards the middle of it was an altar, upon which, at the renewal of each Olympiad certain rites were performed. I think it is pretty plain that all theſe emblematical repreſentations, of which I have given ſo many inſtances, related to the hiſtory of the deluge, and the conſervation of one family in the ark. This hiſtory was pretty recent when theſe works were executed in Egypt, and when the rites were firſt eſtabliſhed; and there is reaſon to think, that in early times, moſt ſhrines of Mizraim were formed under the reſemblance of a ſhip, in memory of this great event. Nay, farther, both ſhips and temples received their names from thence; being ſtyled by the Greeks, who borrowed largely from Egypt, Ναος and Ναῦς, and mariners Ναυται, *Nautæ*, in reference to the patriarch, who was variouſly ſtyled *Noas*, *Nous*, and *Noab*. However the Greeks may, in their myſteries, have ſometimes introduced a ſhip as a ſymbol, yet in their references to the deluge itſelf, and to the perſons preſerved, they always ſpeak of an ARK. And though they were apt to mention the ſame perſon under various titles, and by theſe means different people ſeem to be made principals in the ſame hiſtory; but they were ſo far uniform in their account of

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this particular event, that they made each of them to be expoſed in an ark. Thus it is ſaid of Deucalion, Perſeus, and Dionuſus, that they were expoſed upon the waters in a machine of this fabric. Adonis was hid in an ark by Venus, and was ſuppoſed to have been in a ſtate of death for a year. Theocritus introduces a paſtoral perſonage named *Comates*, who was expoſed in an ark for the ſame term, and wonderfully preſerved. Of Oſiris being expoſed in an ark we have a very remarkable account in Plutarch; who mentions, that it was on account of *Typhon*, and that it happened on the 17th of the month of Athyr, when the ſun was in Scorpio. This, in my judgment, was the preciſe time when Noah entered the ark, and when the flood came, which, in the Egyptian mythology, was called *Typhon*. Typhon is one of thoſe whoſe character has been greatly confounded. This has ariſen from two different perſonages being included under one name, who undoubtedly were diſtinguiſhed in the language of Egypt. Typhon was a compound of *Tuph* or *Tuphα-On*; and ſignified a high altar of the Deity. There were ſeveral ſuch in Egypt, upon which they offered human ſacrifices; and the cities which had theſe altars were ſtyled *Typhonian*. But there was another Typhon, who was very different from the former, however by miſtake blended with that character. By this was ſignified a mighty whirlwind and inundation; and it oftentimes denoted the ocean; and particularly the ocean in a ferment. For, as Plutarch obſerves, by Typhon was underſtood any thing violent and unruly. It was a derivative from *Tuph*, like the former name; which Tuph ſeems here to have been the ſame as the Suph of the Hebrews. By this they denoted a whirlwind; but among the Egyptians it was taken in a greater latitude, and ſignified any thing boiſterous, particularly the ſea. Plutarch ſpeaks of it as denoting the ſea; and ſays likewiſe, that the ſalt of the ſea was called the foam of Typhon. It ſignified alſo a whirlwind, as we learn from Euripides, who expreſſes it Typhos; and the like is to be found in Heſychius, who calls it a violent wind. The hiſtory of Typhon was taken from hieroglyphical deſcriptions. In theſe the dove, *oinas*, was repreſented as hovering over the *mundane* egg, which was expoſed to the fury of Typhon: For an egg, containing in it the elements of life, was thought no improper emblem of the ark, in which were preſerved the rudiments of the future world. Hence, in the Dionuſiaca, and in other myſteries, one part of the nocturnal ceremony conſiſted in the conſecration of an egg. By this, we are informed by Porphyry, was ſignified the world. This world was Noah and his family; even all mankind, incloſed and preſerved in the ark. In reſpect to Typhon, it muſt be confeſſed that the hiſtory given of him is attended with ſome obſcurity. The Grecians have comprehended ſeveral characters under one term, which the Egyptians undoubtedly diſtinguiſhed. The term was uſed for a title as well as a name; and ſeveral of thoſe perſonages which had a relation to the deluge, were ſtyled Typhonian or Diluvian. All theſe the Grecians have included under one and the ſame name, Typhon. The real deity by whom the deluge was brought upon the earth had the appellation of Typhonian, by which was meant *Diluvii Deus*. It is well known that the ark was conſtructed by a divine commiſſion: in which, when it was completed, God incloſed the patriarch and his family. Hence it is ſaid, that Typhon made an ark of curious workmanſhip, that he might diſpoſe of the body of Oſiris. Into this Oſiris entered, and was ſhut up by Typhon. All this relates to the Typhonian deity who incloſed Noah, together with his family, within the limits of an ark. The patriarch alſo, who was intereſted in the event, had the title of Typhonian. I have ſhewn that the ark by the mythologiſts was ſpoken of as the mother of mankind. The ſtay in the ark was looked upon as a ſtate of death and of regeneration. The paſſage to life was through the door of the ark, which was formed in its ſide. Through this the patriarch made his deſcent; and at this point was the commencement of time. This hiſtory is obſcurely alluded to in the account of Typhon; of whom it is ſaid, that without any regard to time or place, he forced a paſſage and burſt into light obliquely through the ſide of his mother. This return to light was deſcribed as a revival from the grave; and Plutarch accordingly mentions the return of Oſiris from *Hades*, after he had been for a long ſeaſon incloſed in an ark and in a ſtate of death. This renewal of life was by the Egyptians eſteemed a ſecond ſtate of childhood. They accordingly, in their hieroglyphics, deſcribed him as a boy, whom they placed upon the lotus or water-lily, and called him Orus. He was the ſuppoſed ſon of Iſis; but it has been ſhown that Iſis, Rhea, Atargatis, were all emblems of the ark, that *receptacle* which was ſtyled the mother of mankind. Orus is repreſented as undergoing from the Titans all that Oſiris ſuffered from Typhon; and the hiſtory at bottom is the ſame. Hence it is ſaid of Iſis, that ſhe had the power of making people immortal; and that when ſhe found her ſon Orus in the midſt of the waters, dead through the malice of the Titans, ſhe not only gave him a renewal of life, but alſo conferred upon him immortality." In this manner does Mr Bryant decypher almoſt all the ancient fables, of which no ſatisfactory ſolution was ever given before. He ſhows that the primitive gods of Egypt, who were 8 in number, were no other than the 8 perſons ſaved in the ark; that almoſt all the heathen deities had one way or other a reference to Noah. He ſhows that he was characteriſed under the titles of Janus, Nereus, Proteus, Oannes, Dagon, &c. &c. and in ſhort, that the deluge ſo far from being unknown to the heathens, or forgot by them, was the baſis of the whole of their worſhip. He traces the hiſtory of the raven and dove ſent forth by Noah in the cuſtoms of various nations, both in the eaſt and weſt. Of the numberleſs teſtimonies of the truth of this part of ſacred hiſtory, to be met with among the weſtern nations, we ſhall ſelect one more, which is an ancient coin uſually known by the name of the *Apamean medal*. "The learned Falconerius (ſays Mr Bryant,) has a curious diſſertation upon a coin of Philip the Elder, which was ſtruck at Apamea, (the ancient name of which, Mr Bryant ſhows, was *Cibotus*, one of the names of the ark,) and contained on its reverſe an

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an epitome of this history. The reverse of most Asiatic coins relate to the religion and mythology of the places they were struck at. On the reverse of this coin is delineated a kind of square machine floating upon water. Through an opening in it are seen two persons, a man and a woman, as low as the breast; and upon the head of the woman is a veil. Over this ark is a triangular kind of pediment, on which there sits a dove; and below it another, which seems to flutter its wings, and hold in its mouth a small branch of a tree. Before the machine is a man following a woman, who by their attitude seem to have just entered it, and to have got upon dry land. Upon the ark itself, underneath the persons there inscribed, is to be read in distinct characters ΝΩΕ. The learned editor of this account says, that it had been to his lot to meet with three of these coins. They were of brass, and of the medallion size. One of them he mentions to have seen in the collection of the Duke of Tuscany; the 2d in that of the cardinal Ottoboni; and the 3d was the property of Augustino Chigi, nephew to Pope Alexander VII."

(4.) DELUGE, ARGUMENTS DRAWN FROM THE GREEKS, JAPANESE, AND E. INDIAN MYTHOLOGIES, IN PROOF OF THE. "The same mythology, and the same hieroglyphics, were carried as far as China and Japan; where they are to be found at this day. The Indians have a person whom they call *Buto* or *Budo*. This is the same Boutus of Egypt, Battus of Cyrene, and Bœotus of Greece. The account given of him is similar to that of Typhon; for it is said that he did not come to life in the usual way, but made him his passage through the side of his mother; which mother is represented as a virgin. This history, though now current among the Indians, is of great antiquity, as we may learn from the account given of this personage by Clemens Alexandrinus. 'There is a cast of Indians (says he) who are disciples of Boutas. This person, on account of his extraordinary sanctity, they look up to as a god.' The name of Boutas, Battus, and Bœotus, though originally conferred upon the patriarch, yet originally related to the machine in which he was preserved. Of this some traces may be found among the Greeks. One of the Amonian names for the ark was *Arva* and *Arene*; and Bœotus is said by Diodorus Siculus to have been the son of Neptune and *Arne*, which is a contraction of *arene* the ark. The chief city, Boutus in Egypt, where was the floating temple, signified properly the city of the float or ark. The Bœotians, who in the Diodorean so particularly commemorated the ark, were supposed to be descended from an imaginary personage, *Bœotus*; and from him likewise their country was thought to have received its name. But Bœotus was merely a variation from Boutas, and Butus the ark; which in ancient times was indifferently styled Theba, Argus, Aren, Butus, and Bœotus. The term Cibotus is a compound of the same purport, and signifies both the temple of the ark and a place for shipping. All the mysteries of the Gentile world seem to have been memorials of the deluge, and of the event which immediately succeeded. They consisted for the most part of a melancholy process; and were celebrated by night in commemoration of the state of darkness in which the patriarch and his family had been involved. The first thing at those awful meetings was to offer an oath of secrecy to all who were to be initiated; after which they proceeded to the ceremonies. These began with a description of chaos: by which was signified some memorial of the deluge. Chaos was certainly the same as βαθος, the Great abyss. Who, says Epiphanius, is so ignorant as not to know, that Chaos and Buthos, the abyss, are of the same purport? The name of the deities in Japan and China, and the form of them, as well as the mythology with which they are attended, point out the country from whence they originally came. In China the deity upon the Lotos in the midst of waters has been a long favourable emblem, and was imported from the west. The insigne of the dragon was from the same quarter. The Cuthites worshipped *Cham*, the sun; whose name they variously compounded. In China most things which have any reference to splendor and magnificence, seem to be denominated from the same object. Cham is said, in the language of that country, to signify any thing *supreme*. Cum is a fine building or palace similar to the Coma of the Amonians. Cum is a lord or master, Cham a sceptre. Lastly, by Cham is signified a priest, analogous to the Chamanim and Chamenim of Cutha and Babylonia. The country itself is by the Tartars called *Ham*. The cities Cham ju, Campion, Compition, Cumdan, Chamul, and many others of the same form, are manifestly compounded of the sacred term Cham. Cambula, the name of the ancient metropolis, is the city of Cham bal; and Milton stiles it very properly *Cambaul, seat of Cathaian Chan*. By this is meant the chief city of the Cuthean monarch; for Chan is a derivative of Cahen, a prince, it seems sometimes in China and Japan to have been expressed *Quan* and *Quano*." Mr Bryant next takes notice of the temple of *Dagun*, near a town called *Syrian* in Pegu. This temple is kept perpetually shut to all but the priests, who will not tell of what shape their idol *Dagun* is. But Mr Bryant concludes, "that it was no other than that mixed figure of a man and a fish, under which he was of old worshipped both in Palestine and Syria. He is expressed under this symbolical representation in many parts of India; and, by the Bramins is called *Wisnou* or VISHNOU. Dagon and Vishnou have a like reference. They equally represent the man of the sea, called by Berosus OANNES; whose history has been reversed by the Indians. They suppose that he will restore the world, when it shall be destroyed by the chief God. But by Dagon is signified the very person through whom the earth has been already restored when it was in a state of ruin; and by whom mankind was renewed. Dagon and Noah I have shown to be the same. Vishnou is represented, like Dagon, under the mixed figure of a man and a fish, or rather of a man, a princely figure, proceeding from a fish. The name of this district, near which the temples above stand, we find to be called *Syrian*; just as was named the region where stood the temples of Atargatus and Dagon. Syrus, Syria, and Syrian, are all of the same purport, and signify Cœlestis and Solaris, from *Schor*

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the ſun." Having next deſcribed a number of Eaſt Indian pagodas or temples, with their idols of ſurpriſing magnitude, Mr Bryant ſays, "the Babylonians and Egyptians and all of the ſame great family, uſed to take a pleaſure in forming gigantic figures, and exhibiting other repreſentations equally ſtupendous. Such were the coloſſal ſtatues at Thebes, and the ſphinx in the plains of Coume. The ſtatue erected by Nebuchadnezzar in the plains of Dura, was in height threeſcore Babyloniſh cubits. It was probably raiſed in honour of *Cham*, the ſun: and perhaps it was alſo dedicated to the head of the Caldaic family; who was deified, and reverenced under that title. Marcellinus takes notice of a ſtatue of Apollo named *Cometes*; which, in the time of the emperor Verus, was brought from Seleucia to Rome. This related to the ſame deity as the preceding. We may alſo infer, that the temple at Kamju was erected to Cham the ſun, whom the people worſhipped under the name of *Hamonifu*." It is remarkable, that in Japan the prieſts and nobility have the title of Cami. The emperor Quebacondono, in a letter to the Portugueſe viceroy, 1585, tells him, that Japan is the kingdom of Chamis; whom, ſays he, we hold to be the ſame as *Scin*, the origin of all things. By Scin is probably meant *San*, the ſun; who was the ſame as Cham, rendered here *Chamis*. The laws of the country are ſpoken of as the laws of Chamis; and we are told by Kæmpfer, that all the gods were ſtyled either *Sin* or *Cami*. The founder of the empire is ſaid to have been *Tenſio Dai Sin*, or "Tenſio the god of light." From an account of a temple of *Daiboth* at Meaco in Japan, we perceive, that the people there ſpeak of the renewal of the world at the deluge as the real creation, which I have ſhown to be a common miſtake in the hiſtories of this event. And though the ſtory is told with ſome variation, yet in all the circumſtances of conſequence it accords with the mythology of Egypt, Syria, and Greece. It matters not how the emblems have by length of time been miſinterpreted. One deity of the Japaneſe was Canon, the reputed lord of the ocean. He was repreſented in an erect poſture, crowned with a flower, and coming out of the mouth of a fiſh. He is repreſented in the ſame manner by the natives of India, and named *Viſhnou* and *Macauter*; and he is to be found in other parts of the Eaſt. Father Bouſhet mentions a tradition among the Indians concerning a flood in the days of Viſhnou which covered the whole earth. It is reported of him, that ſeeing the prevalence of the waters, he made a float; and being turned into a fiſh, he ſteered it with his tail. In the Shaſter of the Banians, a like hiſtory is given of the earth being overwhelmed by a deluge, in which mankind periſhed; but the world was afterwards renewed in two perſons called *Menou* and *Ceteroupa*. Viſhnou is deſcribed under many characters, which he is ſaid at times to have aſſumed. One of theſe, according to the bramins of Tanjour, was that of Rama Sami. This undoubtedly is the ſame as Sama Rama of Babylonia, only reverſed: and it relates to that great phenomenon the Iris; which was generally accompanied with the dove, and held in veneration by the Semarim.—As the hiſtory of China is ſuppoſed to extend upwards to an amazing height, it may be worth while to conſider the firſt eras in the Chineſe annals, as they are repreſented in the writings of Japan: for the Japaneſe have preferred hiſtories of China; and by ſuch a collation, believe no ſmall light may be obtained toward the diſcovery of ſome important truths. Hitherto it has not been obſerved that ſuch a collation could be made. In the hiſtories of this country the firſt monarch of China is named *Foki*; the ſame whom the Chineſe call *Fohi*, and place at the head of their liſt. This prince had, according to ſome, the body, according to others the head of a ſerpent. If we may believe the Japaneſe hiſtorians, he began his reign above 21,000 years before Chriſt. The ſecond Chineſe emperor was Sin-Noo, by the people of China called *Sin-Num*, and many begin the chronology of the country with him. He is ſuppoſed to have lived about 3000 years before Chriſt; conſequently there is an interval of near 18,000 years between the firſt emperor and the ſecond; a circumſtance not to be credited. The third, who immediately ſucceeded Sin-Noo, was Hoam-Ti. In this account we may, I think, perceive, that the Chineſe have acted like the people of Greece and other regions. The hiſtories which were imported they have prefixed to the annals of their nation; and adopted the firſt perſonages of antiquity, and made them monarchs in their own country. Whom can we ſuppoſe Fohi, with the head of a ſerpent, to have been, but the great founder of all kingdoms, the father of mankind? They have placed him at an immenſe diſtance, not knowing his true era. And I think we may be aſſured, that under the character of Sin-Num and Sin-Noo, we have the hiſtory of Noah; and Hoam-Ti was no other than Ham. According to Kæmpfer, Sin-Noo was exactly the ſame character as Serapis of Egypt. 'He was a huſbandman and taught mankind agriculture, and thoſe arts which relate to the immediate ſupport of life. He alſo diſcovered the virtues of many plants; and he was repreſented with the head of an ox, and ſometimes only with two horns. His picture is held in high eſtimation by the Chineſe.' Well indeed might Kæmpfer think that in Sin-Noo he ſaw the character of Serapis; for his perſonage was no other than Sar-Apis, the great father of mankind, the ſame as Men-Neus of Egypt, the ſame alſo as Dionuſus and Oſiris. By Du Halde he was called *Ching-Nong*, and made the next monarch after Fohi. The Chineſe accounts afford the ſame hiſtory as has been given above. As the family of Noah conſiſted of eight perſons incluſive, there have been writers who have placed ſome of them in ſucceſſion, and ſuppoſed that there were three or four perſons who reigned between Sin-Hoo and Hoam. But Du Halde ſays, that in the true hiſtories of the country, the three firſt monarchs were Fohi, Chin Nong, and Hoam, whom he ſtyles *Hoang-Ti*. These, he ſays, the arts and ſciences owe their invention and progreſs. Thus we find, that those who were heads of families have been raiſed to be princes; and their names have been prefixed to the liſt of kings, and their hiſtory ſuperadded to the annals of the country. It is further obſervable, in the accounts given of thoſe ſuppoſed kings tha

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that their term of life, for the firſt five or ſix generations, correſponds with that of the patriarchs after the flood, and decreaſes much in the ſame proportion. The hiſtory of Japan is divided into three eras; which conſiſt of gods, demigods, and mortals. The perſon whom the natives look upon to be the real founder of their monarchy is named *Synmu*; in whoſe reign the Sintoo religion, the moſt ancient of the country, was introduced. It was called *Sin-ju* and *Chami-miſa*; from Sin and Chami, the deities which were the objects of worſhip. At this time it is ſaid that 600 foreign idols were brought into Japan. To the Sintoo religion was afterwards added the Budſo, together with the worſhip of Amida. This deity they commonly repreſented with the head of a dog, and eſteemed him the guardian of mankind. This religion was more complicated than the former, and abounded with hieroglyphical repreſentations and myſterious rites. It is the ſame which I have termed the *Arkite Idolatry*, wherein the ſacred diver and cow were venerated. The deity was repreſented upon the lotus and upon a tortoiſe, and oftentimes as proceeding from a fiſh. In this alſo, under the character of Budha, we may trace innumerable memorials of the ark and of the perſon preſerved in it. The author above, having mentioned the eleventh emperor incluſive from Jyn-Mu, tells us, that in his reign theſe rites began. 'In his reign Budo, otherwiſe called *Kobo*, came over from the Indies to Japan; and brought with him, upon a white horſe, his religion and doctrines.' We find here, that the object of worſhip is made the perſon who introduced it (a miſtake almoſt univerſally prevalent;) otherwiſe, in this ſhort account, what a curious hiſtory is unfolded. The only people to whom we can have recourſe for any written memorials concerning theſe things are the inhabitants of India Proper. They were, we find, the perſons who introduced theſe hieroglyphics both in China and Japan. It will therefore be worth while to conſider what they have tranſmitted concerning their religious opinions; as we may from hence obtain ſtill greater light towards explaining this ſymbolical worſhip. Every manifeſtation of God's goodneſs to the world was in the firſt ages expreſſed by an hieroglyphic; and the Deity was accordingly deſcribed under various forms, and in different attitudes. Theſe at length were miſtaken for real tranſigurations; and Viſhnou was ſuppoſed to have appeared in different ſhapes, which were ſtyled *incarnations*. In one of theſe he is repreſented under the figure before mentioned, of a princely perſon coming out of a fiſh. In another he appears with the head of a boar, treading upon an evil demon, which ſeems to be the ſame with the Typhon of the Egyptians. On his head he ſupports a lunette, in which are ſeen cities, towers, in ſhort, all that the world contains. In Baldæus we have a delineation and hiſtory of this incarnation. Kircher varies a little in his repreſentation, yet gives him a ſimilar figure of the Deity, and ſtyles him *Viſhnou Baracbater*. By this I ſhould think was ſignified Viſhnou, "the offſpring of the fiſh." The Bramins ſay, that there was a time when the ſerpent with a thouſand heads withdrew itſelf, and would not ſupport the world, it was ſo overburdened with ſin. Upon this the earth ſunk in the *great abyſs of waters*, and mankind and *all that breathed periſhed*. But Viſhnou took upon himſelf the form above deſcribed, and diving to the bottom of the ſea, lifted up the earth out of the waters, and placed it, together with the ſerpent of a thouſand heads, upon the back of a tortoiſe. In the 3d volume of M. Perron's *Zendaveſta*, there is an account given of the coſmogony of the Perſees; alſo of the ſubſequent great events that enſued. The ſupreme Deity, called by him *Ormiſda*, is ſaid to have accompliſhed the creation at ſix different intervals. He firſt formed the heavens; at the 2d the waters; at the 3d the earth; next the trees and vegetables; in the 5th place birds and fiſhes, and the wild inhabitants of the woods; and in the 6th and laſt place, he created man. The man thus produced is ſaid to have been an *ox-like* perſon, and is deſcribed as conſiſting of a purely divine and a mortal part. For ſome time after his creation he lived in great happineſs; but at laſt the world was corrupted by a dæmon named *Ahriman*. This dæmon had the boldneſs to viſit heaven; whence he came down to the earth in the form of a *ſerpent*, and introduced a ſet of wicked beings, called *karſeſters*. By him the firſt ox-like perſonage, called *Abcudad*, was ſo infected that he died; after which *Kaiomorts*, probably the divine part, of which the ox was the repreſentative, died alſo. Out of the left arm of the deceaſed proceeded a being called *Goſchoraun*, who is ſaid to have raiſed a cry louder than the ſhout of 1000 men. After ſome converſation between the ſupreme Deity and Goſchoraun, it was determined to put Ahriman to flight, and to deſtroy all thoſe wicked perſons he had introduced; for there now ſeemed to be an univerſal oppoſition to the ſupreme Deity, Ormiſda. At this ſeaſon a ſecond ox-like perſonage is introduced by the name of TASCHTER. He is ſpoken of both as a ſtar and a ſun. At the ſame time he is mentioned as a perſon upon earth under three forms. By Taſchter is certainly ſignified *De Aſſter*; the ſame perſon whom the Greeks and Syrians repreſented as a female, and called *Aſtarte*. She was deſcribed horned, and ſometimes with the head of a bull; ſuppoſed to proceed from an egg; and they eſteemed her the ſame as Juno and the moon. At laſt it was thought proper to bring an *univerſal inundation* over the face of the earth; that all impurity might be waſhed away; which being accompliſhed by Taſchter, *every living creature periſhed*, and the earth was for ſome time entirely covered. At laſt, the waters retreating within their proper bounds, the mountain of Albordi in Perakh-kand firſt appeared; which the author compares to a tree, and ſuppoſes that all other mountains proceeded from it. After this there was a renewal of the world; and the earth was reſtored to its priſtine ſtate. The particular place where Ormiſda planted the germina from whence all things were to ſpring, was Perakh-kand; which ſeems to be the land of Arach; the country upon the Araxes in Armenia."—Thus we have given a ſufficient ſpecimen of this very ingenious author's method of reaſoning, and diſcovering traces of the ſacred hiſtory even in things which have been thought leaſt to relate to it. That the Greeks and

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and western nations had some knowledge of the flood, has never been denied; and from what has been already related, it appears that the same has pervaded the remotest regions of the east. The knowledge which these people have of the fall of man, and the evil consequences which ensued, cannot, according to our author, be the consequences of their intercourse with Christians; for their traditions afford neither any traces of Christianity nor of its founder. Whatever truths may be found in their writings, therefore, must be derived from a more ancient source. "There are (says he) in every climate some shattered fragments of original history; some traces of a primitive and universal language; and these may be observed in the names of deities, terms of worship, and titles of honour, which prevail among nations wisely separated, who for ages had no connection. The like may be found in the names of pagodas and temples; and of sundry other objects which will present themselves to the traveller. Even America would contribute to this purpose. (See § 7.) The more rude the monuments, the more ancient they may possibly prove, and afford a greater light upon inquiry."

(7.) DELUGE, FABULOUS TRADITIONS RESPECTING THE, AMONG THE AMERICAN INDIANS, &c. In Acasta's history of the Indies, we are informed, that the Mexicans make particular mention of a deluge in their country, by which *all men* were drowned. According to them, one *Viracocha* came out of the great lake Titicaca in their country. This person staid in Tiaguanaco, where at this day are to be seen the ruins of some ancient and very strange buildings. From thence he came to Cusco, where mankind began to multiply. They show also a small lake, where they say the sun hid himself; for which reason they sacrifice largely to him, both men and other animals.—Hennepin informs us, that some of the savages are of opinion, that a certain spirit, called *Otkon* by the Iroquois, and *Atahauta* by those at the mouth of the river St Laurence, is the Creator of the world; that *Messou* repaired it after the deluge. They say, that this Messou or Otkon, being a-hunting one day, his dogs lost themselves in a great lake, which thereupon overflowing, covered the whole earth in a short time, and swallowed up the world. According to Herrera, the people of Cuba knew that the heavens and the earth had been created: and said they had much information concerning the flood; and that the world had been destroyed by water, by three persons, who came three several ways. Gabriel de Cabrera was told by a man of more than 70 years of age, that an old man knowing the deluge was to come, built a great ship, and went into it with his family and abundance of animals; that he sent out a crow, which did not at first return, staying to feed on the carcases of dead animals, but afterwards came back with a green branch. He is said to have added other particulars nearly consonant to the Mosaic account, as far as Noah's sons covering him when drunk, and the other scoffing at it. The Indians, he said, descended from the latter, and therefore had no clothes; but the Spaniards, descending from the former, had both clothes and horses.—The same author likewise informs us, that it was reported by the inhabitants of Castilla d Oro in Terra Firma, that when the universal delu happened, one man with his wife and childr escaped in a canoe, and that from them the wor was peopled. The Peruvians, according to o author, likewise affirmed, that they had receiv by tradition from their ancestors, that, many ye before there were any incas or kings, when t country was very populous, there happened great flood; the sea breaking out beyond i bounds, so that the land was covered with wat and all the people perished. To this it is add by the Guancas, inhabiting the vale of Xaus and the natives of Chiquito in the province of C lao, that some persons remained in the holes and caves of the highest mountains, who aga peopled the land. Others affirm, that all peri ed in a deluge, only six persons being saved in float, from whom descended all the inhabitants that country. In Nieuhoff's voyage to Brasil, v are informed, that though the most barbarous the Brasilians, inhabiting the inland countri scarce know any thing of religion or an Almigh Being, yet they have some knowledge remaini of a general deluge; it being their opinion th the whole race of mankind were extirpated by general deluge, except one man and his fam who, being with child before, they by degrees a peopled the world. M. Thevet gives us the cre of the Brasilians in this matter more particular In the opinion of these savages the deluge was u niverfal. They say, that *Sommay*, a Caribbee great dignity, had two children named *Tamen nare* and *Ariconte*. Being of contrary dispositi one delighting in peace and the other in war a rapine, they mortally hated each other. One d Ariconte, the warrior, brought an arm of an en my he had encountered to his brother, reproac ing him at the same time with cowardice. Th other retorted by telling him, that if he had be possessed of the valour he boasted, he would ha brought his enemy entire. Ariconte on this thre the arm against the door of his brother's hou At that instant the whole village was carried u into the sky, and Tamendonare striking the grou with violence, a vast stream of water issued o from it, and continued to flow in such quantit that in a short time it seemed to rise above th clouds, and the earth was entirely covered. Th two brothers, seeing this, ascended the highe mountains of the country, and with their wiv got upon the trees that grew upon them. By th deluge all mankind, as well as other animals, we drowned, except the two brothers above mentio ed and their wives; who having descended whe the flood abated, became heads of two differe nations," &c. To these American traditions w may add another from the remote and uncivilize island of Otaheite. Dr Watson in his discourse t the clergy, informs us, that one of the navigator to the southern hemisphere, having asked some o the inhabitants of that island concerning their or gin, was answered, that their supreme God, long time ago, being angry, dragged the eart through the sea, and their island being broken of was preserved. In the East Indies also we are in formed by Dr Watson, that Sir William Jones by whom a society for the advancement of Asiati literatur

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literature has been inſtituted at Calcutta, has diſcovered, that in the oldeſt mythological books of that country, there is ſuch an account of the deluge as correſponds ſufficiently with that of Moſes.

(2.) DELUGE, HYPOTHESES RESPECTING THE NATURAL CAUSES THAT PRODUCED THE. The fact being thus eſtabliſhed by the univerſal conſent of mankind, that there was a general deluge which overflowed the whole world; it is worthy of inquiry, by what means it may be ſuppoſed to have been accompliſhed. The chief hypotheſes are the following:—1. It has been aſſerted, that a quantity of water was created on purpoſe, and at a proper time annihilated, by divine power. This, however, beſides its being abſolutely without evidence, is directly contrary to the words of the ſacred writer, whom the aſſerters of this hypotheſis pretend to defend. He expreſsly derives the waters of the flood from two ſources; firſt, the fountains of the great deep, which he tells us were all broken up; and 2dly, the windows of heaven, which he tells us were opened: and ſpeaking of the decreaſe of the waters, he ſays, the fountains of the deep and the windows of heaven were ſtopped, and the waters returned continually from off the earth. It is obvious, that Moſes was ſo far from having any difficulty about the quantity of water, that he thought both ſources from whence it came were not exhauſtible ſince both of them required to be ſtopped by the ſame almighty hand who opened them. 2. Dr Burnet, in his *Telluris Theoria Sacra*, endeavours to ſhow, that all the waters in the ocean are not ſufficient to cover the earth to the depth aſſigned by Moſes. Suppoſing the ſea drained quite dry, and all the clouds of the atmoſphere diſſolved into rain, we ſhould ſtill want the greateſt part of the water of a deluge. According to the Dr no leſs than 8 oceans would have been requiſite. To get rid of this difficulty, he and others have adopted Des Cartes's theory. That philoſopher will have the antediluvian world to have been perfectly round and equal, without mountains or valleys. He accounts for its formation on mechanical principles, by ſuppoſing it at firſt in the condition of a thick turbid fluid replete with divers heterogeneous matters; which, ſubſiding by ſlow degrees, formed themſelves into different concentric ſtrata, or beds, by the laws of gravity. Dr Burnet improves on this theory, by ſuppoſing the primitive earth to have been no more than a cruſt inveſting the water contained in the ocean, and in the central abyſs, which he and others ſuppoſe to exiſt in the bowels of the earth. See ABYSS. At the time of the flood, this outward cruſt broke in a thouſand places; and ſunk down among the waters, which thus ſpouted up in vaſt cataracts, and overflowed the whole ſurface. He ſuppoſes alſo, that before the flood there was a perfect coincidence of the equator with the ecliptic, and conſequently that the antediluvian world enjoyed a perpetual ſpring; but that the violence of the ſhock, by which the outer cruſt was broken, ſhifted alſo the poſition of the earth, and produced the preſent obliquity of the ecliptic. This theory is not only equally arbitrary with the former, but directly contrary to the words of Moſes, who aſſures us, that all the high hills were covered; while Dr Burnet affirms that there were no hills then in being. 3. Other authors, ſuppoſing a ſufficient fund of water in the ſea or abyſs, are only concerned for an expedient to bring it forth: Accordingly Mr Ray has recourſe to a ſhifting of the earth's centre of gravity, which, drawing after it the water out of its channel, overwhelmed the ſeveral parts of the earth ſucceſſively. But this could only occaſion a partial deluge in that part of the globe, towards which the centre of gravity was tranſlated; nor can the poſſibility of ſuch a tranſlation be allowed, ſince the centre of gravity is the neceſſary reſult of the materials compoſing our globe, and not alterable whilſt the parts remained in the ſame poſition. 4. Dr Hook's opinion of the compreſſion of a ſhell of earth into a prolate ſpheroid, thereby preſſing out the water of an abyſs under the earth, may very well account for the waters overflowing two oppoſite zones of the globe; but the middle zone being by much the greater part of the earth's ſurface, muſt thus have been raiſed higher from the centre, and conſequently more out of the water than before. 5. Dr Halley aſcribes the deluge to the ſhock of a comet, whereby the polar and diurnal rotation of the globe would be inſtantly changed. The great agitation that muſt have been occaſioned by it in the ſea, he obſerves, would be ſufficient to account for all thoſe ſtrange appearances of heaping vaſt quantities of earth and high cliffs upon beds of ſhells, which were once the bottom of the ſea, and raiſing up mountains where none were before. Such a ſhock as this, impelling the ſolid parts, would occaſion the waters, and all fluid ſubſtances that were unconfined, as the ſea is, to run violently towards that part of the globe where the blow was received, and that with force ſufficient to take with it the very bottom of the ocean, and remove it to the land. It is objected to this ſyſtem, that ſuch a ſhock muſt have brought on the deluge inſtantaneouſly, and not gradually, as it is expreſsly ſaid to have happened. *Phil. Tranſ.* N° 383, p. 120. 6. The inquiſitive Mr Whiſton, in his *New Theory of the Earth*, has a very ingenious hypotheſis, ſimilar to that of Dr Halley, but more fully explained. He ſhows from ſeveral remarkable coincidences, that a comet deſcending in the plane of the ecliptic, towards its perihelion, paſſed juſt before the earth on the firſt day of the deluge; the conſequences whereof would be, firſt, that this comet, when it came below the moon, would raiſe a vaſt and ſtrong tide, both in the ſmall ſeas, which, according to his hypotheſis, were in the antediluvian earth, (for he allows no great ocean there as in ours,) and alſo in the abyſs which was under the upper cruſt of the earth; and this tide would riſe and increaſe all the time of the approach of the comet towards the earth; and would be at its greateſt height when the comet was at its leaſt diſtance from it. By the force of this tide, as well as by the attraction of the comet, he judges, that the abyſs muſt put on an elliptical figure, whoſe ſurface being conſiderably larger than the former ſpherical one, the outward cruſt of the earth, incumbent on the abyſs, muſt accommodate itſelf to that figure, which it could not do while it held ſolid, and conjoined together. He concludes, therefore, that it muſt of neceſſity be extended, and at laſt broke by the violence of

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the ſaid tides and attraction; out of which the included water iſſuing, was a great means of the deluge: this anſwering to what Moſes ſpeaks of the "fountains of the great deep being broke open." —Again, the ſame comet, he ſhows, in its deſcent towards the ſun, paſſed ſo cloſe by the body of the earth, as to involve it in its atmoſphere and tail for a conſiderable time; and of conſequence left a vaſt quantity of its vapours, both expanded and condenſed, on its ſurface; a great part of which being rarefied by the ſolar heat, would be drawn up into the atmoſphere, and afterwards return in violent rains; and this he takes to be what Moſes intimates by "the windows of heaven being opened," and particularly by the "forty days rain." For as to the following rain, which with this made the whole time of raining 150 days, Mr Whiſton attributes it to the earth coming a ſecond time within the atmoſphere of the comet, as the comet was on its return from the ſun. Laſtly, to remove this vaſt orb of waters, he ſuppoſes a mighty wind to have ariſen, which dried up ſome, and forced the reſt into the abyſs through the clefts by which it came up; only a good quantity remained in the alveus of the great ocean, now firſt made, and in leſſer ſeas, lakes, &c. This theory was at firſt only propoſed as an hypotheſis; but, on further conſideration, Mr Whiſton thought he could actually prove that a comet did at that time paſs very near the earth, and that it was the ſame which afterwards appeared in 1680. After this, he looked upon his theory no longer as an hypotheſis, but publiſhed it in a particular tract, entitled, *The Cauſe of the Deluge demonſtrated.* But the uncertainty of the comet's return in 1758, and the abſolute failure of that which ought to have appeared in 1788 or 1789, muſt certainly render Mr Whiſton's calculations for ſuch a length of time extremely dubious; and the great ſimilarity between the tails of comets and ſtreams of electric matter renders his ſuppoſition of their being aqueous vapours exceedingly improbable. 7. Dr Woodward, taking the ſeveral ſtrata found in the earth for the relics of a deluge, and conſidering the circumſtances of thoſe fiſhes, ſhells, and other exuviæ, found in them, draws ſeveral inferences, which ſeem to illuſtrate the effects of the deluge. Theſe marine bodies, and other ſpoils of ſalt-water fiſh, were carried out of the ſea by the univerſal deluge; and on the return of the water, were left behind upon the land, &c. See *Nat. Hiſt. of the Earth*, p. 1 and 2. 8. According to M. De La Pryme, the antediluvian world had an external ſea as well as land, with mountains, rivers, &c. and the deluge was effected by breaking the ſubterraneous caverns, and pillars thereof, with dreadful earthquakes, and cauſing the ſame to be for the moſt part, if not wholly, abſorbed, ſwallowed up, and covered by the ſeas that we now have. This earth of ours aroſe (he ſays) out of the bottom of the antediluvian ſea; and in its room, juſt as many iſlands are ſwallowed down, and others thruſt up in their ſtead. 9. Mr King has lately adopted an hypotheſis reſembling this laſt. He aſcribes the deluge to ſubterraneous fires within the bowels of the earth, which burſt forth with great violence under the ſea, and raiſed up the bottom of the ocean, ſo as to pour out the waters over the face of what was before dry land, which thus became the ſea, and has ſince continued, and that which was before the bottom of the ſea became dry land. An earthquake the occaſioned will account, he ſuppoſes, for the ceſs of the deluge and the confuſed diſpoſition marine productions in the poſt-deluvian ear *Phil. Tranſ.* vol. lvii. p. 44, &c. Theſe three hypotheſes appear to be pretty plauſible, becau they ſeem to account for the well known phæn mena of ſhell-fiſh, ſhells, and various other mari productions, as well as trees and the bones horns of numberleſs quadrupeds, &c. being fou deeply buried in the earth among various ſtra and in the heart of mountains far diſtant from ſea, or the places where the plants and anim are originally and uſually produced. But on th as on all the other hypotheſes, it may be rema ed, that they are quite arbitrary, and without leaſt foundation from the words of Moſes. T ſacred hiſtorian ſpeaks not one word of ear quakes, comets, or ſubterraneous fires, nay, fr the nature of the thing, we know it is impoſſi that the flood could have been occaſioned by earthquake, and the ark preſerved, without a racle, which is not to be ſuppoſed, when we deavour to account for events upon natural pr ciples. It is certain, that if a ſhip ſinks at ſ the commotion excited in the water by the d ſcent of ſuch a large body, will ſwallow up a ſm boat that happens to come too near. If the p lars of the earth itſelf then were broken, wh muſt the commotion have been, when the co nents of Europe, Aſia, and Africa, deſcended the abyſs at once? not to mention America, wh lying at ſo great a diſtance from Noah, he ma be ſuppoſed out of danger from that quarter. what miracle was the ark preſerved amidſt t tumult of thoſe impetuous waves which muſt ha ruſhed in from all quarters? Beſides, as the a was built not at ſea, but on dry ground; whe the earth on which it reſted ſunk down, the a muſt have ſunk along with it; and the waters fal ing in as it were overhead, muſt have daſhed i pieces the ſtrongeſt veſſel that can be imagine Earthquakes, alſo, operate ſuddenly and violently whereas, according to the Moſaic account, th flood came on gradually, and did not arrive at i height till ſix weeks, or perhaps five months, a ter it began. 10. Mr Hutchinſon and his followe preſent us with a theory of the deluge, which the pretend to derive from the word of God itſel This theory has been illuſtrated by Mr Catco who, in 1768, publiſhed a volume on the ſubject He aſſerts, that when the world was firſt create at the time when it is ſaid to have been "witho form and void," the terreſtrial matter was the entirely diſſolved in the aqueous; ſo that th whole formed, as it were, a thick muddy wat The figure of this maſs was ſpherical; and on outſide of this ſphere lay the groſs dark air. Wi in the ſphere of earth and water was an immen cavity, called by Moſes the *deep*; and this int nal cavity was filled with air of a kind ſimilar that on the outſide. On the creation of light, t internal air received elaſticity ſufficient to bur out through the external covering of earth an water. Upon this the water deſcended, filled t

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the void, and left the earth in a form similar to what it hath at preſent. Thus, according to him, the antediluvian world, as well as the preſent, conſiſted of a vaſt collection of water, called the *great deep*, or the *abyſs*; and over this the ſhell of earth perforated in many places; by which means the waters of the ocean communicated with the abyſs. The breaking up of theſe fountains was occaſioned by a miraculous preſſure of the atmoſphere, from the immediate action of the Deity himſelf. So violent was this preſſure, that the air deſcended to where it had been originally, occupied the ſpace of the abyſs; and drove out the waters over the whole face of the dry land. But this account, ſo far from being infallibly certain, ſeems inconſiſtent with the moſt common obſervations. No preſſure, however violent, will cauſe water riſe above its level, unleſs that preſſure is unequal. If, therefore, the atmoſphere entered into the ſuppoſed abyſs, by a vehement preſſure on the ſurface of the ocean, that preſſure muſt only have been on one place, or on a few places: and even though we ſuppoſe the atmoſphere to have been the agent made uſe of, it is impoſſible that it could have remained for any time in the abyſs without a continued miracle; as the preſſure of the water would immediately have forced it up again through thoſe holes which had afforded it a paſſage downwards. The explication given from Genеſis by Mr Catcot, of the "windows of heaven," is ſomewhat extraordinary. According to him, theſe windows are not in heaven, but in the bowels of the earth; and mean no more than the cracks and fiſſures by which the *airs* found a paſſage through the ſhell or covering of earth, which they utterly diſſolved and reduced to its original ſtate of fluidity. It is, however, difficult to conceive how the opening of ſuch windows as theſe could cauſe a violent *rain* for 40 days and nights.

(§) DELUGE, MOST PROBABLE HYPOTHESIS AS TO THE NATURAL CAUSE OF THE. The moſt plauſible theory which we have yet met with, and which accounts beſt for the manner in which the deluge might have happened, without any violence to the eſtabliſhed laws of nature, is inſerted under the article DELUGE, in the *Encyclopædia Britannica*. We ſuppoſe it to be the production of the ingenious Mr *James Tytler*, chemiſt, formerly of Edinburgh, and laſt of Salem, in Maſſachuſetts; who was then employed in conducting that work, and the article is aſcribed to no other perſon in the preface to that work. Be that as it may, we ſhall uſe the freedom to quote it, as a hypotheſis, in our opinion, perfectly agreeable both to Scripture, and to the lateſt diſcoveries in natural philoſophy. 1. "If we conſider the quantity of water requiſite for the purpoſe of the deluge, it will not appear ſo very extraordinary as has been commonly repreſented. The height of the higheſt hills is thought not to be quite 4 miles. It will therefore be deemed a ſufficient allowance, when we ſuppoſe the waters of the deluge to have been 4 miles deep on the ſurface of the ground. Now it is certain, that water, or any other matter, when ſpread out at large upon the ground, ſeems to occupy an immenſe ſpace in compariſon of what it does when contained in a cubical veſſel, or when packed together in a cubical form. Suppoſe we wanted to overflow a room 16 feet every way, or containing 258 ſquare feet, with water, to the height of 1 foot, it may be nearly done by a cubical veſſel of 6 feet filled with water. A cube of 8 feet will cover it 2 feet deep, and a cube of 10 feet will very nearly cover it 4 feet deep. It makes not the leaſt difference whether we ſuppoſe feet or miles to be covered. A cube of 10 miles of water would very nearly overflow 256 ſquare miles of plain ground to the height of 4 miles. But if we take into our account the vaſt number of eminences with which the ſurface of the earth abounds, the above-mentioned quantity of water would do a great deal more. If, therefore, we attempt to calculate the quantity of water ſufficient to deluge the earth, we muſt make a very conſiderable allowance for the bulk of all the hills on its ſurface. To conſider this matter, however, in its utmoſt latitude: The ſurface of the earth is ſuppoſed, by the lateſt computations, to contain 199,512,595 ſquare miles. To overflow this ſurface to the height of 4 miles, is required a parallelopiped of water 16 miles deep, and containing 49,878,148 ſquare miles of ſurface. Now, conſidering the immenſe thickneſs of the globe of the earth, it can by no means be improbable, that this whole quantity of water may be contained in its bowels, without the neceſſity of any remarkable abyſs or huge collection of water, ſuch as moſt of our theoriſts ſuppoſe to exiſt in the centre. It is certain, that as far as the earth has been dug, it hath been found not dry, but moiſt; nor have we the leaſt reaſon to imagine, that it is not at leaſt equally moiſt all the way down to the centre. How moiſt it really is cannot be known, nor the quantity of water requiſite to impart to it the degree of moiſture it has; but we are ſure it muſt be immenſe. The earth is computed to be near 8000 miles in diameter. The ocean is of an unfathomable depth; but there is no reaſon for ſuppoſing it more than a few miles. To make all reaſonable allowances, however, we ſhall ſuppoſe the whole ſolid matter in the globe to be only equal to a cube of 5000 miles; and even on this ſuppoſition we ſhall find, that all the waters of the deluge would not be half ſufficient to moiſten it. The above mentioned parallelopiped of water would indeed contain 798,050,368 cubic miles of that fluid; but the cube of earth containing no leſs than 125,000 millions of cubic miles, it is evident that the quantity aſſigned for the deluge would ſcarce be known to moiſten it. It could have indeed no more effect this way, than a ſingle pound of water could have upon 150 times its bulk of dry earth. We are perſuaded therefore, that any perſon who will try by experiment how much water a given quantity of earth contains, and from that experiment will make calculations with regard to the whole quantity of water contained in the bowels of the earth, muſt be abundantly ſatisfied, that though *all* the water of the deluge had been thence derived, the diminution of the general ſtore would, comparatively ſpeaking, have been next to nothing. 2. It was not from the bowels of the earth only that the waters were diſcharged, but alſo from the air; for we are aſſured by Moſes, that it rained 40 days and 40

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nights. This source of the deluvian waters hath been considered as of small consequence by almost every one who hath treated on the subject. The general opinion concerning this matter we shall transcribe from the *Universal History*, Vol. I. where it is very fully expressed. "According to the observations made of the quantity of water that falls in rain, the rains could not afford one ocean, nor half an ocean, and would be a very inconsiderable part of what was necessary for a deluge. If it rained 40 days and 40 nights throughout the whole earth at once, it might be sufficient to lay all the lower grounds under water, but it would signify very little as to the overflowing of the mountains; so that it has been said, that if the deluge had been made by rains only, there would have needed not 40 days, but 40 years, to have brought it to pass. And if we suppose the whole atmosphere condensed into water, it would not all have been sufficient for this effect; for it is certain, that it could not have risen above 32 feet, the height to which water can be raised by the pressure of the atmosphere: for the weight of the whole air, when condensed into water, can be no more than equal to its weight in its natural state, and must become no less than 800 times denser; for that is the difference between the weight of the heaviest air and that of water." On this subject we must observe, that there is a very general mistake with regard to the air, similar to the above-mentioned one regarding the earth. Because the earth below our feet appears to our senses firm and compact, therefore the vast quantity of water, contained even in the most solid parts of it, and which will readily appear on proper experiment, is overlooked, and treated as a non-entity. In like manner, because the air does not always deluge with excessive rains, it is also imagined that it contains but very little water. Because the pressure of the air is able to raise only 32 feet of water on the surface of the earth, it is therefore supposed we may know to what depth the atmosphere could deluge the earth, if it was to let fall the *whole* water contained in it. But daily observations show, that the pressure of the atmosphere has not the least connection with the quantity of water it contains. Nay, if there is any connection, the air seems to be lightest when it contains most water. In the course of a long summer's drought, for instance, the mercury in the barometer will stand at 30 inches, or little more. If it does so at the beginning of the drought, it ought to ascend continually during the time the dry weather continues; because the air all the while is absorbing water in great quantity from the surface of the earth and sea. This, however, is known to be contrary to fact. At such times the mercury does not ascend, but remains stationary; and what is still more extraordinary, when the drought is about to have an end, the air, while it yet contains the whole quantity of water it absorbed, and has not discharged one single drop, becomes suddenly lighter, and the mercury will perhaps sink an inch before any rain falls. The most surprising phenomenon, however, is yet to come. After the atmosphere has been discharging for a number of days successively a quantity of matter 800 times heavier than itself, instead of being *lightened* by the discharge, it becomes *heavier*, nay *specifically* heavier than it was before. It is also certain, that very dry air, provided it is not at the same time very hot, is always heaviest; and the driest air which we are acquainted with, namely Dr Priestley's *dephlogisticated* air, is considerably heavier than the air we commonly breathe. For these reasons we think the quantity of water contained in the whole atmosphere ought to be considered as *indefinite*, especially as we know that by whatever agent it is suspended, that agent must counteract the force of gravity, otherwise the water would immediately descend; and while the force of gravity in any substance is counteracted, that substance cannot appear to us to gravitate at all. 3, The above considerations render it probable at least that there is in nature a quantity of water sufficient to deluge the world, provided it was applied to the purpose. We must next consider whether there is any natural agent powerful enough to effectuate this purpose. We shall take the phrases used by Moses in their most obvious sense. The *breaking up of the fountains of the deep* we may reasonably suppose to have been the opening of all the passages, whether small or great, through which the subterraneous water possibly could discharge themselves on the surface of the earth. The *opening of the windows of heaven* we may also suppose to be the pouring out the water contained in the atmosphere through those invisible passages by which it enters in such a manner as totally to elude every one of our senses, as when water is absorbed by the air in evaporation. As both these are said to have been opened at the same time, it seems from thence probable, that one natural agent was employed to do both. Now it is certain, that the industry of modern inquirers has discovered an agent unknown to the former ages, and whose influence is so great, that with regard to this world it may be said to have a kind of *omnipotence*. The agent we mean is ELECTRICITY. It is certain, that, by means of it, immense quantities of water can be raised to a great height in the air. This is proved by the phenomena of water spouts. Mr Forster relates, that he happened to see one break very near him, and observed a flash of lightening proceed from it at the moment of its breaking. The conclusion from this is obvious. When the electric matter was discharged from the water, it could no longer be supported by the atmosphere but immediately fell down. Though water-spouts do not often appear in this country, yet every one must have made an observation somewhat similar to Mr Forster's. In a violent storm of thunder and rain after every flash of lightening, or discharge of electricity from the clouds, the rain pours down with increased violence; thus showing, that the cloud having parted with so much of its electricity, cannot longer be supported in the form of vapour, but must descend in rain. It is not indeed yet discovered that electricity is the cause of the suspension of water in the atmosphere; but it is certain that evaporation is promoted by electrifying the fluid to be evaporated. (See ELECTRICITY and EVAPORATION.) It may therefore be admitted as a *possibility*, that the electric fluid contained in the air is the agent by which it is enabled to suspend the water which rises in vapour,

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If therefore the air is deprived of the due proportion of this fluid it is evident that rain muſt fall in prodigious quantities. Again we are aſſured from the moſt undeniable obſervations, that electricity is able to ſwell up water on the ſurface of the earth. This we can make it do even in our trifling experiments; and much more muſt the whole force of the fluid be ſuppoſed capable of doing it, if applied to the waters of the ocean, or by others. The agitation of the ſea in earthquakes is a ſufficient proof of this. (See EARTHQUAKE.) It is certain, that at theſe times there is diſcharge of a vaſt quantity of electric matter from the earth into the air; and as ſoon as this happens, all becomes quiet on the ſurface of the earth. From a multitude of obſervations it alſo appears, that there is at all times a paſſage of electric matter from the atmoſphere into the earth, and *vice verſa* from the earth into the atmoſphere. There is therefore no abſurdity in ſuppoſing the deluge to have influenced the action of the natural powers in ſuch a manner that for 40 days and nights the electric matter contained in the atmoſphere ſhould deſcend into the bowels of the earth; and indeed there is occaſion for ſuppoſing any immediate influence at all ſince it is not impoſſible that there might have been, from ſome natural cauſe, a deſcent of this matter from the atmoſphere for that time. But by whatever cauſe the deſcent was occaſioned, the conſequence muſt be, the *breaking up of the fountains of the deep*, and the *opening the windows of heaven*. The water contained in the atmoſphere being left without ſupport, would deſcend in impetuous rains: and the waters of the ocean, thoſe from which the rains originate, and thoſe contained in the body of the earth itſelf, would riſe from the very centre, and meet the waters which deſcended from above, which is the breaking up of the fountains of the deep, and the opening the windows of heaven would accompany each other, as Moſes tells us they actually did; for, according to him, both happened on the ſame day. In this manner the flood would come on quietly and gradually, without any violence to the globe which Burnet, Whiſton, and other theoriſts, are obliged to ſuppoſe. The retirement of the waters would enſue on the aſſent of the electric fluid to where it was before. The atmoſphere would then abſorb the water as quietly: that which had aſcended through the earth would again ſubſide; and thus every thing would return to its priſtine ſtate."

(*e*) DELUGE, OTHER PROOFS OF THE UNIVERSALITY OF THE. We now proceed to conſider ſome other evidences that the deluge actually did happen, and that it was univerſal. The proof here is ſo ſtrong from the traditions prevalent among almoſt all nations on the face of the earth, (See § 5-7.) that no farther objection could be made to the Moſaic account, were it not that the *neceſſity* of an univerſal deluge is denied by ſome, who contend that all the deluges mentioned in hiſtory or recorded by tradition were only partial, and may be accounted for from the ſwelling of rivers, or other accidental cauſes. Many indeed, even of theſe who profeſs to believe the Moſaic account, have thought that the deluge was not univerſal; or, that though it might be univerſal with reſpect to mankind, it was not ſo with regard to the earth itſelf. The learned Iſaac Voſſius was of this opinion, though his reaſons ſeem principallly to have been, that he could not conceive how an univerſal deluge could happen.—"To effect this (ſays he) many miracles muſt have concurred; but God works no miracles in vain. What need was there to drown thoſe lands where no man lived, or are yet to be found! 'Tis a fooliſh thing to think that mankind had multiplied ſo much before the flood as to have overſpread all the earth. How ſlow and ſluggiſh the firſt men were in propagating their kind, is evident from hence, that Noah was but the ninth in a lineal deſcent from Adam. They are quite wide of the truth, therefore, who think mankind to have overſpread all the earth in the days of Noah, who perhaps at that time had not extended themſelves beyond the borders of Syria and Meſopotamia: but no reaſon obliges us to extend the inundation of the deluge beyond thoſe bounds which are inhabited; yea it is altogether abſurd to aver, that the effect of a puniſhment inflicted upon mankind only, ſhould extend to thoſe places where no men lived. Although we ſhould therefore believe that part of the earth only to have been overflowed by the waters which we have mentioned, and which is not the hundredth part of the terreſtrial globe, the deluge will nevertheleſs be *univerſal œcumenical*, ſince the deſtruction was univerſal, and overwhelmed the whole habitable world." Biſhop Stillingfleet adopted the ſame opinion, from a perſuaſion that the earth was by no means fully peopled, and therefore there was no neceſſity for the deluge being univerſal. "I cannot (ſays he) ſee any urgent neceſſity from the ſcripture to aſſert, that the flood did ſpread itſelf all over the ſurface of the earth. That all mankind (thoſe in the ark excepted) were deſtroyed by it, the Lord ſaid, that he would deſtroy man is moſt certain according to ſcripture. When from the face of the earth, it could not be any particular deluge of ſo ſmall a country as Paleſtine, as ſome have ridiculouſly imagined; for we find an univerſal corruption in the earth mentioned as the cauſe; an univerſal threatening upon all men for this cauſe; and afterwards an univerſal deſtruction expreſſed as the effect of this flood. So then it is evident, that the flood was univerſal with regard to mankind; but from thence follows no neceſſity at all of aſſerting the univerſality of it as to the globe of the earth, unleſs it be ſufficiently proved; and what reaſon can there be to extend the flood beyond the occaſion of it, which was corruption of mankind? The only probability then of aſſerting the univerſality of the flood, as to the globe of the earth, is from the deſtruction of all living creatures, together with man. Now though men might not have ſpread themſelves over the whole ſurface of the earth, yet beaſt and creeping things might, which were deſtroyed with the flood; for it is ſaid, 'that all fleſh died that moved upon the earth, and every man.' To what end ſhould there be not only a note of univerſality added, but ſuch a particular enumeration of the ſeveral kinds of beaſts, creeping things and fowls, if they were not all deſtroyed! To this I anſwer,

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I grant that, as far as the flood extended, all these were destroyed: but see no reason to extend the destruction of these beyond that compass and space of the earth where men inhabited, because the punishment upon the beasts was occasioned by, and could not be concomitant with the destruction of man; but (the occasion of the deluge being the sin of man, who was punished in the beasts that were destroyed for his sake, as well as in himself) where the occasion was not, as where there were animals and no men, there seems no necessity of extending the good thither.—But to what end, will it therefore be replied, did God command Noah, with so much care, to take all kinds of birds, beasts, and creeping things, into the ark with him, if all these living creatures were not destroyed by the flood; I answer, because all these things were destroyed wherever the flood was. Suppose then, the whole continent of Asia was peopled before the flood, which is as much as in reason we may suppose to be impeopled then, all the living creatures should there be destroyed, because men had sinned in this? and would there not have been on this supposition a sufficient reason to preserve living creatures in the ark for future propagation!" &c. And Mr Coetlogon, in his *Universal History of Arts and Sciences*, has adopted the same idea, to accommodate the belief of a deluge to the opinions of freethinkers. All the arguments that have been advanced by these ingenious authors, in support of a partial deluge, may be summed up in the 3 following articles: 1. The impossibility, in a natural way, of accounting for the quantity of water necessary to overflow the whole world; 2. The small number of mankind supposed at that time to have existed on the earth; and, 4. The inutility of an universal deluge, when the divine purposes could have been equally well answered by a partial one. But to all this we may make one general answer, that a partial deluge, sufficiently great to have overwhelmed the whole human race, though the globe had not been half peopled, is in the nature of things impossible. We cannot imagine that the waters could accumulate upon any country without going off to the sea, while the latter retained its usual level; neither can we suppose any part of the sea to remain above the level of the rest. On the supposition of Bp. Stillingfleet therefore, that the deluge extended over the whole continent of Asia, we know that it must have covered the high mountains of Ararat, on which the ark rested; Caucasus, Taurus, &c. The height of Ararat is indetermined, as no traveller of any credit pretends to have ascended to its top; but from the distance at which it is seen, we can scarce look upon it to be inferior to the most celebrated mountains of the old continent. (See ARARAT,) Sir John Chardin thinks that some part of Caucasus is higher; and supposing each of these to be only a mile and an half in height, the sea all round the globe must have been raised to the same height; and therefore all that could remain of dry ground, as a shelter to animals of any kind, must have been the uninhabitable tops of some high mountains scattered at immense distances from one another. We may therefore with equal reason suppose, that these were in like manner covered, and that no living creature whatever could find shelter for a moment: and it is certainly more agreeable to the character of the Deity to believe that he would at once destroy animal life by suffocation in water, rather than allow numbers of them to collect themselves on the tops of mountains, to perish with hunger and cold. It is besides very improbable, that any creature, whether bird or beast, could sustain a continued rain of 40 days and 40 nights, even without supposing them to have been absolutely immersed in water. This consideration alone is sufficient to show, that the deluge must have been universal with regard to the world as well as the human race. Under the article ANTEDILUVIANS (§ 11—14.) it is shown, that, according to the most moderate computations, the world must have been vastly more full of people than at present. The lowest calculation there made indeed seems incredible; since, according to it, the world must have contained upwards of 68,719 times as many inhabitants as are at present to be met with in the empire of China, the most populous country in the world: but China bears a much larger proportion to the habitable part of the world than this. The violences exercised by mankind upon one another, have always been the chief means of thinning their numbers, and preventing the earth from being overstocked with inhabitants; and the strong expression in Scripture, that the "earth was filled with violence," shows that it must have gone to an extraordinary height. But though this violence must have undoubtedly thinned the old world of its inhabitants, it must likewise have dispersed some of them into distant regions. There is therefore no reason for supposing, that before the flood the human race were not driven into the remotest regions of the habitable world, or that America was destitute of inhabitants then, more than it is at present. At any rate, the schemes of Vossius and Coetlogon who would confine the whole race of mankind to a small part of Asia, must appear highly erroneous.

(11.) DELUGE, REPLIES TO OBJECTIONS AGAINST THE UNIVERSALITY OF THE. Objections have been made to the doctrine of an universal deluge from the state of the continent of America, and the number of animals peculiar to that and other countries, which could not be supposed to travel to such a distance either to or from the ark. On this subject Bp. Stillingfleet observes, that the supposition of animals being propagated much farther in the world than mankind before the flood, seems very probable, "because the production of animals is parrallel in Genesis with that of fishes, and both of them different from man. (See Gen. i. 20—25.) From hence I observe this difference between the formation of animals and of man, that in one, God gave a prolific power to the earth and waters for the production of the several living creatures which came from them, so that the seminal principles of them were contained in the matter out of which they were produced, which was otherwise in man, who was made by a peculiar hand of the great Creator himself, who thence is said to have formed man out of the dust of the ground. If now this supposition be embraced, by it we presently clear ourselves of many difficulties concerning the propagations

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propagations of animals in the world, and their conſervation in the ark. Beſides, ſome kind of animals cannot live out of the climate wherein they are; and there are many ſorts of animals diſcovered in America and the adjoining iſlands, which have left no remainders of themſelves in theſe parts of the world. And it ſeems very ſtrange that theſe ſhould emigrate into thoſe parts of the world from the place of the flood, and leave none at all of their number behind them in theſe parts whence they were propagated." To this Mr Cockburn, in his treatiſe on the deluge, replies, 1. That as it pleaſed God to create only one man and one woman at the beginning, and their poſterity were ſufficient to overſpread the earth, it might well be ſuppoſed to be furniſhed with animals from an original pair of each. 2. On the ſuppoſition of many pairs of brute animals having been created originally, they muſt when the human race were few in number, have multiplied to ſuch a degree as to render the world uninhabitable. We have good reaſon therefore to conclude, that there was but one pair of animals created at firſt, that they might not increaſe too faſt for mankind; and though they would multiply much more, and increaſe faſter than men could do, they had room to ſpread themſelves for a long time without much annoyance to man; and as men increaſed in number and extended their habitations, they would be able to drive them further off, or defend themſelves from their depredations." 3. Though at the reſtoration of the world it was to be repeopled by ſix perſons inſtead of two, and though at the ſame time animal food was given to man, yet Noah was commanded only to take a ſingle pair of each of the animals, clean beaſts, which are but few in number, only excepted. It is further obſervable, that notwithſtanding this ſcanty ſupply of animals, they had increaſed ſo much by the time of Nimrod, that it became neceſſary to hunt and deſtroy them; and Nimrod was celebrated for his courage and ſkill in that neceſſary employment. 4. Mr Cockburn is of opinion, that America muſt have been peopled before the flood, as the old continent could not be ſuppoſed able to hold the number of inhabitants. 5. With regard to the main difficulty, viz. how the animals peculiar to different countries could travel to ſuch diſtances to and from the ark, he replies, that America has nothing peculiar to it, but what may equally well be urged both with regard to Aſia and Africa; each of them having animals peculiar to themſelves. It is alſo poſſible, that there might formerly be a more eaſy communication between the Aſiatic and American continents than there is now. See AMERICA, § 18. He likewiſe obſerves, that the ark reſted on mount Ararat, yet we are not told where it was built, which might be far enough from the place commonly ſuppoſed. But in whatever part of the earth the ark was built, it was at God's command that the ſeveral kinds of animals came thither in order to their preſervation; and his power could bring them from the fartheſt parts of the earth, during the 120 years that the world lay under condemnation. Though after all, none of the animals might have very far to travel to the ark; for if only one pair of each kind was created at firſt, and all of theſe in or near one place; ſince they were all brought before Adam, and received names from him, there is no abſurdity in ſuppoſing, that ſome of every kind might remain in the country where they were firſt produced, from whence Noah's habitation might not be very diſtant. Neiter can any objection be brought from the extinction of ſome ſpecies of animals in certain countries of the world, ſince they might have been hunted and deſtroyed, either by the human race or by other creatures.

(12.) DELUGE, SUBSISTENCE OF THE ANIMALS DURING THE. Among other queſtions which have been ſtarted on this ſubject, one is, by what means were the ravenous animals, which feed only upon fleſh, ſupported in the ark? For this ſome authors have ſuppoſed, that Noah, beſides thoſe animals which he took into the ark for preſervation, took likewiſe a great number for ſlaughter. Biſhop Wilkins has allowed no fewer than 1825 ſheep, though he was of opinion, that there were no carnivorous animals before the flood; and this latter idea is adopted by Mr Cockburn. The idea indeed of ſlaughtering a number of harmleſs animals, to ſatisfy a few vile rapacious ones, and that too in a place deſigned for the common aſſylum of the animal creation, ſeems inconſiſtent with that ſcheme of mercy diſplayed in the whole tranſaction. It is by much the more probable ſuppoſition, then, that though ſome animals had been accuſtomed to live on fleſh in their natural ſtate, they could nevertheleſs ſubſiſt on vegetable food. This ſeems the more probable, as ſome animals naturally carnivorous, particularly dogs and cats, may be ſupported in their domeſtic ſtate by vegetable food alone. If we extend this to the whole canine and feline genera, we ſhall take in the moſt of the beaſts of prey; as lions, tygers, leopards, panthers, wolves, foxes, hyænas, &c. Bears are well known ſometimes to feed on berries; ſnakes will eat bread and milk; and there is no reaſon to ſuppoſe, that even the moſt carnivorous birds could not be kept alive by grain or other vegetable food. By thus excluding ſuch a number of uſeleſs animals, a very conſiderable ſpace will be allowed for the circulation of air in the ark, the want of which ſeems to be the moſt inexplicable difficulty, if we may judge from the preſent conſtitution of things. It ſeems indeed to be certain, that no equal number of animals could ſubſiſt for a year in an equal ſpace ſo cloſely ſhut up as they were. The ark, it is true, contained near two millions of cubic feet; but conſidering the number of its inhabitants, the great ſpace neceſſary for the food with which they were to be ſupplied, and the continual pollution of the air by their dung and filth as well as the effluvia from their bodies, there ſeems little probability that even ſuch a vaſt bulk of air could ſuffice for any length of time. This difficulty will appear the greater, when we conſider that any ventilation was impoſſible, as this could not have been done without opening both the door and window; and the former was not open until the time that the command was given to come forth out of the ark. Neither is there the ſmalleſt probability, that the opening of a ſingle window could purify the air in ſuch a manner as to make it fit for

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for breathing throughout the whole extent of the ark; but perhaps there was more than one window, although it is not expresly mentioned. We must otherwise have recourse to the immediate interposition of divine power, and suppose that the air was miraculously preserved of a sufficient degree of purity.

(13.) DELUGE, SUPPOSED CHANGES IN CONSEQUENCE OF THE. We shall conclude this article by taking notice of some of the alterations which are supposed to have taken place in the world in consequence of the deluge. One of these is the much greater quantity of water in the present than in the old world. Dr Keil has indeed endeavoured to prove, that the present extent of the surface of the waters is necessary to raise such a quantity of vapours as may supply the surface of the earth with rain and with springs. In answer to this it is said, that it may justly be questioned whether all springs are derived from the vapours raised by the sun's heat? and, 2dly, Whether the primitive earth stood in need of such a quantity of rain to render it fertile as the present? Dr Woodward supposes the antediluvian seas to have been nearly of the same extent with those at present, because, "the spoils of the sea, the shells and other marine bodies, are left in such prodigious numbers, in the earth, that they could not have been left in such quantities, had not the seas occupied much the same space as they do now." This argument, however, is thought by Mr Cockburn to be also inconclusive: "For (says he) 1. Animal food, whether fish or flesh, was not used by mankind before the deluge: but, 2. Suppose it had, yet for the first 500 years the number of mankind was but small, and likely at a great distance from the sea; so that the increase of all kinds of fish during so long a time must have been prodigious. We need not be surprised, then, at the immense quantities of the exuviæ of marine animals left on the earth by the deluge. But the reason he brings to prove that the several continents of the world were encompassed by seas as they are now, (viz. that as there are different sorts of fishes in the different seas of the world, so the exuviæ of the same kind are generally found upon contiguous lands,) does not always hold, since there are some shells found in the continent which are strangers to the parts of the sea conterminous to these continents. That the seas in the present earth are vastly more extended, and consequently the dry land so much less in proportion, may likewise be inferred from the great multitude of islands that lie near the shores of the greater continents, if it be true what some allege, that they are parts broken off by the deluge from the main land, which before that reached to and beyond them. And though islands are thought to be rarely found in the great ocean, yet there have of late been found in the midst of the Indian ocean vast clusters of islands, &c." To all this it may be replied, That the Mosaic account says nothing of the extent of the seas either before or after the flood; but simply tells us, that the waters were poured out upon the surface of the earth from the windows of heaven and the fountains of the deep, and that as the flood decreased the waters returned from off the face of the earth. That the fish, as well as land animals, were more numerous in the antediluvian world than now when such quantities are destroyed by mankind, is very probable as we see they abound to this day in uninhabited places. This may account for the astonishing quantities of exuviæ to be met with in many different parts of the earth; but from the formation of islands nothing can be concluded concerning the antediluvian world. The late discoveries have shown that many islands have a volcanic origin, others are formed by the growth of coral; others by an accumulation of sea-weeds and other matters floating on the surface of the ocean, and detained upon sand banks or sunk rocks; while a few of those near the great continent owe their origin to the quantities of mud brought down by the great rivers which fall into the ocean. The authentic history scarce affords an instance of an island formed by the breaking off a piece from the continent, though it does many of islands being joined to continents by some one or other of the causes just mentioned. The inferior fertility of the earth after the deluge is much insisted upon by the same author, for the following reasons: 1. The grant of animal food to Noah and his posterity; which he thinks is an indication of greater barrenness in the ground than formerly. 2. The Saviour compares the days of Noah with those of Lot; and as the country about Sodom is said to have been exceedingly fertile like *the garden of the Lord*, he is of opinion that the antediluvian world must have been very fertile also. 3. As (according to Dr Woodward) the first earth brought forth all manner of plants of itself, without the labour or culture of man, and even before there was a man to till the ground, we may reasonably suppose, that the exterior stratum or surface of the earth consisted of such terrestrial matter as was fit for these productions, that is, of a rich black mould, affording plentifully matter for vegetation. Now, though God was pleased, upon man's transgression, to withdraw in part his benediction from the earth; yet the earth itself was untouched by the deluge, the same surface of rich mould still upon it, and brought forth plentifully, especially when man's culture for corn was added. But the inundation of waters at the deluge greatly altered the constitution of the earth itself: it mixed and confounded this upper stratum of vegetative earth with other terrestrial matter not fit for vegetation, with sand, gravel, stones, and other kinds of mineral matter, which must render the earth in general much less fertile than before, and which made the plough necessary to dig up the proper vegetative mould, and bring it to the surface, and also manure or compost to increase and enrich it; neither of which before the flood it needed. 4. There is a moral reason why the earth after the flood should be less fertile than before. The luxuriant productions of the first earth, after man's nature became corrupted, served often to excite his lusts, and to minister plentiful food to his vices and luxury. To cut off, therefore such occasion of sin, God, in mercy to men, retrenched the earth in its former fertility, thereby obliging them to labour and diligence, and employing most of their time to procure their necessary subsistence, which the earth by diligent

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there will ſtill afford, but not that luxuriant abundance it did before the flood. If we take a ſurvey of the different regions of the world, we ſhall find this to be the truth. Some places, both in Aſia and America, are as it were a paradiſe in reſpect of the reſt, to ſhew us perhaps what was, and would have been, the ſtate of the earth had not man ſinned; but far the greateſt part is nothing to be compared to theſe, and evidently ſhews that effect which the ſins of men had upon the earth itſelf. In a word, if we take a ſurvey of the whole, it cannot be thought that the firſt bleſſing was reſtored to the earth after the flood, or that it came out of the hands of its maker in the ſtate it is at preſent, ſince ſo great a part of it bears ſtill the marks of the curſe laid upon it." Notwithſtanding all that is here alleged, the extraordinary fertility of the ancient earth muſt ſtill appear very problematical: For, 1. Even at the creation, when the earth was at its utmoſt perfection, we cannot ſuppoſe that every part of it produced ſpontaneouſly like the garden of Eden. On the contrary, we are told that this garden was *planted* by the *Lord God*, and that Adam was put into it to *dreſs it and to keep it*. It appears, therefore, that even in the Paradiſaical ſtate the earth would not have produced food for man without culture. After the fall, the fertility of the earth was expreſsly reſtored, and that not in a ſlight degree; but if we can judge from the preſent ſtate of things, it muſt have become extremely wild and barren. Thus, when it is ſaid, "Thorns alſo and thiſtles ſhall it bring forth to thee:" We may judge of the ſtate of the ſoil from that which produces theſe weeds at this day. Every one knows that theſe indicate poor ground, which will require a great deal of cultivation to bring it into order. Nay, that we may be ſure that the cultivation of the earth was at this time no eaſy matter, it is likewiſe ſaid, "In ſorrow ſhalt thou eat of it all the days of thy life." Hence it would appear, that the antidiluvian earth, inſtead of being more fertile, was much more barren than at preſent. That the labour of cultivating the ground at that time was alſo ſo great as to be almoſt intolerable, is evident from the ſpeech of Lamech on the birth of Noah: "This ſame (ſays he) ſhall comfort us concerning our work and toil of our hands, becauſe of the ground which the Lord hath curſed." 2. There is a very evident natural reaſon why the antediluvian world ſhould have been more barren than the preſent, and why the deluge ſhould have removed that barrenneſs. Under the article ANTEDILUVIANS, § 10. it is hinted, that the purity of the air at that time was a principal cauſe of the longevity of the human race. If this was really the caſe, which is very probable, we muſt ſuppoſe the atmoſphere to have contained a greater quantity of *dephlogiſticated air*, or *oxigenous gas*, than it does at preſent; for late experiments have put it beyond doubt, that from this the ſupport of animal life is immediately derived. But this kind of air, however favourable to animal life, is very unfavourable to vegetation; and therefore, in proportion to its abundance in the antediluvian atmoſphere, the animals would be healthy, and the vegetables weak, puny, and ſickly. But the deluge, by overflowing the earth for a whole year, deſtroyed every animal and vegetable, and conſequently induced a vaſt putrefaction all over the globe; the conſequence of which was the production of an immenſe quantity of what is called *phlogiſticated air*, or *azotic gas*. This mixing with the pure atmoſphere, vitiated it to ſuch a degree as to make it leſs friendly to animal life, but more ſo to vegetation. Hence the preſent world muſt naturally be more fertile than the former; and not only on this account, but by reaſon of its being manured by the ſtagnation of the waters upon its ſurface for a year, and the immenſe quantity of animal matter left by them, the ground, inſtead of being leſſened in its fertility as Dr Woodward ſuppoſes, muſt have been reſtored, as far as we can judge, to the very ſtate it was in at its original formation. 3. That this was really the caſe appears probable from what the Deity ſaid to Noah after offering up his ſacrifice. "I will not (ſays he) curſe the ground any more for man's ſake." Now this was plainly intimating, that the earth was reſtored to its primitive fertility, and that he would no more take it away; for when he did ſo to the primitive world it was in theſe words, "Curſed is the ground for thy ſake." That the curſe here alluded to was really the depriving the earth of its fertility, and not the overflowing the earth with water, is evident; becauſe, after declaring that he would no more curſe the ground for man's ſake, he adds, "Neither will I again ſmite every living thing as I have done." 4. The moral reaſons aſſigned why the preſent world ſhould be leſs fertile than the former, ſeem to be inconcluſive. However barren we may reckon the earth juſt now, it is certain that it produces, or might produce, much more than would ſuffice for all its inhabitants. The difficulties which mankind undergo are not at all owing to the barrenneſs of the earth; but to their oppreſſions of one another. Whatever, therefore, was the reaſon of this grant after the flood, we cannot aſcribe it to a foreſight of the future barrenneſs of the earth. Another queſtion which occurs on this ſubject is, Whether there was any rain before the deluge or not? The argument againſt the exiſtance of rain before the flood is derived from the rainbow being made a ſymbol of the divine favour immediately after. It is certain, indeed, that unleſs we ſuppoſe the nature of light, or of water, to have been different before this event from what it was afterwards, there is a natural impoſſibility of the refraction of the ſun's light being prevented from ſhowing the appearance of a rainbow, whenever the ſun and clouds were in a certain poſition with regard to one another. It appears improbable, to thoſe who take this ſide of the queſtion, that the Deity ſhould inſtitute any thing as an emblem of his diſpleaſure being turned away, when the ſame emblem had been ſeen perhaps a very ſhort time before the cataſtrophe happened. On the other had it is replied, that there is no abſurdity in ſuppoſing this to have been the caſe: for though the rainbow exiſted before the deluge, yet it never was appointed to be the ſymbol of this particular event, viz. the reconciliation of the Deity; and the impoſſibility of vegetables being ſupplied with a ſufficient quantity of moiſture without rain, is likewiſe urged as a deciſive argu-

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ment. Still, however, it appears, that even vegetation may subsist, and that in its utmost perfection, without rain; for we are informed, that by means of mist the ground was originally watered, and vegetables supplied with moisture, before there was any rain; and if this was the case at one time, it might have been at any other, or at any number of times we can suppose. Indeed, as matters stand at present, this would undoubtedly be a very scanty supply; and perhaps so it was in the antediluvian world: and thus the want of rain might have been one cause of that barrenness in the antediluvian world which we have already mentioned as probable, and which Mr Bryant mentions as the opinion of all the ancient mythologists.

(14.) DELUGES, LOCAL. See INUNDATION.

* *To* DELUGE. *v. a.* [from the noun.] 1. To drown; to lay totally under water.—

The restless flood the land would overflow,
By which the *deluge'd* earth would endless grow.
Blackmore.

2. To overwhelm; to cause to sink under the weight of any calamity.—

At length corruption, like a general flood,
Shall *deluge* all. *Pope.*

DELVIN, a town of European Turkey, in the province of Albania, 36 miles SW. of Delfino.

(1.) * DELUSION. *n. s.* [*delusio*, Latin.] 1. The act of deluding; a cheat; guile; deceit; treachery; fraud; collusion; falsehood. 2. The state of one deluded. 3. A false representation; illusion; errour; a chimerical thought.—

Who therefore seeks in these
True wisdom, finds her not, or by *delusion.*
Milton.

(2.) DELUSION, according to Dr Johnson's 3d definition, may be said more or less to influence the conduct of the greater part of mankind. It must therefore be of the highest consequence to have a correct imagination, or in other words, to unite the images of moral beauty and rectitude with our perceptions of truth and nature. The human mind has a wonderful subtility in connecting ideas, which have frequently little or no relation to each other, and consequently in heightening exceedingly the value of any object or enjoyment by means of that connection. A sprig of laurel, or of oak, a cap, or a staff, are in themselves things of inconsiderable value; but if viewed as badges of distinction, honour, power, or pre-eminence, they rise high in the account, and are courted with insatiable eagerness. In like manner, it will be found that the pleasures of animal life make but a poor figure in the eyes of the generality, when they stand alone; and that they borrow their chief dignity and importance from the higher principles of our nature. A plentiful table, and variety of choice wines, are not very highly rated, if disjoined from images of fellowship, entertainment, or genteel taste. Therefore ideas of beauty and rectitude, drawn from the finer passions are presented to the imagination, and by it conjugated with those of the inferior and grosser kind. The gratifications of the external senses of taste, smell, and the rest, are soon over, and grow flat with enjoyment; but they gain a new relish, when blended with those of nobler sensations which accompany our ideas of beauty, grandeur, order, and harmony. And these in their turn acquire a higher lustre, when combined with our moral perceptions of decency, honour, generosity, and public spirit. So that in the whole, the irregularity of the leading passion in the conduct of life must derive its main strength from mistaken connections of what falsely may be supposed moral beauty and moral rectitude. On this principle, we may first examine the disposition of a young nobleman or gentleman, heir to a fine fortune. No sooner does he begin to make observations, and take notice of what is doing about him, than he perceives a certain respect paid to him on account of his rank and fortune, distinct from his personal qualities, and frequently without regard had to them. He sees servants humble, dependents obsequious, companions complaisant, strangers courteous, and full of deference to him, his parents taking state upon themselves, and constantly putting him in mind of his family and rank. Thus, is he accustomed to associate birth and fortune, with ideas of superiority, greatness, dignity, and merit. This is not all: he daily observes a particular stress laid, and many encomiums bestowed on a splendid equipage, an elegant table, rich furniture, ample gardens. A taste, spirit ideas of splendor, beauty, magnificence, and refined enjoyment, are superadded to these, and seem to justify those passions of love and admiration, with which they are beheld and pursued. Next, he goes to town, mixes with the gay circle, frequents the court, sees the homage paid to a ribbon, a star, a garter. Precedencies, titles, the favour of the prince, the power of serving one's friends, country, and dependents, are all connected with those glaring implements of distinction, and blended together in his complex idea of happiness. To obtain these, he finds that a place and weight in parliament is necessary. He forms schemes of opposition, or of submission and service, to those in power, to make good his point. If fair and generous means will not prevail, base and sordid ones must be used even in extremes, by profusion or parsimony; oppression of his inferiors, attendance and flattery to his superiors. Thus honour, integrity, independence and magnanimity, are all sacrificed to his confused image of grandeur and felicity. Prostitution, servitude, and corruption of every kind succeed them. And hence, it appears, by what insensible steps this young gentleman rises in the scale of moral beauty and rectitude, and still blends moral qualities with natural and sensible images, to piece up his general system, or rather medley of happiness till he sinks at length into a total depravity and wretchedness. We may take another instance from lower life, where we shall find unjust combinations the sources of infinite delusion and misconduct. A child observes very early his parents, nurses, and all about him, shewing a vast fondness for money; the man who has it, is caressed and esteemed happy; he who wants it, is despised and accounted miserable. Wealth is pointed out to him as the end of his studies, and his present toils, are compensated with a pecuniary gratification. Perhaps his own train of life leads him to pursue it; he sees numberless rivals engaged in the same pursuit; infinite struggles, a great dust raised, and many frauds

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gratified to come at it. How is it possible for him not to connect ideas of honour, worth, character, affinity, and happiness, with what is thus universally courted, admired, and passionately sought? This crowded image immediately haunts him in company and solitude, and never leaves importuning him till he has laid down a plan for acquiring the beloved enjoyment. Meanwhile other ideas from the quarter of the fairer affections, with their allurements to confirm his determination and urge the pursuit; dread of want, love of family, concern about friends, power of doing good and the like. Passion is veiled with these specious masks. Being now engaged in the busy chase, he grows fond of the chace. Success adds to his ardour, nay disappointments and opposition whet his appetite. The pleasure or profit he is to enjoy only the occasion of to others, dignify his pursuit. The new respect he daily meets with, raises the value of his possessions, and enlivens the idea of the worth and excellency of the owner. Till he becomes passionately fond of money itself without any farther views, and finding it impossible to disunite his ideas of wealth and merit, by subtle refinements, comes to think no ways vile or base which lead to that, which he now considers as his chief good. By the same way of imagination, the other ruling passions might be easily traced to their respective sources of combination and delusion; but to instance only the man of pleasure will here be sufficient. Good living is in the generality esteemed the mark of a good taste, of splendour, and elegance; and therefore these ideas are nearly annexed to a well-furnished table. Whereas ideas of a bad taste, a sordid meanness, and narrowness of soul, are connected with a poor table. Sugar-cakes and sweet-meats were the child's rewards for having performed his task well. Dishes well prepared and richly seasoned, are spoken of with great delight and relish. The appetite is excited by variety. Afterwards, when he comes to form parties of pleasure with companions, the entertainment is wonderfully enhanced by moral images of sympathy, good fellowship, taste in expence, giving and receiving pleasure. It is these that add dignity and importance to hunting, gaming, and drinking. At length gallantry engages his attention, and he shews the taste of polite life by conducting an amour. Here an agreeable face and air are always supposed to express some fine moral quality or disposition, as good nature, frankness, tenderness, dignity, or the like. This complex idea first begets the attachment, and next puts him upon forming some scheme to accomplish his designs. His own hopes, and the figure he is like to make among his companions, according as he succeeds or not, increase his eagerness in the pursuit. Probability of success heightens his passion. An unfortunate bar thrown in his way enlarges his ideas of the dishonour of disappointment, and puts him upon mending his plan. A kind return, or any marks of a reciprocal passion, add new fuel to his desires. Or vanity improves these tokens in his own favour, and makes him think his regards honour. The delight of executing a scheme projected by himself, and the moral species of benevolence, sympathy, and giving pleasure, wonderfully strengthen the association, and often justify the unwary pursuer, in the foulest and most dishonourable actions. Counter combinations come in as aids to confirm him in this course of pleasure. Such are the shame of an idle life, and the reproach of a want of taste and refinement in pleasure. The apprehension of dishonourable imputations among the ladies, and his own sex too; of unacquaintedness with the world for instance, hatred of the sex, stoicism, and the like: sometimes the boldness or contempt of another person; frequently emulation and revenge; all which he combines with the ideas of manhood, generosity, delicacy, sensibility to honour, and just indignation for being ill used. These and the like connections of moral qualities with natural beauty and good, prompt the man of pleasure to repeat the same dissolute and immoral courses, till his character is sunk, and he becomes totally enervated and vicious. —Were we to follow a similar train, we might discover how the case often stands with the other sex, and shew, by what unhappy and delusive combinations, their passions, naturally tender and generous, do frequently run into exorbitancies, destructive to themselves, and generally grievous to those with whom they are connected But, the persons we have already characterised under delusive notions in moral beauty and rectitude, ought to be convinced early in life, that there is nothing beautiful and right immediately in things themselves; that they may possess them without having those qualities combined with them, and that therefore they are only so far valuable as they lead towards the conception and attainment of what is truly amiable and good. Thus the ambitious youth, whom we first instanced as under a a deluded imagination, may be convinced that there is no necessary connection between rank, external repect, or any of the images of power and grandeur, and real worth, magnanimity, and independance of mind, by shewing him the many instances of fools and knaves, possessed of them, without a single grain of merit or true dignity, or who have acquired them at the expence of their honour, liberty, and country. In like manner, the mere lover of gain may be soon convinced that there are a thousand wealthy characters whom he himself despises; that no wealth or splendor can cover and hide those stains of infamy and dishonour, by which it was acquired; and that it is only the use, the generous and honourable expence, which dignifies the possession, and invests the possessor in unfading honour. The follower of beauty and pleasure may be shewn in the same manner, that he mistakes the true road of pleasure, while, being detained about the inferior and ignobler species, he neglects to pursue that which he himself confesses, in his more sober hours, to be of the highest relish and excellence: that no true passion can be raised without virtue, or the appearance of it; and therefore, how foolish must it be to doat on the shadow, when the reality is wanting, or wantonly abused, and that it is in vain to think or talk of giving or receiving pleasure, while he debases his own character, or subverts the happiness of the person he professes to love. In short, to avoid this species of delusion, it ought always to be remembered that true grandeur and

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meanneſs of any ſort are altogether incompatible; that moral beauty and rectitude are inſeparable from truth and virtue; and that no ſubſtantial happineſs can take place, where irregularity or diſorder enters.

* DELUSIVE. *adj.* [from *deluſus*, Lat.] Apt to deceive; beguiling; impoſing on.—

When, fir'd with paſſion, we attack the fair,
Deluſive ſighs and brittle vows we bear. *Prior.*

—While the baſe and groveling multitude were liſtening to the *deluſive* deities, thoſe of a more erect aſpect and exalted ſpirit ſeparated themſelves from the reſt. *Tatler.* N° 81.—Phænomena ſo *deluſive*, that it is very hard to eſcape impoſition and miſtake. *Woodward.*

* DELUSORY. *adj.* [from *deluſus*, Lat.] Apt to deceive.—This confidence is founded on no better foundation than a *deluſory* prejudice. *Glanville*

DELUVIAN, *adj.* belonging to a flood.

DEMA, a river of Ruſſia, which runs into the Bielaia, at Upha.

DEMADES, a famous Athenian, who, from being a mariner, became a great orator, and appeaſed Philip by his eloquence, after the famous victory over the Athenians at Cheronea, A. A. C. 338.

* DEMAGOGUE. *n. ſ.* [δημαγωγός.] A ringleader of the rabble; a populous and factious orator.—Who were the chief *demagogues* and patrons of tumults, to ſend for them, to flatter and embolden them. *King Charles.*—A plauſible, inſignificant word, in the mouth of an expert *demagogue*, is a dangerous and dreadful weapon. *South.*—Demoſthenes and Cicero, though each of them a leader, or, as the Greeks called it, a *demagogue*, in a popular ſtate, yet ſeem to differ in their practice. *Swift.*

DEMAIE, a town of Egypt, 6 miles NW. of Manſora.

* DEMAIN. DEMEAN. DEMESNE. *n. ſ.* [*domaine*, French.] 1. That land which a man holds originally of himſelf, called *dominium* by the civilians, and oppoſed to *feodum*, or fee, which ſignifies thoſe that are held of a ſuperior lord. It is ſometimes uſed alſo for a diſtinction between thoſe lands that the lord of the manor has in his own hands, or in the hands of his leſſee, demiſed or let upon a rent for a term of years or life, and ſuch other lands appertaining to the ſaid manor as belong to free or copyholders. *Philips.* 2. Eſtate in land.—That earldom indeed had a royal juriſdiction and ſeigniory, though the lands of that county in *demeſne* were poſſeſſed for the moſt part by the ancient inheritors. *Davies.* 3. Land adjoining to the manſion, kept in the lord's own hand.—Theſe acts for planting foreſt-trees have hitherto been wholly ineffectual, except about the *demeſnes* of a few gentlemen; and even there, in general, very unſkilfully made. *Swift.*

* DEMAND. *n. ſ.* [*demande*, French.] 1. A claim; a challenging; the aſking of any thing with authority.—This matter is by the decree of the watchers, and the *demand* by the word of the holy ones. *Dan.* iv. 17.—Giving vent, gives life and ſtrength to our appetites; and he that has the confidence to turn his wiſhes into *demands*, will be but a little way from thinking he ought to obtain them. *Locke.* 2. A queſtion; an interrogation. 3. The calling for a thing in order to purchaſe it.—My bookſeller tells me, the *demand* for thoſe my papers increaſes daily. *Addiſon.* 4. [In law.] The aſking of what is due. It hath a proper ſignification diſtinguiſhed from plaint; for all civil actions are purſued either by demands or plaints, and the purſuer is called demandant or plaintiff. There are two manners of *demands*, the one of deed, the other in law: in deed, as in the very *præcipe*, there is expreſs demand: in law, every entery in land diſtreſs for rent, taking or ſeiſing of goods, and ſuch like acts, which ſhall be done without any words, are *demands* in law. *Blount.*

* To DEMAND. *v. a.* [*demander*. Fr.] 1. To claim; to aſk for with authority.—

The pound of fleſh, which I *demand* of him,
Is dearly bought, 'tis mine, and I will have it.
Shakeſpeare.

2. To queſtion; to interrogate.—And when Jeriah was come unto him, David *demanded* of him how Joab did, and how the people did, and how the war proſpered? 2 *Sam.* xi. 7.—If any ſtill of Cæſar's *demand* why Brutus roſe againſt Cæſar, this is my anſwer: Not that I loved Cæſar leſs, but that I loved Rome more. *Shakeſpeare.*—The oracle of Apollo being *demanded*, when the war and miſery of Greece ſhould have an end, replied, When they would double the altar in Delos, which was of a cubick form. *Peacham on Geometry.* [In law.] To proſecute in a real action.

* DEMANDABLE. *adj.* [from *demand*.] That may be demanded; requeſted; aſked for.—Aſſumes *demandable*, for licence of alienation to be made of lands holden in chief, have been ſtrange in the way to the hanaper. *Bacon.*

* DEMANDANT. *n. ſ.* [from *demand*.] He who is actor or plaintiff in a real action, becauſe he demandeth lands. *Coke.* 2. A plaintiff; one that demands redreſs.—One of the witneſſes depoſed, that dining on a Sunday with the *demandant*, whoſe wife had ſat below the ſquire's lady at church, ſhe the ſaid wife dropped ſome expreſſions, as if ſhe thought her huſband ought to be knighted. *Spectator.*

* DEMANDER. *n. ſ.* [*demandeur*, French] 1. One that requires a thing with authority. 2. One that aſks a queſtion. 3. One that aſks for a thing in order to purchaſe it.—They grow very faſt and fat, which alſo bettereth their taſte, and delivereth them to the *demanders* ready uſe at ſeaſons. *Carew.* 4. A dunner; one that demands a debt.

DEMANGE, or DEMANGE AUX EAUX, a town of France, in the department of Meuſe, 8 miles W. of Vaucouleurs.

DEMARISCOTTA. See DAMERISCOTTA.

DEMASITHYMUS. See ARTEMISIA, N° 1.

DEMASS, or DEMSAS, a town of Africa, on the E. coaſt of the country of Tunis, 8 miles S. of Lempta.

DEMAVEND, a town of Perſia, in the province of Irak, 170 miles E. of Amadan.

DEMBEA. See DAMBEA, N° 1—3.

DEMBLEBY, a village in Lincolnſhire, N. of Folkingham.

* DEMEA

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* DEMEAN. *n. f.* [from *demener*, French.] A gesture; presence; carriage; demeanour; deportment.—

At his feet, with sorrowful *demean*,
And deadly hue, an armed corse did lie. *Spenser.*

* *To* DEMEAN. *v. a.* [from *demener*, French.] To behave; to carry one's self.—Those plain and legible lines of duty requiring us to *demean* ourselves to God humbly and devoutly, to our governors obediently, and to our neighbours justly, and to ourselves soberly and temperately. *South.*—A man cannot doubt but there is a God; and that, according as he *demeans* himself towards him he will make him happy or miserable for ever. *Tillotson.* 2. To lessen; to debase; to undervalue.—

Now, out of doubt, Antipholis is mad;
Else he would never so *demean* himself. *Shak.*

* DEMEANOUR. *n. f.* [*demener*, Fr.] Carriage; behaviour.—Of so insupportable a pride he was, that where his deeds might well stir envy, his *demeanour* did rather breed disdain. *Sidney.*—Gods best like us, when we are most like them in all parts of decent *demeanour*. *Hooker.*—He was of courage not to be daunted, which was manifested in all his actions, especially in his whole *demeanour* at Rhee, both at the landing, and upon the retreat. *Clarendon.*

* DEMEANS. *n. f.* pl. properly *demesnes*. An estate in lands; that which a man possesses in his own right.

DEMEMBRATION, in Scots law, the cutting off a member; which is punished by indemnification.

DEMEMBRE, in heraldry, is said of dismembered animals, or those with their limbs cut off.

* *To* DEMENTATE. *v. n.* [*dementio*, Latin.] To make mad.

* DEMENTATION. *n. f.* [*dementatio*, Lat.] Making mad, or frantick.

DEMER, a river of France, which rises in the department of Ourte, and passing by Hasselt, Diest, Aerschot, &c. runs into the Sheldt, between Antwerp and Dendermond.

(1.) DEMERARA, a district of S. America, in Dutch Guiana, which forms one government with Essequibo. They have the same court of policy but each has a separate court of justice. The two districts contain about 3,000 whites, and 30,000 slaves. The river (N° 2.) passes through it, and was usually visited by 40 or 50 large ships from Holland, who often made two voyages in a year, besides upwards of 250 smaller vessels, under the Dutch and other flags. The plantations are regularly laid out in lots along the sea-shore, called facades, about a quarter of a mile wide, and extending ½ths of a mile back into the country. Each lot contains about 250 acres each; and when fully cultivated, the proprietor may obtain a similar tract back of the first, and so on in progression. Each lot will contain 120,000 cotton trees, averaging usually half a pound a tree. Such a plantation is reckoned well stocked to have 120 negroes. The shores of the rivers and creeks are chiefly planted with coffee, to the distance of about 30 miles from the sea; thence 30 miles further up, the soil becomes clayey and more fit for sugar canes. Beyond this, the finest kinds of wood, for building, furniture, &c. are cut. Demerara was taken by the British during the American war, but soon after retaken by the French, who restored it to the Dutch at the peace, in 1783. It was again taken by the British, under Gen. Abercrombie, May 2, 1796, Lon. 57. 45. W. Lat. 6. 40. N.

(2.) DEMERARA, DEMERARAY, or DEMERARI, a river in the above district (N° 1.) about 2 miles wide at its mouth, opposite the fort, on the E. bank of the river, and about 45 miles distant from Abary creek. It is scarcely a mile wide, 12 miles above the fort; and its course is from S. to N. It is navigable upwards of 200 miles for vessels which can pass the bar at its mouth, which is a mud bank, not having above 24 feet at the highest tides.

To DEMERGE, *v. n.* [*demergere*, Latin.] To drown, plunge, or sink down. *Bailey.*

* DEMERIT. *n. f.* *démérite*. Fr. from *demeritus*, of *demereor*, Latin.] 1. The opposite to merit; ill deserving; what makes one worthy of blame or punishment.—They should not be able once to stir, or to murmur, but it should be known, and they shortened according to their *demerits*. *Spenser.*—

Thou liv'st by me; to me thy breath resign;
Mine is the merit, the *demerit* thine. *Dryden.*

2. Anciently the same with merit; desert.—

I fetch my life and being
From men of royal siege; and my *demerits*
May speak, unbonnetting, to as proud a fortune
As this that I have reach'd. *Shak.*

* *To* DEMERIT. *v. a.* [*demeriter*, Fr.] To deserve blame or punishment.

* DEMERSED. *adj.* [from *demersus* of *demergo*, Latin.] Plunged; drowned. *Dict.*

* DEMERSION. *n. f.* [*demersio*, Lat.] 1. A drowning. 2. [In chemistry.] The putting any medicine in a dissolving liquor. *Dict.*

DEMESNE. See REVENUE.

DEMETÆ, an ancient people of Britain, supposed to be a branch of the Silures, who occupied that inner corner formed by the Bristol Channel and the Irish Sea.

DEMETER, or DEMETRA, Δημητηρ, Gr.] the name given by the Greeks to Ceres.

DEMETRIA, a festival in honour of Ceres. It was then customary for the votaries of the goddess to lash themselves with whips made of the bark of trees. The Athenians had a solemnity of the same name in honour of Demetrius Poliorcetes.

DEMETRIOWITZ, a city of Russia, in the duchy of Smolensko, seated on the river Ugra, Lon. 37. 0. E. Lat. 53. 20. N.

(1.) DEMETRIUS I. surnamed POLIORCETES, *i. e.* a Taker of towns, was the son of Antigonus, king of Asia, by Stratonice. At the age of 22, he was sent by his father against Ptolemy, who invaded Syria. He was defeated near Gaza; but he soon repaired his loss by a victory over one of the generals of the enemy. He afterwards sailed with a fleet of 250 ships to Athens, and restored the Athenians to liberty, by freeing them from the power of Cassander and Ptolemy, and expelling the garrison, which was stationed there under

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der Demetrius Phaleceus. After this ſucceſsful expedition, he beſieged and took Munychia, and defeated Caſſander at Thermopylæ. His reception at Athens after theſe victories was attended with the moſt ſervile flattery; and the Athenians were not aſhamed to raiſe altars to him as to a god, and conſult his oracles. This uncommon ſucceſs raiſed the jealouſy of the ſucceſſors of Alexander; and Seleucus, Caſſander, and Lyſimachus united to deſtroy Antigonus and his ſon. Their hoſtile armies met at Iſpus A. A. C. 301: Antigonus was killed in the battle; and Demetrius, after a ſevere loſs, retired to Epheſus. The Athenians, who had lately adored him as a god, refuſed to admit him into their city. But he ſoon after ravaged the territory of Lyſimachus, and reconciled himſelf to Seleucus, to whom he gave his daughter Stratonice in marriage. Athens now laboured under tyranny, and Demetrius relieved it a 2d time, and pardoned the inhabitants. The loſs of his poſſeſſions in Aſia recalled him from Greece, and he eſtabliſhed himſelf on the throne of Macedonia by killing Alexander, in ſelf defence. See ALEXANDER V. Here he was continually at war with the neighbouring ſtates, and the ſuperior power of his adverſaries obliged him to leave Macedonia, after he had ſat on the throne for ſeven years. He paſſed into Aſia, and attacked ſome of the provinces of Lyſimachus with various ſucceſs; but famine and peſtilence having deſtroyed the greateſt part of his army, he applied to Seleucus for aſſiſtance. He met with a kind reception: but hoſtilities were again ſoon begun; and though he gained ſome advantages over his ſon-in-law, he was at laſt forſaken by his troops, and taken priſoner. Though he was kept in confinement by Seleucus, yet he maintained himſelf like a prince, and paſſed his time in hunting and in every laborious exerciſe. His ſon Antigonus offered Seleucus all his poſſeſſions, and even his perſon, to procure his father's liberty; but all proved unavailing, and Demetrius died in the 54th year of his age, after a confinement of 3 years, A. A. C. 286. His remains were given to Antigonus, and honoured with a ſplendid funeral at Corinth, and thence conveyed to Demetrias. His poſterity remained in poſſeſſion of the Macedonian throne, till Perſeus was conquered by the Romans. Demetrius was equally fond of diſſipation among the diſſolute, and of military glory in the field. His ingenious inventions, his warlike engines, and ſtupendous machines in his war with the Rhodians, entitle him to the character of a great warrior. But he is blamed for voluptuous indulgences; and indeed no Grecian prince had more wives and concubines. His affection and reverence to his father however has been juſtly admired. Antigonus defired the ambaſſadors of a foreign prince, to remark the cordiality and friendſhip which ſubſiſted between him and his ſon.

(2) DEMETRIUS II, king of Macedonia, ſucceeded his father Antigonus Gonatus, A. A. C. 243. After reigning 12 years, he died, and was ſucceeded by his brother Antigonus Doſon, his ſon Philip being in his infancy.

(3.) DEMETRIUS, the ſon of Philip VI. king of Macedonia, and grandſon of Demetrius II, was delivered as an hoſtage to the Romans. His modeſty delivered his father from a heavy accuſation laid before the Roman Senate. When he returned to Macedonia, he was falſely accuſed by his brother Perſeus, who was jealous of his popularity, and his father too credulouſly conſented to his death.

(4.) DEMETRIUS I. king of Syria, ſurnamed SOTER or *Saviour*, was ſon of Seleucus Philopator. Being a hoſtage at Rome, when his father died, his uncle, Antiochus Epiphanes, uſurped the kingdom, and was ſucceeded by his ſon Antiochus Eupator. Demetrius at laſt procured his liberty on pretence of going to hunt, and fled to Syria, where the troops received him as their lawful ſovereign. He put to death Eupator and Lyſias, but, endeavouring to eſtabliſh himſelf on his throne by cruelty and oppreſſion, ALEXANDER BALAS the pretended ſon of Antiochus Epiphanes, claimed the crown, and defeated Demetrius in a battle A. A. C. 150.

(5.) DEMETRIUS II. ſurnamed NICATOR, or *Conqueror*, was ſon of Soter (N° 4.) and ſucceeded Alexander Balas, whom he expelled by the aſſiſtance of Ptolemy Philometor. He married Cleopatra, the daughter of Ptolemy, and the wife of Balas. Demetrius gave himſelf up to voluptuouſneſs, and ſuffered his kingdom to be governed by his favourites. At that time a pretended ſon of Balas, called *Antiochus Tryphon*, ſeized a part of Syria; and Demetrius, to oppoſe his antagoniſt, made an alliance with the Jews, and marched to the eaſt, where he was taken by the Parthians. Phraates king of Parthia gave him his daughter Rhodogyne in marriage; and Cleopatra was ſo offended at this new connection, that ſhe gave herſelf up to Antiochus Zidetes her brother-in-law and married him. Zidetes was killed in a battle againſt the Parthians, and Demetrius regained the poſſeſſion of his kingdom. His pride and oppreſſions rendered him odious; his ſubjects aſked for king of the houſe of Seleucus from Ptolemy Phyſcon king of Egypt: and Demetrius unable to reſiſt his enemies, fled to Ptolemais, which was then in the hands of his wife Cleopatra. The gates were ſhut on his approach by Cleopatra; and he was killed by the governor of Tyre, whither he fled for protection, A. A. C. 123. He was ſucceeded by Alexander Zebina, another pretended ſon of Balas, whom Ptolemy raiſed to the throne.

(6.) DEMETRIUS, the diſciple of Apollonius Tyaneus, a cynic philoſopher in the age of Caligula. The emperor wiſhed to gain the philoſopher to his intereſt by a large preſent; but Demetrius refuſed it with indignation, and ſaid, If Caligula wiſhes to bribe me, let him ſend me his crown. Veſpaſian was diſpleaſed with his inſolence, and baniſhed him to an iſland. The cynic derided the puniſhment, and ſatirized the emperor. He died in an extreme old age; and Seneca obſerves, that "nature had brought him forth to ſhow mankind, that an exalted genius can live ſecurely without being corrupted by the vices of the ſurrounding world."

(7.) DEMETRIUS PHALEREUS, a celebrated orator and peripatetic philoſopher, was the ſcholar of Theophraſtus. He acquired ſo much authority at Athens, that he governed the city for ten years; and ruled with ſo much wiſdom and vi-

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me, that they set up 36 statues in honour of him. By the slanders of some malicious persons in his absence, he was, however, condemned to die; and his images were pulled down: which when Demetrius heard, he said, they could not pull down that virtue, for which those images were set up. He escaped into Egypt, and was protected by Ptolemy Lagus. This king, it is said, asked his advice concerning the succession of his children to the throne; viz whether he ought to prefer those he had by Euridice to Ptolemy Philadelphus whom he had by Bernice? and Demetrius advised him to leave his crown to the former. This displeased Philadelphus so much, that, his father being dead, he banished Demetrius; who was afterwards killed by the bite of an asp. Demetrius composed more works in prose and verse than any other peripatetic of his time; and his writings consisted of poetry, history, politics, rhetoric, harangues, and embassies. None of them are extant except his rhetoric, which is usually printed among the *Rhetores Selecti.*

(8.) DEMETRIUS, a silver-smith of Ephesus, who made little models of Diana's temple there, with her image included therein. Vexed at the success of the gospel, and the danger of his loss of business, by the inhabitants turning their backs on idolatry, he convened a mob of his fellow tradesmen, and represented to them the danger of their craft, and idolatrous worship. They were immediately inflamed with rage; and assisted by part of the inhabitants, they raised for some hours, a terrible outcry, *Great is Diana of the Ephesians.* See Acts xix. 24. Whether this Demetrius afterwards became a Christian convert, and had "a good report of all men," (3 John 12.) we know not; but the power of the gospel was frequently displayed, in making its most zealous enemies its warmest friends.

(9.) DEMETRIUS, czar of Russia, commonly called the *false Demetrius*, was, according to most authors, a native of Jaroslaw, and a novice in a monastery, where he was instructed by an old monk to personate Demetrius, son of the czar John Basiliowitz, who had been murdered by Boris Godonow, in 1597. The youth, according to his instructions, under the name of Demetrius, pretending to have escaped from his murderers, went into Lithuania, where he was taken into the service of a nobleman named Wiesnovitski, to whom he told his story, and who espoused his cause. When Boris heard of this rival, he sent assassins to dispatch him; but his patron being warned of it, conveyed him to Mnieski, palatine of Sendomir, who promised to assist him in his design on the Russian throne, provided he would embrace the Roman catholic religion, which he readily consented to; and was married to the palatine's daughter. Assisted by the Poles, Demetrius, in 1604, marched into Russia at the head of a small army, and was soon joined by a number of Russians and Cossacs. He defeated an army sent against him, and an insurrection took place in his favour. On the death of Boris, the people strangled his son, and placed Demetrius on the throne; but his partiality to the Poles and contempt of the Greek religion occasioned an insurrection, and he was murdered in 1606, in a short reign of about 11 months. Mr Coxe, contrary to the generality of writers considers him to have been the true prince Demetrius. Three other pretended Demetrius's successively started up, in the empire.

DEMEU, a town of France, in the department of Gers, 6 miles W of Vic Fezensac.

* DEMI *inseparable particle*, [*demi*, Fr. *dimidium*, Lat., Half; one of two equal parts. This word is only used in composition; as *demigod*, that is, half human, half divine.

DEMIANKA, a river of Russia, which runs into the Irtisch, near Demianskoi.

DEMIANSKOI, a town of Russia, in the government of Tobolsk; situated at the conflux of the Demianka and the Irtisch. It is 100 miles NNE. of Tobolsk Lon. 87. 8. E Lat. 59. 35. N.

DEMI ATTICI, boroughs or large villages of Attica. The Athenian tribes were distributed into Demi. Homer, in his catalogue, distinguishes the Athenians by the appellation *Demos*. And when Theseus prevailed on them to quit the country of Attica, and settle at Athens, they still continued to frequent the Demi, and to perform their religious ceremonies there.

* DEMI-CANNON. *n. s.* [*demi* and *cannon.*]

(1.) * DEMI-CANNON LOWEST. A great gun that carries a ball of 30 pounds weight and 6 inches diameter. The diameter of the bore is six inches two eighth parts. *Dict.*

(2.) * DEMI-CANNON OF THE GREATEST SIZE. A gun 6 inches and 6 eighth parts diameter in the bore, 12 foot long. It carries a ball of 6 inches 4 eighths diameter, and 36 pounds weight. *Dict.* —Ten engines, that shall be of equal force either to a canon or *demi-cannon*, culverin or demi-culverin, may be framed at the same price that one of these will amount to. *Wilkins.*

(3.) * DEMI-CANNON ORDINARY. A great gun, 6 inches 4 eighths diameter in the bore, 12 foot long. It carries a shot 6 inches one sixth diameter, and 32 pounds weight. *Dict.*

* DEMI-CULVEIRN. *n. s.* [*demi* and *culverin.*]

(1.) * DEMI-CULVERIN, ELDER SORT. A gun 4 inches 6 eighths diameter in the bore, 10 foot & third in length. It carries a ball 4 inches 4 eighth parts diameter, and 12 pounds 11 ounces weight. *Milit. Dict.*—They continue a perpetual volley of *demi-culverins*. *Raleigh.*

(2.) DEMI CULVERIN OF THE LARGEST SORT, (N° 1.) weighs 3000 pounds, and carries a ball point blank 178 paces.

(3.) * DEMI-CULVERIN OF THE LOWEST SIZE. A gun 4 inches 2 eighths diameter in the bore, and 10 foot long. It carries a ball 4 inches diameter, and 9 pounds weight. *Dict.*

(4.) *A* DEMI-CULVERIN OF THE LOWEST SIZE, is 2000 pounds weight, and carries a ball 174 paces.

(5.) * DEMI-CULVERIN ORDINARY. A gun 4 inches 4 eights diameter in the bore, 10 foot long. It carries a ball 4 inches 2 eighths diameter, and 10 pounds 11 ounces weight.

(6.) *A* DEMI-CULVERIN ORDINARY is 2700 lb. weight, and carries a ball-point blank 175 paces

* DEMI-

* DEMI-DEVIL. *n. f.* [*demi* and *devil.*] Partaking of infernal nature; half a devil.—

Will you, I pray, demand that *demi-devil*,
Why he hath thus enfnar'd my ſoul and body?
Shak.

(1.) * DEMI-GOD. *n. f.* [*demi* and *god.*] Partaking of divine nature; half a god; an hero produced by the cohabitation of divinities with mortals.—He took his leave of them, whoſe eyes bade him farewel with tears, making temples to him as to a *demi-god. Sidney.*—

Be gods, or angels, *demigods*: *Milton.*

(2.) DEMI-GOD. See HERO.

DEMI-GORGE, in fortification, is that part of the polygon which remains after the flank is raiſed, and goes from the curtin to the angle of the polygon. It is half of the vacant ſpace or entrance into a baſtion.

* DEMI-LANCE. *n. f.* [*demi* and *lance.*] A light lance; a ſhort ſpear; a half pike.—

Light *demi-lances* from afar they throw,
Faſten'd with leathern thongs to gall the foe.
Dryden.

* DEMI-MEN. *n. f.* [*demi* and *man.*] Half a man. A term of reproach.—We muſt adventure this battle, leſt we periſh by the complaints of this barking *demi-men. Knolles.*

DEMI-QUAVER, a note in muſic, two of which are equal to a quaver.

(1.) DEMI-QUIAN, a lake of the United States, in the North-weſtern Territory, 200 yards W. of the river. (N° 2.) It is 6 miles broad, is of a circular form and has a ſmall paſſage into the Illinois of only 4 feet deep; 171 miles from the Miſſiſippi.

(2, 3.) DEMI-QUIAN, a river, and ſwamp on the W. ſide of the Illinois. The river runs a SSE. courſe, is navigable 120 miles, and has the ſwamp on the northern bank near its mouth; which is 50 yards wide, 32 miles above Sagamond, and 165 miles above the Miſſiſippi.

DEMIR CAPI, a town of Aſiatic Turkey, in the province of Natolia, 20 miles SE. of Balikeſri.

(1.) * DEMISE. *n. f.* [from *demetre*, *demis*, *demiſe*, Fr.] Death; deceaſe. It is ſeldom uſed but in formal and ceremonious language.—About a month before the *demiſe* of queen Anne, the author retired. *Swift.*

(2.) DEMISE, in law, is applied to an eſtate either in fee ſimple, fee tail, or for term of life or years; and ſo it is commonly taken in many writs.

(3.) DEMISE, and RE-DEMISE, denote a conveyance where there are mutual leaſes made from one to another of the ſame land, or ſomething out of it.

* *To* DEMISE. *v. a.* [*demis demiſe*, Fr.] To grant at one's death; to grant by will; to bequeath.—My executors ſhall not have power to *demiſe* my lands to be purchaſed. *Swift.*

DEMI-SEMI-QAVER, in muſic, the ſhorteſt note, two of them being equal to a ſemi-quaver.

* DEMISSION. *n. f.* [*demiſſio*, Lat.] Degradation; diminution of dignity; depreſſion.—Inexorable rigour is worſe than a laſche *demiſſion* of ſovereign authority. *L'Eſtrange.*

DEMISSY, Cæſar, a learned Pruſſian divine, born in Berlin in 1703. He went to Holland, and after reſiding there ſeveral years, he came over to London, and was appointed preacher at the French chapel in the Savoy, and chaplain to the king. He died in 1775. He aſſiſted Weſtein in his edition of the Greek Teſtament, and Dr Jortin in his life of Eraſmus.

* *To* DEMIT. *v. a.* [*demitto*, Lat.] To depreſs; to hang down; to let fall.—When they are in the pride, that is, advancing their train, if they decline their neck to the ground, they preſently *remiſe*, and let fall the ſame. *Brown.*

DEMIURGE, [from δημιος, a *public ſervant*, and ἐργον, *work*,] in the mythology of the eaſtern philoſophers, was one of the ÆONS employed by the ſupreme Deity in the creation of the world. The character they give him is a compound of ſhining qualities and inſupportable arrogance; and his exceſſive luſt of empire effaces his talents and virtues. He is repreſented as claiming dominion over the new world he has formed, as his ſovereign right, and excluding totally the ſupreme Deity from all concern in it, he demands from mankind, for himſelf and his aſſociates, divine honours.

DEMIURGICAL, *adj.* Of or belonging to the Creator: *Bailey.*

* DEMI-WOLF. *n. f.* [*demi* and *wolf.*] Half wolf; a mongrel dog between a dog and wolf. *Lyciſca.*—

Spaniels, curs,
Shoughs, water-rugs, and *demi-wolves*, are
'cleped
All by the name of dogs. *Shak.*

DEMM, a town of Arabia, in the country of Yemen, 20 miles SSW. of Chamir.

DEMMIN, a town of Germany, in the circle of Upper Saxony, and duchy of Pomerania; ſituated on the Peene. Grain forms the principal article of its commerce. It was taken by the Swedes in the year 1631, by the imperialiſts in 1637, and again by the Swedes in 1639. It is 26 miles S. of Stralſund. Lon. 13. 22. E. Lat. 53. 32. N.

DEMOCIDES, a celebrated phyſician of Croton, who was famous for his attachment to his native ſoil. Though careſſed and enriched by the king of Perſia, whoſe queen he had ſnatched from the jaws of death, he abandoned wealth and honours, and by ſtratagem eſcaped to the humble comforts of a private life at Croton.

(1.) * DEMOCRACY. *n. f.* [δημοκρατια.] One of the three forms of government; that in which the ſovereign power is neither lodged in one man, nor in the nobles, but *in* the collective body of the people.—While many of the ſervants, by induſtry and virtue, arrive at riches and eſteem, then the nature of the government inclines to a *democracy*. *Temple.*—The majority having the whole power of the community, may employ all that power in making laws; and executing thoſe laws; and the government is a perfect *democracy*. *Locke.*

(2.) DEMOCRACY, as above defined was exhibited in the ancient republics of Athens and Rome (See ATTICA § 4, and ROME;) but though many modern ſtates of Europe, have, within theſe laſt centuries, aſſumed the name of *republics*, they have all been more or leſs ariſtocratic. Venice was the moſt tyrannical ariſtocracy that ever exiſted. Genoa was not much better; and of the Swiſs cantons, all but one were mere oligarchies. Baſil was the only one that had any thing like a dem-

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though even it was inferior to that of ancient Athens. Holland was only a limited monarchy, with the fubſtitution of the title *Stadtholder* for that of *King*. Among the 16 United States of America, not above 3 have eſtabliſhed that *ſine qua non* of democracy, *univerſal ſuffrage*; and ſlavery is not only permitted, but interwoven with the very conſtitution of the whole United States, although Maſſachuſetts, and ſome of the other ſtates diſclaim the advantage of this permiſſion. (See AMERICA, § 46.) The formation of a *perfect democracy*, wherein all the people were to be intitled to govern themſelves, with all *liberty* and *equality*, was reſerved to ſum up the diſcoveries and refinements of the 18th century, and that among a people who, under an *ariſtocratic*, or rather a *deſpotic* government, had become one of the moſt enlightened and poliſhed nations in Europe. The French conſtitution of 1793 exhibited a plauſible theory of ſuch a perfect democracy; but while the faſcinating plan was held out to the people in theory, it was never attempted to be reduced to practiſe; but inſtead of it, the moſt abſolute deſpotiſm took place, and a few individuals, aſſuming the whole power of the ſtate, in their own hands, marked with indelible characters of blood the awful leſſon to poſterity of the dreadful conſequences of a conjunction of the legiſlative and executive powers, in the hands of any, but eſpecially in thoſe of a ſmall oligarchy. In place of the happineſs the people had anticipated the enjoyment of under their *democracy*, they found themſelves almoſt literally under a *demonocracy*, or the government of devils; and they have ſince fallen under, and continue the ſlaves of a far greater deſpotiſm, than was experienced under the old French government. Indeed from all the experiments, that have as yet been made, the philanthropic philoſopher will be apt to doubt, whether a perfect democracy is not inconſiſtent with the preſent imperfect ſtate of human nature; and whether, wherever it is attempted to be eſtabliſhed, the ungovernable paſſions of mankind will not ſoon make it degenerate either into a tyrannical oligarchy, or abſolute anarchy.

DEMOCRAT, a town of Egypt, 20 miles N. of Aſia.

DEMOCRATE, *n. ſ.* [Fr. *democrat*.] A lover of democracy; a friend to republican government.

* DEMOCRATICAL. *adj.* [from *democracy*.] Pertaining to popular government; popular.—They are ſtill within the line of vulgarity, and are *democratical* enemies to truth. *Brown's Vulgar Errours*.—As the government of England has a mixture of *democratical* in it, ſo the right is partly in the people. *Arbuthnot*.

DEMOCRITUS, one of the greateſt philoſophers of antiquity, was born in Abdera, in Thrace, about the 80th Olympiad, or A. A. C. 460. His father, ſays Valerius Maximus, was able to entertain the army of Xerxes; and Diogenes Laertius adds, that the king, in return preſented him with ſome Magi and Chaldeans. From theſe he received the firſt part of his education; and whilſt yet a boy, learned theology and aſtronomy. He next applied to Leucippus, and learned from him the ſyſtem of atoms and a vacuum. His father dying, he and his two brothers divided the eſtate. Democritus made choice of that part which conſiſted of money, as being, though the leaſt ſhare, the moſt convenient for travelling; and it is ſaid, that his portion amounted to about 100 talents, which is near L.20,000 Sterling. His extraordinary love of knowledge, induced him to travel into all countries famed for learned men. He went to viſit the prieſts of Egypt, from whom he learned geometry; he conſulted the Chaldeans and the Perſian philoſophers; and it is ſaid that he penetrated even into India and Ethiopia, to confer with the Gymnoſophiſts. In theſe travels he waſted his ſubſtance, ſo that on his return, he was obliged to be maintained by his brother; notwithſtanding which, he gave ſuch proofs of ſuperior underſtanding, that he procured the higheſt honours of his country; which he governed with unlimited ſway, at well as conſummate wiſdom. The magiſtrates of Abdera made him a preſent of 500 talents, and erected ſtatues to him even in his lifetime: but being naturally more inclined to contemplation than delighted with public honours and employments, he withdrew into ſolitude and retirement. He inceſſantly laughed at human life, as a continued farce, which made the inhabitants of Abdera think he was mad; on which he ſent for Hippocrates to cure him; but that celebrated phyſician having diſcourſed with the philoſopher, expreſſes the utmoſt veneration for him, and told the Abderians, that thoſe who eſteemed themſelves the moſt *healthy* were the *moſt diſtempered*. Democritus died, according to Diogenes Laertius, aged 100; A. A. C. 361. It is ſaid that he put out his eyes, that he might meditate the more profoundly on philoſophical ſubjects; but this is very improbable. He was the author of many books, which are loſt; and from theſe Epicurus borrowed his philoſophy.

DEMOI, wards in Athens. See ATTICA, § 4.

DEMOIVRE, Abraham, an eminent French mathematician, born at Vitri, in Champagne, in May 1667. Being a proteſtant, he fled to London upon the revocation of the edict of Nantes in 1685. He had ſtudied mathematics in France, but the *Principia Mathematica* of Sir Iſaac Newton, ſoon convinced him how little he had advanced in the ſcience he profeſſed to teach. He fell hard to work; made himſelf maſter of Newton's principles, and ſoon became connected with, and celebrated among the firſt rate mathematicians. His abilities ſoon procured him an admiſſion into the Royal Society of London, and afterwards into the Academy of Sciences at Paris. His merit was ſo acknowledged by the former, that they judged him a fit perſon to decide the famous conteſt between Newton and Leibnitz. The collection of the academy of Paris contains no memoir of this author, who died at London Nov. 1754, ſoon after his admiſſion into it; but the Philoſophical Tranſactions of London have ſeveral, and all of them intereſting. He publiſhed alſo ſome capital works, ſuch as, *Miſcellanea Analytica, de Seriebus & Quadraturis*, 1730, 4to. But perhaps he has been more generally known by his "Doctrine of Chances; or, Method of calculating the Probabilities of Events at Play." This work was firſt printed, 1718, in 4to, and dedicated to Sir Iſaac Newton: it was reprinted, 1738, with great alterations and improvements; and a third edi-

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tion was afterwards publiſhed with additions, and "A Treatiſe on Annuities," dedicated to Lord Carpenter.

* *To* DEMOLISH. *v. a.* [*demolir*, Fr. *demolior*, Lat.] To throw down buildings; to raze: to deſtroy.—I expected the fabrick of my book would long ſince have been *demoliſhed*, and laid even with the ground. *Tillotſon.*—

Red lightning play'd along the firmament,
And their *demoliſh'd* works to pieces rent. *Dryd.*

* DEMOLISHER. *n. ſ.* [from *demoliſh.*] One that throws down buildings; a deſtroyer; a layer waſte.

* DEMOLITION. *n. ſ.* [from *demoliſh.*] The act of overthrowing or demoliſhing buildings; deſtruction.—Two gentlemen ſhould have the direction in the *demolition* of Dunkirk. *Swift.*

(1.) * DEMON. *n. ſ.* [*dæmon*, Lat. δαιμων.] A ſpirit; generally an evil ſpirit; a devil.—

I felt him ſtrike, and now I ſee him fly:
Curs'd *demon!* O for ever broken lie
Thoſe fatal ſhafts, by which I inward bleed! *Prior.*

(2.) DEMON. See DÆMON.

DEMONA, or VAL DI DEMONA, [*i. e.* the *valley of demons*,] a province of Sicily, ſo called from mount Ætna, being ſituated in it, whoſe continual flames led the ſuperſtitious inhabitants anciently to believe that it was a chimney of hell. It lies in the north-eaſt part of the iſland, neareſt to Italy. It is about 100 miles long, and 20 broad.

(2.) DEMONA. See DEMONT.

* DEMONIACAL. } *adj.* [from *demon.*] 1.
(1.) * DEMONIACK. } Belonging to the devil; deviliſh.—

He all unarm'd,
Shall chaſe thee with the terror of his voice
From thy *demoniack* holds, poſſeſſion foul. *Milt.*

2. Influenced by the devil; produced by diabolical poſſeſſion.—

Demoniack phrenſy, moping melancholy. *Milt.*

(2.) * DEMONIACK. *n. ſ.* [from the adjective.] One poſſeſſed by the devil; one whoſe mind is diſturbed and agitated by the power of wicked and unclean ſpirits.—Thoſe lunaticks and *demoniacks* that were reſtored to their right mind were ſuch as ſought after him, and believed in him. *Bentley.*

(3.) DEMONIACKS. See DÆMONIAC, § I, 1—3; and II.

* DEMONIAN. *adj.* [from *demon.*] Deviliſh; of the nature of devils.—

Demonian ſpirits now, from the element
Each of his reign allotted, rightlier called
Powers of fire, air, water. *Milton.*

DEMONIANISTS. See DÆMONIANISTS.

DEMONISM. See DÆMONISM.

* DEMONOCRACY. *n. ſ.* [δαιμων and κρατεω.] The power of the devil. *Dict.*

* DEMONOLATRY. *n ſ.* [δαιμων and λατρεια.] The worſhip of the devil. *Dict.*

* DEMONOLOGY. *n. ſ.* [δαιμων and λογος.] Diſcourſe of the nature of devils. Thus king James entitled his book concerning witches.

* DEMONSTRABLE. *adj.* [*demonſtrabilis*, Lat.] That which may be proved beyond doubt or contradiction; that which may be made not only probable but evident.—The grand articles of our belief are as *demonſtrable* as geometry. *Glanville.*

* DEMONSTRABLY. *adv.* [from *demonſtrable.*] In ſuch a manner as admits of certain proof; evidently; beyond poſſibility of contradiction.—He ſhould have compelled his miniſters to execute the law, in caſes that *demonſtrably* concerned the publick peace. *Clarendon.*

* *To* DEMONSTRATE. *v. a.* [*demonſtro*, Lat.] To prove with the higheſt degree of certainty; to prove in ſuch a manner as reduces the contrary poſition to evident abſurdity.—We cannot *demonſtrate* theſe things ſo, as to ſhew that the contrary often involves a contradiction. *Tillotſon.*

(1.) * DEMONSTRATION. *n. ſ.* [*demonſtratio*, Lat.] 1. The higheſt degree of deducible or argumental evidence; the ſtrongeſt degree of proof; ſuch proof as not only evinces the poſition proved to be true, but ſhews the contrary poſition to be abſurd and impoſſible.—What appeareth to be true by ſtrong and invincible *demonſtration*, ſuch as wherein it is not by any way poſſible to be deceived, thereunto the mind doth neceſſarily yield. *Hooker.*—Where the agreement or diſagreement of any thing is plainly and clearly perceived, it is called *demonſtration*. *Locke.* 2. Indubitable evidence of the ſenſes or reaſon.—Which way ſoever we turn ourſelves, we are encountered with clear evidences and ſenſible *demonſtrations* of a Deity. *Tillotſon.*

(2.) DEMONSTRATION. See LOGIC.

(1.) * DEMONSTRATIVE. *adj.* [*demonſtrativus*, Lat.] 1. Having the power of demonſtration; invincibly concluſive; certain.—An argument neceſſary and *demonſtrative*, is ſuch as, being propoſed unto any man, and underſtood, the man cannot chooſe but inwardly yield. *Hooker.* 2. Having the power of expreſſing clearly and certainly.—Painting is neceſſary to all other arts, becauſe of the need which they have of *demonſtrative* figures, which often give more light to the underſtanding than the cleareſt diſcourſes. *Dryden.*

(2.) DEMONSTRATIVE, in grammar, a term given to ſuch pronouns as ſerve to demonſtrate or point out a thing, or perſon. Of this number are *hic*, *hæc*, *hoc*, among the Latins; and *this*, *that*, *theſe*, *thoſe*, in Engliſh.

* DEMONSTRATIVELY. *adv.* [from *demonſtrative.*] 1. With evidence not to be oppoſed or doubted.—No man, in matters of this life, requires an aſſurance either of the good which he deſigns, or of the evil which he avoids, from arguments *demonſtratively* certain. *South.*—

Firſt, I *demonſtratively* prove,
That feet are only made to move. *Prior.*

2. Clearly; plainly; with certain knowledge.—*Demonſtratively* underſtanding the ſimplicity of perfection, it was not in the power of earth to work them from it. *Brown.*

* DEMONSTRATOR. *n ſ.* [from *demonſtrate.*] One that proves; one that teaches; one that demonſtrates.

* DEMONSTRATORY. *adj.* [from *demonſtrate.*] Having the tendency to demonſtrate.

DEMONT, or DEMONA, a town of Piedmont, in the marquiſate of Saluzzo; ſituated in a valley near the Sturia, with a citadel built on a ſharp rock. It contains three pariſh churches. It is 11 miles

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miles W. of Cosi, and 14 SSW. of Saluzzo. Lon. 7. 28. E. Lat. 44. 18. N.

DEMOPHOON, the son of Theseus and Phædra, and 12th king of Athens. See ATTICA, § 6.

DEMOS. See DEMI ATTICI.

DEMOSTHENES, the famous Athenian orator, was born at Athens, A. A. C. 381. He lost his father at 7 years of age; and was placed under the conduct of guardians, who robbed him of his substance, and neglected his education. Demosthenes soon repaired this loss by his extraordinary abilities. He became the disciple of Isæus and Plato, and studied the orations of Isocrates. At the age of 17, he gave a proof of his eloquence and abilities against his guardians, from whom he recovered the greatest part of his estate. His rising talents were, however, impeded by various natural defects, but which he overcame by dint of resolution and unwearied attention. He declaimed by the sea shore, that he might be used to the noise of a tumultuous assembly; and with pebbles in his mouth, that he might correct a defect in his speech. He practised at home with a naked sword hanging over his shoulder, that he might check an ungraceful motion to which he was subject. He confined himself in a subterraneous cave, to devote himself more closely to study; and to check all inclination to appear in public, he shaved one half of his head. In this solitary retirement, by the help of a glimmering lamp, he composed the greatest part of his orations, which have since been the admiration of all ages, though his contemporaries and rivals inveighed against them, and observed that they smelt of oil. His abilities as an orator raised him to consequence at Athens, and he was soon placed at the head of government. In this public capacity he roused his countrymen from their indolence, and animated them against the encroachments of Philip of Macedonia. In the battle of Cheronæa, however, his eloquence could not supply the want of courage, and he saved his life by flight. After the death of Philip, he declared himself warmly against his son Alexander; when the Macedonians demanded of the Athenians their orators, Demosthenes reminded his countrymen of the fable of the sheep which delivered up their dogs to the wolves. By the prevalence of party, however, he was forced to retire to Trœzen in Ægia, where, it is said, he lived with more effeminacy than heroism. When Antipater made war against Greece after the death of Alexander, Demosthenes was publicly recalled from his exile, and a galley was sent to fetch him from Ægina. His return was attended with much splendor, and all the citizens crowded at the Piræus to see him land. But his triumph and popularity were short. Antipater and Craterus were near Athens, and demanded all the orators to be delivered up into their hands. Demosthenes fled to the temple of Neptune in Calauria; when he saw no hopes of safety, he took a dose of poison, which he always carried in a quill, and expired on the day that the Thesmophoria were celebrated, A. A. C. 322. The Athenians raised a brazen statue to his honour, with a suitable inscription. Demosthenes has been deservedly called *the prince of orators*. Indeed no orator had ever a finer field than Demosthenes in his Olynthiacs and Philippics, which are his capital orations; and undoubtedly to the greatness of the subject, and to that integrity, and public spirit which breathe in them, they owe a large portion of their merit. The subject is, to excite the indignation of his countrymen against Philip of Macedon, the public enemy of the liberties of Greece; and to guard them against the treacherous measures by which that crafty tyrant endeavoured to lull them into neglect of their danger. To attain this end, he uses every proper means to animate a people, distinguished by justice, humanity, and valour, but in many instances become corrupt and degenerate. He boldly accuses them of venality, indolence and indifference to the public good; while at the same time, he reminds them of their former glory, and of their present resources. His cotemporary orators, who were bribed by Philip, and who persuaded the people to peace, he openly reproaches as traitors to their country. He not only prompts to vigorous measures, but teaches how they are to be carried into execution. His orations are strongly animated, and full of the impetuosity and ardour of public spirit. His composition is not distinguished by ornament and splendor. It is an energy of thought, peculiarly his own, which forms his character, and raises him above his species. He seems not to attend to words, but to things. We forget the orator, and think of the subject. He has no parade and ostentation, no studied introductions; but is like a man full of his subject, who, after preparing his audience by a sentence or two for the reception of plain truths, enters directly on business. The style of Demosthenes is strong and concise; though sometimes it must be confessed, harsh and abrupt. His words are highly expressive, and his arrangement firm and manly. Negligent of lesser graces, he seems to have aimed at that true sublime which lies in sentiment. His action and pronunciation are said to have been uncommonly vehement and ardent: which, from the manner of his writings, we should readily believe. His character appears to have been of the austere rather than of the gentle kind. He is always grave, serious, passionate; never degrading himself, or attempting any thing like pleasantry. If his admirable eloquence be in any respect faulty, it is that it sometimes borders on the hard and dry. He may be thought to want smoothness and grace; which is attributed to his imitating too closely the manner of Thucydides, who was his great model for style, and whose history he is said to have transcribed eight times with his own hand. But these defects are more than atoned for by that masterly force of masculine eloquence, which, as it overpowered all who heard it, cannot even in the present day be read without emotion. CICERO calls him a perfect model, and such as he himself wished to be. These two great princes of eloquence have been often compared together; but the judgment hesitates to which to give the preference. The archbishop of Cambray, however, seems to have stated their merits with great justice and perspicuity in his *Reflections on Rhetoric and Poetry*. "I do not hesitate (says he) to declare, that I think Demosthenes superior to Cicero. I am persuaded no one can admire Cicero more than I do. He adorns whatever he at-

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tempts. He does honour to language. He disposes of words in a manner peculiar to himself. His style has great variety of character. Whenever he pleases, he is even concise and vehement; for instance, against Cataline, against Verres, against Antony. But ornament is too visible in his writings. His art is wonderful, but it is perceived. When the orator is providing for the safety of the republic he forgets not himself, nor permits others to forget him. Demosthenes seems to escape from himself, and to see nothing but his country. He seeks not elegance of expression; unsought for, he possesses it. He is superior to admiration. He makes use of language as a modest man does of dress, only to cover him. He thunders, he lightens. He is a torrent which carries every thing before it. We cannot criticise because we are not ourselves. His subject enchains our attention and makes us forget his language. We lose him from our sight: Philip alone occupies our minds. I am delighted with both these orators; but I confess that I am less affected by the infinite art and magnificent eloquence of Cicero, than by the rapid simplicity of Demosthenes."

DEMOTICA, or DIMOTUC, a town of European Turkey, in the province of Romania; situated near the Maritsch, where a Greek archbishop resides, and the Christians have two churches. This town was the abode of Charles XII. for some years. It is 12 miles S. of Adrianople.

(1.) DEMPSTER, Thomas, a very learned man, but of a singular character, born in Scotland. He went over to France for the sake of the catholic religion, and taught classical learning at Paris about the beginning of the 17th century. Though his business was to teach, yet he was as ready to draw his sword, and as quarrelsome as if he had been a duellist by profession: and it is said that there scarce passed a day but he had something or other of this kind upon his hands. This spirit drew him into many scrapes; and one in particular, which obliged him to quit the country. Granier, principal of the college of Beauvais at Paris, being obliged to take a journey, appointed Dempster his substitute. Dempster caused whip a scholar, in full school, for challenging one of his fellows to fight a duel. The scholar, to revenge this affront, brought three gentlemen of his relations, who were of the king's life guards, into the college. Dempster made the whole college take arms; hamstrung the three life-guard men's horses, before the college gate, and put himself into such a posture of defence, that the three sparks were forced to ask for quarter. He gave them their lives; but imprisoned them, and did not release them for some days. They then caused an information be made of the life and moral behaviour of Dempster, and procured some witnesses against him. Upon this he went over to England, where he found refuge; but afterwards went abroad again; and read lectures upon polite learning in several universities; in that of Nismes particularly, where he disputed for a professor's chair, and obtained it. He went to Bologna, and was professor there for the remainder of his life; and was then also admitted a member of the Academy della Notte. He died there in Sept. 1625, leaving behind him several learned works; as Commentaries in *Rosinus de Antiquitatibus Romanorum*, and upon Claudian, &c. four books of Epistles; several dramatic pieces, and other poems; some books of law; an Apparatus to the History of Scotland; Martyrology of Scotland; and a List of the Scottish Writers.

(2.) DEMPSTER OF COURT, the name formerly given in Scotland to the common executioner, or hangman.

DEMSTER, or DEEMSTER. See DEEMSTER.

(1.) * DEMULCENT. *adj.* [*demulcens*, Latin] Softening; mollifying; assuasive.—Pease, being deprived of any aromatick parts, are mild and almost *mulcient* in the highest degree; but being full of aerial particles, are flatulent, when dissolved by digestion. *Arbuthnot.*

(2.) DEMULCENTS, *n. s.* among physicians, medicines good against acrimonious humours. Such are the roots of marshmallows, white lilies, liquorice, and viper-grass, the five emollient herbs, &c.

* DEMUR. *n. s.* [from the verb.] Doubt; hesitation; suspense of opinion.—

O progeny of Heav'n, empyreal thrones!
With reason hath deep silence and *demur*
Seiz'd us, though undismay'd. *Milton*

—Certainly the highest and dearest concerns of temporal life are infinitely less valuable than those of an eternal; and consequently ought, without any *demur* at all, to be sacrificed to them, whensoever they come in competition with them. *South*

(1.) * *To* DEMUR. *v. n.* [*demurer*, Fr. *demorare*, Ital. *demorari*, Lat.] To doubt of —

The latter I *demur*; for in their looks
Much reason, and in their actions, oft appears. *Milton*

(2.) * *To* DEMUR. *v. n.* 1. To delay a proceeding in law by doubts and objections. See DEMURRER. —To this plea the plaintiff *demurred*. *Walton's Angler.* 2. To pause in uncertainty; to suspend determination; to hesitate; to delay the conclusion of an affair.—Upon this rub the English ambassador thought fit to *demur*, and so sent into England to receive instructions from the lords of the council. *Hayward.*—Running into demands they expect from us a sudden resolution in things wherein the devil of Delphos would *demur*. *Brown's Vulgar Err.*—

News of my death from rumour he receiv'd
And what he wish'd he easily believ'd;
But long *demurr'd*, tho' from my hand he knew
I liv'd, so loth he was to think it true. *Dryden*

3. To doubt; to have scruples or difficulties; to deliberate.—There is something in our composition, that thinks and apprehends, and reflects and deliberates, determines and doubts, consents and denies; that wills and *demurs*, and resolves and chuses, and rejects. *Bentley.*

* DEMURE. *adj.* [*des mœurs*, Fr.] 1. Sober decent.—

Come, pensive nun, devout and pure,
Sober, stedfast, and *demure*. *Milton*

2. Grave; affectedly modest; it is now generally taken in a sense of contempt.—After a *demure* travel of regard, I tell them I know my place, as well would they should do theirs. *Shakespeare.*—There be many wise men, that have secret hearts and transparent countenances; yet this would be done with a *demure* abasing of your eye sometimes *Bacon*

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lacon.—A cat lay and looked ſo *demure*, as if there ad been neither life nor ſoul in her. *L'Eſtrange.*

* *To* DEMURE. *v. a.* [from the noun.] To look rith an affected modeſty: not uſed.—

Your wife Octavia, with her modeſt eyes,
And ſtill concluſion, ſhall acquire no honour,
Demuring upon me. *Shakeſpeare.*

* DEMURELY. *adv.* [from *demure.*] 1. With ffected modeſty; ſolemnly; with pretended gra-ity.—Eſop's damſel, turned from a cat to a wo-an, ſat very *demurely* at the board's end, till a ouſe ran before her. *Bacon.*—

Next ſtood hypocriſy with holy leer,
Soft ſmiling, and *demurely* looking down;
But hid the dagger underneath the gown. *Dryd.*

In the following line it is the ſame with ſo-emnly. *Warb.*—

Hark, how the drums *demurely* wake the
ſleepers! *Shakeſpeare.*

* DEMURENESS. *n. ſ* [from *demure.*] 1. Mo-eſty; ſoberneſs; gravity of aſpect.—Her eyes ving in them ſuch a cheerfulneſs, as nature emed to ſmile in them; though her mouth and heeks obeyed to that pretty *demureneſs*, which e more one marked, the more one would judge e poor ſoul apt to believe. *Sidney.* 2 Affected odeſty; pretended gravity.

* DEMURRAGE. *n. ſ.* [from *demur.*] An al-owance made by merchants to maſters of ſhips, r their ſtay in a port beyond the time appointed.

* DEMURRER. *n. ſ.* [*demeurer*, Fr. i. e. *manere alicubi loco, vel morari.*] A kind of pauſe upon a int of difficulty in an action; for, in every ac-on, the controverſy conſiſts either in the fact, or the law: if in the fact, that is tried by the jury; in the law, then is the caſe plain to the judge, ſo hard and rare, as it breedeth juſt doubt. I ll that plain to the judge, wherein he is aſſured the law; and in ſuch caſe the judge, with his ociates, proceeds to judgment without farther ork. But when it is doubtful to him and his aſ-ciates, then is their ſtay made, and a time taken, ther for the court to think farther upon it, and agree, if they can; or elſe for all the juſtices to eet together in the Chequer-chamber, and, upon earing that which the ſerjeants can ſay of both arts, to adviſe, and ſet down as law, whatſoever y conclude firm, without farther remedy. *Cowel.* A prohibition was granted, and hereunto there as a *demurrer*. *Ayliffe's Parergon.*

(1.) * DEN. *n. ſ.* [*den*, Sax.] 1. A cavern or hol-w running horizontally, or with a ſmall obliquity ider ground; diſtinct from a hole which runs wn perpendicularly.—They here diſperſed, ſome the air, ſome on the earth, ſome in the waters, me among the minerals, *dens* and caves under e earth. *Hooker.* 2. The cave of a wild beaſt.—

What, ſhall they ſeek the lion in his *den*,
And fright him there? *Shakeſ.*

Den, the termination of a local name, may ſig-fy either a valley or a woody place; for the Sax-n *dun* imports both. *Gibſon's Cambden.*

(2.) DENS, (§ 1. *def.* 3.) are thus accurately de-ned, and diſtinguiſhed from GLENS, by the Rev. r Walker of St Cyrus, in *Sir J. Sinclair's Stat.* ſ. Vol. XI. p. 94, 95. "It is only near the ſea n a high coaſt, that *dens* exiſt. They are very diſtinct from *glens*, which are valleys between hills. Theſe you can eaſily ſurvey in all their grandeur from the ſummit of the hill on either ſide. But you cannot judge from the appearance of the adjacent grounds, which are highly cultivated, and riſe not above the level of the ſurrounding fields, that there are any ſuch objects as dens, till you come cloſe upon them; and the illuſion greatly heightens the pleaſure of the ſpectator. Dens ſink ſuddenly from the common level of the country, and ſeem to owe their origin to ſome rivulet or ſtream; which iſſuing from ſtreams on the higher lands, and meeting with ſoft materials in its way, has waſhed away all theſe in the courſe of ages, till it found the hard bottom."

DENAIN, a town of France, in the department of the North; on the W. ſide of the Scheldt, near which Mareſchal Villars beat the Imperialiſts and the Dutch, in 1712. It is 4 miles NE. of Bouchain, and 5 SW. of Valenciennes.

(1.) DENARIUS, in antiquity, the chief ſilver coin among the Romans, worth in our money about 7¼d. at 5s. 2d. per ounce, or 8¼d. when bullion is high priced. It was about the ſize of a ſix-pence, but much thicker, and had the emperor's head on the one ſide: the figures on the reverſe were various. In our tranſlation of the New Teſtament, the denarius is called *a penny*. See Matth. xxii. 19. A conſiderable quantity of denarii, with the heads of Nero, Veſpaſian, Titus, Domitian, Nerva, Trajan, and Adrian, were found near Stirling, in 1766.

(2.) DENARIUS was alſo the name of a Roman weight; the 7th part of an ounce.

(3.) DENARIUS is likewiſe uſed in our law books for an Engliſh penny.

DENAT, a town of France, in the department of the Tarn, 7 miles N. of Alby.

DENAVACA, a town of the iſland of Ceylon, 50 miles S. of Candy.

* DENAY. *n. ſ.* [a word formed between *deny* and *nay.*] Denial; refuſal.—

To her in haſte, give her this jewel: ſay
My love can give no place, bide no *denay*. *Shak.*

DENBERRY, a village in Devonſhire.

(1.) DENBIGH, or DENBIGHSHIRE, a county of N. Wales, bounded on the S. by Merioneth and Montgomery ſhires, on the N. by part of Flintſhire and the Iriſh Sea, on the W. by Caernarvon and part of Merionethſhire; and on the E. by Shropſhire and Flintſhire. It is 48 miles long and 21 broad; and is divided into twelve hundreds, containing four market towns, (viz. Denbigh, Wrexham, Ruthin, and Llanrwſt,) 57 pariſhes, and 60,352 inhabitants. The chief rivers are the Conway, which ſeparates it from the county of Caernarvon, the Clwyd, the Dee, and the Elwy. The country in general is mountainous, and ſome of the mountains always covered with ſnow; in ſome are mines of lead. The air is very wholeſome, but ſharp, being continually agitated by the winds which blow over the ſnowy tops of the mountains. The ſoil is various; for the famous vale of the Clwyd, which extends near 17 miles from N. to S. and about 5 from E. to W. is a fertile, pleaſant, and delightful ſpot, ſaid to be equalled by few places in Europe; but the E. ſide of the

county

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county is not fertile, and the W. is in a manner entirely barren. The people in general live to a great age, and preſerve their vivacity to the laſt. The chief commodities are black cattle, ſheep, and goats, rye, cheeſe, coals, and lead ore. The county ſends two members to parliament, viz. a knight for the ſhire, and a burgeſs for Denbigh.

(2.) DENBIGH, the capital of Denbighſhire, in N. Wales. It is ſeated on the ſide of a rocky hill, on a branch of the river Clwyd, formerly a place of great ſtrength, and had an impregnable caſtle, now in ruins. This town, which was built in the reign of queen Elizabeth, is at preſent pretty large, regular, and populous, and has a conſiderable manufacture of gloves and ſhoes, which are ſent to London. It is an earldom in the Fielding family, and is governed by two eldermen, two bailiffs, and twenty-five capital burgeſſes, with other inferior officers. A weekly market is held on Wedneſday. It lies 27 miles W. of Cheſter, and 208 NW. of London. Lon. 3. 35. W. Lat. 53. 11. N.

DENBIGHS, 1 mile from Darking, Surry.

(1.) DENBY, SW. of Codnor caſtle, Derbyſhire.

(2.) DENBY, SW. of Doncaſter, Yorkſhire.

DENCHWORTH, NORTH, } two villages in
DENCHWORTH, SOUTH, } Berkſhire.

DENDER, a river of France, in the ci-devant Auſtrian Flanders, which runs into the Scheldt at Dendermond.

DENDERA, a town of Egypt, on the W. ſide of the Nile, at the edge of a ſmall but fertile plain, about half a mile from the river. Near the town are remarkable and magnificent ruins, ſuppoſed of an ancient temple of Serapis. It is 242 miles S. of Cairo, and 48 SSE. of Girge.

DENDERBELLE, a town of France, in the department of Dyle, and ci-devant Auſtrian Flanders, 3 miles S. of Dendermond.

DENDERMOND, a handſome town of France, in the department of Dyle, and ci-devant Auſtrian Netherlands, with a ſtrong citadel. It is ſurrounded by marſhes and fine meadows, which the inhabitants can lay under water when they pleaſe. It is ſeated at the conflux of the Dender and Scheldt; 14 miles E. of Ghent, 16 W. of Mechlin, and 17 NW. of Bruſſels. Lon. 4. 10. E. Lat. 51. 3. N.

DENDERWYNDEKE, a town of France, in the department of Dyle, and ci-devant Auſtrian Flanders, 3 miles S. of Ninove.

DENDRACHATES, in natural hiſtory, [from δενδρον, a tree, and αχατης, an agate,] the name uſed by the ancients for an extremely elegant and beautiful ſpecies of agate, the ground of which is whitiſh, variegated with veins of a brighter white. Theſe veins are beautifully diſpoſed in a number of various figures; but generally in many concentric irregular circles, drawn round one or more points. It is common alſo, in various parts of this ſtone, to find very beautiful delineations of trees, moſſes, ſea plants, and the like, ſo elegantly expreſſed, that many have erroneouſly taken them for real plants included in the ſubſtance of the ſtone; whence the name.

DENDRANATOMY, a term uſed by ſome for a deſcription of the various parts of trees; as the root, trunk, branch, bark, wood, pith, flower, fruit. &c. See PLANTS, VEGETATION, &c.

* DENDROLOGY. *n. ſ.* [δενδρον and λογ The natural hiſtory of trees.

DENDROMETER, [from δενδρον, a tree, μετρεω, to meaſure,] an inſtrument lately inve by Meſſrs Duncombe and Whittel, for which obtained a patent, ſo called from its uſe in ſuring trees. See *Plate* C, *fig.* 3 & 4. This in ment conſiſts of a ſemicircle A, divided into quadrants, and graduated from the middle; the diameter B there hangs a plummet L for ing the inſtrument in a vertical poſition; the alſo a chord D parallel to the diameter, and dius E, paſſing at right angles through the di ter and chord. From a point on the radius an altimeter C, between the chord and diam to which is fixed a ſmall ſemi-circle G, ſcrew, to confine it in any poſition. The altim which is contrived to form the ſame angle the radius of the inſtrument as the tree forms the horizon, is divided from its centre both into forty equal parts; and theſe parts are ſubdivided into halves and quarters. Upon ſmall ſemicircle G, on which is accounted quantity of the angle made by the altimeter radius, are expreſſed degrees from 60 to 110 ing 30 on each quadrant. The radius is num ed with the ſame ſcale of diviſions as the altim There is alſo a nonius to the ſmall ſemici which ſhows the quantity of an angle to every minutes. On the back of the inſtrument, (fi the ſtock, M, of the ſliding piece is confin the axis N, which moves concentrically pa to the elevation index F on the oppoſite ſid which it is fixed. This index is numbered ſcale of equal diviſions with the altimeter a dius: at the end of the index is a nonius, by the angles of elevation above, or of depreſſio low, the horizon, meaſured upon the ſemici of the inſtrument, are determined to every minutes. There is alſo a groove in the rad that ſlides acroſs the axis by means of a ſcre working between the chord and ſemicircle of inſtrument; and this ſcrew is turned by the ke Upon the ſtock M is a ſliding piece P, that alſ acts at right angles with the altimeter, by m of a groove in the latter. To the ſhank of ſliding piece is affixed a moveable limb Q, wh forms the ſame angle with the altimeter as bough forms with the body or trunk of the t This limb may be of any convenient length, vided into equal parts of the ſame ſcale with the foregoing diviſions. At the extremity of fixed axis, on a centre, an index R, with tele pic ſights, works horizontally upon the move limb of the ſliding piece Upon this horizo index R may be fixed a ſmall quadrant T, ſcribed with any convenient radius from the ce on which the index moves, and divided into degrees, beginning at a right line drawn from centre at right angles with the fiducial edge of ſaid index; and upon the extremity of the axi a nonius, whereby to determine the quantity an angle upon the quadrant every five minu There are alſo two ſmall circular arches S, S, ving to keep the ſights in a parallel poſition, e containing an equal number of degrees. U theſe arches is meaſured the angle, ſubtendin

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ſide equal to the difference of the altitudes of the obſerved objects above the plane of the horizon, and whoſe baſe is the neareſt diſtance between the perpendiculars in which theſe objects are ſituated. The dendrometer is fitted to a theodolite, and may be uſed either with or without it as occaſion requires. The principal uſe of this inſtrument is for meaſuring the length and diameter of any tree, perpendicular or oblique, to an horizontal plane, or in any ſituation of the plane on which it reſts, or of any figure, whether regular or irregular, and alſo the length and diameter of the boughs, by mere inſpection; and the inventors of it have calculated tables, annexed to their account of the inſtrument itſelf, by the help of which the quantity of timber in a tree is obtained without calculation, or the uſe of the ſliding rule. The inſtrument is rectified by ſetting it in a perpendicular poſition, by means of the plummet, and ſcrewing it to the ſtaff; then the altimeter is placed in the exact poſition of the tree, whether perpendicular, reclining, or inclining, and ſcrewed faſt. If the tree ſtands on level ground, the horizontal diſtance from the tree to the axis of the inſtrument is meaſured with a tape line, and the radius is moved with a key till that diſtance be cut upon it by the inſide of the diameter: but if the ground be ſlanting, the diſtance from the tree to the inſtrument is meaſured, and the elevation index is moved till the point of the tree from which the diſtance was meaſured is ſeen through the ſights, and there ſcrewed faſt; then the radius is moved backwards or forwards by the key till this diſtance is cut upon the elevation index by the perpendicular line of the altimeter; and the horizontal line will be marked upon the radius by the inſide of the diameter. To obtain the length of the tree, the elevation index is firſt moved downwards, till the bottom of the tree cut by the horizontal wires is obſerved through the ſights, and the feet and inches marked by the index upon the altimeter below the point of ſight or horizontal line are noted down: then the index is moved upwards till the part to which you would meaſure, cut by the horizontal wires, is ſeen, and the feet and inches marked on the altimeter above the point of ſight are noted: theſe two quantities added together give the exact length of the tree, which is inſerted in a field book. For the girth of the tree, the circumference in that part where the horizontal diſtance was taken, is meaſured with the tape line; and a ſixth part of this circumference is added to the diſtance on the radius, which was before cut by the inſide of the diameter, becauſe the tape-line, in taking the diſtance, cannot be applied to the centre of the body of the tree; then the elevation index is lowered to that part of the tree, of which the diameter is to be taken and ſcrewed faſt. Set the moveable limb of the ſliding piece quite ſtraight, and the edge of the horizontal index upon the firſt diviſion of it. Turn the whole inſtrument about to the left hand till the left ſide of the tree is ſeen, through the ſights, cut exactly by the perpendicular wires; then the inſtrument being fixed, move the ſights only upon the ſliding piece, till the right ſide of the tree is alſo ſeen cut by the perpendicular wires; and the true diameter will be found marked by the horizontal index upon the ſliding piece, which is to be entered in a diſtinct column of the field book. For the boughs; let the diſtance on the radius be now reduced to its former quantity, and the elevation index moved upwards till the bough is ſeen through the ſights and ſcrewed faſt. Set the moveable part of the ſliding piece in a poſition parallel to the bough, and the edge of the horizontal index on the firſt diviſion of it. Turn the whole inſtrument about till you ſee through the ſights the ſhoot of the bough cloſe to the trunk cut by the perpendicular wires; then move the ſights till you ſee the other end of the bough cut by the ſaid wires, and note the feet and inches marked by the horizontal index on the moveable limb of the ſliding piece, which will give the true length of the bough to be inſerted in the field book. And the girth of the bough may be obtained by directing the ſights to that part of it whoſe girth is deſired; then by moving the elevation index downwards till you ſee the under ſide of the bough cut by the horizontal wires, and there noting the feet and inches marked by the ſaid index on the altimeter; after which, let the elevation index be moved upwards till the upper ſide of the bough cut by the horizontal wires is ſeen; the feet and inches marked upon the altimeter are to be noted as before. The former quantity ſubtracted from the latter will give the true diameter of the bough, which is entered in the field book. The true ſolidity both of the body of the tree and of the boughs may be found from the diameter and lengths in tables calculated for this purpoſe. The dendrometer, fitted to a theodolite, may be applied to meaſuring the heights and diſtances of objects, acceſſible or inacceſſible, whether ſituated in planes parallel or oblique to the plane in which the inſtrument is placed. It may be alſo uſed for taking all angles, whether vertical, horizontal, or oblique, in any poſition of the planes in which they are formed; and thus for facilitating the practical operations of engineering, land ſurveying, levelling, mining, &c. and for performing the various caſes of plane trigonometry without calculation; of which the inventors have ſubjoined to their account of this inſtrument many examples. In the firſt volume of the *Repertory of Arts*, Mr Pitt of Pendefort, near Wolverhampton, propoſes a new conſtruction of a *Dendrometer* for meaſuring diſtances by a ſingle obſervation. "To determine diſtances by one obſervation, (ſays he) two methods may be propoſed, founded on different principles; the one, on the ſuppoſition of the obſerver being in the centre, and the object in the circumference of a circle, the other, on the contrary ſuppoſition, of the obſerver being in the circumference, and the object in the centre. To determine the diſtance of any object on the firſt ſuppoſition, of the obſerver being in the centre, the bulk or dimenſions of ſuch object muſt be known, either by meaſure or eſtimation, and the angle formed by lines drawn to its extremities being taken by an accurate inſtrument, the diſtance is eaſily calculated; and ſuch calculations may be facilitated by tables, or theorems adapted to that purpoſe. For this method our preſent inſtruments, with a nonius, and the whole very accurately divided, are ſufficient, the only improvement wanting ſeems to be, the

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the application of a micrometer to such instruments, to enable the observer to read his angle with more minute accuracy, by ascertaining not only the degrees and parts of a degree, but also the minutes and parts of a minute."—"Therefore the perfection of the second method proposed (if attainable) is principally to be desired; namely, that of conceiving the observation made on the circumference of a circle, whose centre is in the object whose distance is to be ascertained." For this purpose, as none of the instruments now in use are adapted to this mode of observation, he proposes one upon principles similar to those which have "been so generally and successfully applied in determining the distance of heavenly bodies by means of their parallax."

DENDROPHORI, [from Δένδρον, a tree, and φέρω, to bear,] Tree bearers in antiquity, priests, who marched in procession, carrying branches of trees in their hands in honour of some god, as Bacchus, Cybele, Sylvanus, &c. The college of the dendrophori is often mentioned in ancient marbles; and we frequently see in basso relievos the bacchanals represented as men carrying little shrubs or branches of trees.

DENDROPHORIA, in antiquity, the religious ceremony of carrying branches of trees. See last article.

DENEB, an Arabic term signifying *tail*, used by astronomers to denote several fixed stars. Thus,

1. DENEB ADIGEGE signifies the bright star in the swan's tail.

2. DENEB FLEET, that in the lion's tail.

DENEE, a town of France, in the department of Maine and Loire, 7 miles S. of Angers.

DENEVEN CASTLE, a fort of N. Wales, in Caernarvonshire, near Llandilovawr.

DENEUVRE, a town of France, in the department of Meurte, 10 miles SE. Luneville.

DENEZE, a town of France, in the department of Maine and Loire, 8 miles W. of Saumur.

DEN-FENEL, [*i. e.* Fenella's Den,] a place in Kincardineshire, so named from FENELLA, who murdered Kenneth III. K. of Scots.

DENFORD, a village in Northamptonshire.

DENGLING, a town of Germany, in the circle of Bavaria, and archbishopric of Saltzburg; 20 miles NW. of Saltzburg.

DENGUIN, a town of France in the department of the lower Pyrenees, 3 miles W. of Lescar.

DENGY, a village in Essex.

DENGY-NESS, the point of land between the harbours of Romney and Rye in Kent.

(1.) DENHAM, Sir John, an eminent English poet, the only son of Sir John Denham, chief Baron of the exchequer in Ireland, and one of the lords commissioners there, was born in Dublin in 1615; but his father, in 1617, being made a baron of the exchequer in England, he received his education in that country. In his youth he followed gaming more than any thing else: but, in 1641, published a tragedy called the *Sophy*, which was much admired by the best judges; and, in 1642, wrote his famous poem called *Cooper's Hill*, which, Mr Dryden says, will ever be the standard of good writing for majesty of style. Denham was sent ambassador from Charles II. to the king of Poland; and at the Restoration was made surveyor-general of his buildings, and created knight of the Bath. On obtaining this post, he is said to have renounced his poetry for more important studies; though he afterwards wrote a fine copy of verses on the death of Cowley. He died at his office in Whitehall in 1668; and his works have been often reprinted.

(2, 3.) DENHAM, two villages; 1. in Buckinghamshire near Uxbridge: 2. in Suffolk, between Newmarket and Bury.

DENHOLM, a town SW. of Manchester.

(1.) DENIA, a sea port of Spain, in the province of Valencia. It is said to have been founded by the Marseillois, before the Christian æra. The entrance into the harbour is difficult and dangerous. The chief trade is in raisins and almonds. During the war about the Spanish succession, Denia was taken by the Duke of Marlborough, in 1706, but retaken in 1708. It is 38 miles NNE. of Alicant. Lon. 16. 40. E. of the Peak of Teneriffe. Lat. 38. 50. N.

(2.) DENIA. See COOK, N° III, § 9.

* DENIABLE. *adj.* [from *deny*] That which may be denied: that to which one may refuse belief. The negative authority is also *deniable* by reason. *Brown.*

* DENIAL. *n. s.* [from *deny.*] 1. Negation; contrary to affirmation. 2. Negation; the contrary to confession.—No man more impudent to deny, where proofs were not manifest; no man more ready to confess, with a repenting mind of aggravating his own evil, where *denial* would but make the fault fouler. *Sidney.* 3. Refusal; contrary to grant, allowance, or concession.—The *denial* of landing, and hasty warning us away troubled us much. *Bacon.*—

He, at ev'ry fresh attempt, is repell'd
With faint *denials*, weaker than before. *Dryden.*

4. Abjuration; contrary to acknowledgment or adherence.—We may deny God in all those acts that are capable of being morally good or evil; those are the proper scenes, in which we act our confessions or *denials* of him. *South.*

(1.) * DENIER. *n. s.* [from *deny.*] 1. A contradicter; an opponent; one that holds the negative of a proposition.—By the word Virtue the reformer intends our whole duty to God and man; and the *denier* by the word Virtue means only courage, or, at most, our duty towards our neighbour, without including the idea of the duty which we owe to God. *Watts.* 2. A disowner; one that does not own or acknowledge.—If it was so fearful when Christ looked his *denier* into repentance, what shall it be when he shall look him into destruction? *South.* 3. A refuser; one that refuses.—It may be I am esteemed by my *denier* sufficient of myself to discharge my duty to God as a priest, though not to men as a prince. *K. Charles.*

(2.) * DENIER. *n. s.* [from *denarius*, Lat. It is pronounced as *deneer*, in two syllables.] A small denomination of French money; the twelfth part of a sous.—

You will not pay for the glasses you have burst?
——No, not a *denier*. *Shakespeare.*

(3.) DENIER, (§ 2.) is a small French copper coin, of which 12 make a sol. There are two kinds of deniers, the one *tournois*, the other *parisis*.

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fifts, whereof the latter is worth a fourth part more than the former.

(4.) DENIER is alſo the name of a ſmall weight uſed in aſſaying ſilver. Like the caract uſed in trying and expreſſing the fineneſs of gold, it is rather *imaginary*, than *real*, (See CARACT, § 3.) as the whole maſs of ſilver, whatever be its weight, is ſuppoſed to be divided into 12 deniers; and as many 12th parts as it contains of pure ſilver, it is called *ſilver of ſo many deniers fine*. Thus STERLING SILVER of 11 deniers fine, (the *ſtandard* degree of fineneſs, of which the Britiſh coin conſiſts, and of which all ſilver manufactured into plate and ſold by weight, ought to conſiſt,) is a mixture, of which 11 parts are pure ſilver and one part copper. Each denier is ſuppoſed to be divided into 24 grains: and thus eſtimating pure ſilver at 6s per oz. an ounce of Sterling ſilver is worth 5s 6d. and the fineneſs of any quantity of ſilver can be calculated with the utmoſt exactneſs to half a grain in purity, or half a farthing in value per oz. The deniers and grains, uſed by the aſſaymaſters for this purpoſe, are real weights, made with the moſt ſcrupulous exactneſs in the above proportions to each other.

* *To* DENIGRATE. *v. a.* [*denigro*, Lat.] To blacken; to make black.—By ſuffering ſome impreſſion from fire, bodies are caſually or artificially *denigrated* in their natural complexion: thus are charcoals made black by an infection of their own ſulfurs. *Brown.*—Hartſhorn, and other white bodies, will be *denigrated* by heat; yet camphire ſhould not at all loſe its whiteneſs. *Boyle.*

* DENIGRATION. *n. ſ.* [*denigratio*, Latin.] A blackening, or making black.—There are the blackneſs and artificial ways of *denigration*, anſwerably whereto may be the natural progreſs. *Brown.*—In ſeveral inſtances of *denigration* the metals are worn off, or otherwiſe reduced into very minute particles. *Boyle.*

DENINGTON, a village in Suffolk, 3¼ miles from Framlingham.

DENINO, a pariſh of Scotland, in Fifeſhire, between Anſtruther and St Andrew's, about three miles long and two broad. The ſoil is partly light fertile loam, and partly deep ſtiff clay, and produces corn and artificial graſſes. The climate is healthy. Free-ſtone, ochre and coal abound; but the latter is not wrought. There are ſeveral chalybeate ſprings formerly famous for curing ſcurvy. The population, in 1801, was 326. There is a remarkable caſcade in it. The annual produce is eſtimated at about 3700l.

DENIS. See DIONYSIUS.

* DENIZATION. *n. ſ.* [from *denizen*.] The act of infranchiſing, or making free.—That the mere Iriſh were reputed aliens appears by the charters of *denization*, which in all ages were purchaſed by them. *Davies.*

(1.) * DENIZEN. DENIZON. *n. ſ.* [from *dinaſddyn*, a man of the city, or *dineſydd*, free of the city, Welſh.] A freeman; one infranchiſed.—*Denizen* is a Britiſh law term, which the Saxons and Angles found here, and retained. *Davies.*

Thus th' Almighty Sire began: ye gods,
Natives, or *denizens*, of bleſt abodes,
From whence theſe murmurs? *Dryden.*

(2.) DENIZEN, in law, an alien made a ſubject by the king's letters patent; otherwiſe called DONAISON, becauſe, "his legitimation proceeds *ex donatione regis*, from the king's gift." A denizen is in a kind of middle ſtate between an alien and a natural born ſubject, and partakes of both of them. He may take lands by purchaſe or deviſe, which an alien may not; but cannot take by inheritance; for his parent, through whom he muſt claim, being an alien, had no inheritable blood, and therefore could convey none to the ſon: and upon a like defect of blood, the iſſue of a denizen born before denization cannot inherit to him; but his iſſue born after may. A denizen is not excuſed from paying the alien's duty, and ſome other mercantile burdens. And no denizen can be of the privy council, or either houſe of parliament, or have any office of truſt civil or military, or be capable of any grant of lands, &c. from the crown.

* *To* DENIZEN. *v. a.* [from the noun.] To infranchiſe; to make free.—

Pride, luſt, covetize, being ſeveral
To theſe three places, yet all are in all;
Mingled thus, their iſſue is inceſtuous;
Falſehood is *denizen'd*, virtue is barbarous.
Donne.

DENIZSLEY. See DEGNIZLU.

(1.) DENMARK, one of the moſt ancient monarchies in Europe, comprehending the peninſula of Jutland, and the iſlands of Zealand, Funen, &c. But Denmark, properly ſo called, is only that part of Scandinavia, which formerly went by the name of CIMBRICA CHERSONESUS, and is now called JUTLAND. Including Holſtein, it is bounded by the ſea called the CATEGATE on the N. by the Baltic on the E. by the Elbe, which ſeparates it from Bremen, on the S. and by the duchy of Saxe-Lawenburg towards the SE. extending from 54. 40. to 58. 20. Lat N.

(2.) DENMARK, CONSTITUTION OF. The conſtitution of Denmark was formerly of the free Gothic original. The convention of the eſtates, even including the repreſentatives of the boors or peaſants, elected a king for his perſonal virtues having ſtill a regard to the ſon of their late monarch, whom, however, they made no ſcruple of ſetting aſide, if they deemed him unworthy of the royal dignity. They enacted laws; conferred the great offices of ſtate; debated all affairs relating to commerce, peace, war, and alliances; and occaſionally gave their conſent to the impoſition of pecuniary taxes. The king was only chief magiſtrate, generaliſſimo, and as it were prime miniſter to his people. His buſineſs was to ſee juſtice adminiſtered impartially; to command the army in time of war; to encourage induſtry, religion, arts, and ſciences; and to watch over the intereſts of his ſubjects. But by the revolution in 1660, (See § 7.) the conſtitution was new modelled, as follows: "The hereditary kings of Denmark and Norway ſhould be in effect, and ought to be eſteemed by their ſub-

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jects, the only supreme head upon earth; they shall be above all human laws, and shall acknowledge, in all ecclesiastical and civil affairs, no higher power but God alone. The king shall enjoy the right of making and interpreting the laws; of abrogating, adding to, and dispensing with them. He may also annul all the laws which either he or his predecessors shall have made, excepting this royal law, which must remain irrevocable, and be considered as the fundamental law of the state. He has the power of declaring war, making peace, imposing taxes, and levying contributions of all sorts," &c. &c. Then follow the regulations for the order of succession, the regency in case of minority, the majority of the king, the maintenance of the royal family; and, after having enumerated all the possible prerogatives of regal uncircumscribed authority, as if sufficient had not been laid down, it is added in the 26th article: "All that we have hitherto said of power and eminence, and sovereignty, and if there is any thing further which has not been expressly specified, shall all be comprised in the following words: "The king of Denmark and Norway shall be the hereditary monarch, and endued with the highest authority; insomuch, that all that can be said and written to the advantage of a Christian, hereditary, and absolute king, shall be extended under the most favourable interpretation to the hereditary king or queen of Denmark and Norway," &c.

(3.) DENMARK, DIVISIONS OF. The kingdom of Denmark is divided into six grand districts or provinces: viz. 1. Denmark properly so called, comprehending the islands of Zealand, Funen, Langland, Laaland, Falstria, Mona, Samsoe, Arroe Bornholm, Anhoult, Lessaw, and that part of the continent called *North Jutland*. 2. The duchy of Sleswick, or South Jutland. 3. The duchy of Holstein. 4. The earldoms of Oldenburg and Delmenhorst. 5. The kingdom of Norway; and 6. Iceland, with the islands lying in the Northern Seas. The whole kingdom is also divided into six dioceses; viz. 1 in Zealand, 1. in Funen, and 4 in Jutland.

(4.) DENMARK, EARLIEST ACCOUNTS OF. SAXO GRAMMATICUS, the most ancient and best of the Danish historians, derives the name of Denmark from *Dan* the son of *Humble*, the first king, and *Mark*, a word signifying a country in several dialects of the Teutonic; according to which etymology, the word *Denmark* signifies the country of *Dan*. This Dan is said to have flourished about A. A. C. 1038, or 1050. Almost all historians agree that he was the son of *Humble*, a native of Zealand. His possessions and influence were very considerable, not only in Zealand, but in the islands of Langland and Mona. It was his courage, however, and skill in the art of war, that induced the inhabitants of Denmark to choose him for their king. He was called to the assistance of the Jutlanders upon an irruption of the Saxons into their territories, and promised the sovereignty of the country if he drove out the enemy. On this he raised an army, gained a complete victory over the Saxons, and obliged them to leave the country; and he was accordingly elected king. The history of Denmark, for several ages after *Dan*, is filled with fabulous exploits of heroes, encounters with giants, dragons, &c. One of the kings named *Frotho*, who reigned about A. A. 761, is said to have conquered Britain, Slesw Russia, Pomerania, Holstein, &c. an assert which cannot easily be credited, considering difficulty which succeeding warriors, even greatest in the world, found to subdue the in bitants of those countries. It is certain, howe that anciently the kingdom of Denmark mad much more conspicuous figure than it does at p sent. The Danes appear to have had a very c derable naval force almost from the foundatio their empire; and the conquests they undoub ly made in our island are certain proofs of valour. Their chief enemies were the Swe Norwegians, and Saxons; especially the With one or other of these nations almost pe tual war was carried on. The kingdom was often rent by civil dissensions, which the n bouring monarch did not fail to take advan of, in order to reduce the kingdom of Den under their subjection. As in general, how neither party came off with much advantage, history of these wars affords nothing interesti

(5.) DENMARK, HISTORY OF, FROM CAN THE GREAT, TO Q. MARGARET. One o most illustrious of the kings of Denmark, was nute II. the son of Sueno I. surnamed the C from his wisdom as well as his conquests. was at once king of Denmark, Norway, and land. See CANUTE and ENGLAND. He also quered a great part of Sweden. Alfredius him as the 67th monarch of Denmark. Be his son Canute III. and Sueno III. there was ceſſion of ten kings of whom little importan corded. One of the greatest of the Danish narchs after Canute the Great, was VALDE I. who obtained the throne in 1157; having feated and killed the usurper Sueno III. after vil war of 10 years. He maintained a long with the Vandals, whose power he at last en broke, and reduced under his subjection the i of Rugen. He also proved victorious over Norwegians, so that their king and queen in person to submit to him. In 1165, he laid foundations of the city of Dantzic; which, th it has since become a place of very great sequence, consisted at first only of a few poor ermen's huts; but the privileges and immun conferred upon it by this monarch, soon pr the means of its becoming a flourishing city. 1169, he entirely subdued the Courlanders; foon after, was invested with the duchy of stein, by the emperor Frederic Barbarossa. H said to have been poisoned by a quack medic given with a design to recover him from a dis per with which he was seized in 1182, after re ing 28 years. In 1195, Canute VI. Valdem son and successor, caused a muster to be made all the men fit to bear arms in his dominions; ordered each province to fit out its proportion shipping, every way equipped, and ready for tion. The whole force of Denmark at that ti consisted of 670 ships of war, besides the squ rons supplied by vassals, tributary states, and lies. The number of the land forces is not m tioned. In the reign of this prince, the Dan dominions were enlarged by the conquest of St

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gar; the districts of Lubec and Hamburgh, formerly *Nordalbingia*, but now included under the general name of HOLSTEIN. He died in 1203, and was succeeded by Valdemar II. who proved a very warlike prince. In 1211, he founded the city of Stralsund. The same year his queen died in child-bed; and in memory of her he built the castle of DRONINGHOLM, that name importing the *Queen's Island*. In 1218, he undertook an expedition against the Livonians, having received advice that they, assisted by the Lithuanians, Muscovites, and other barbarous nations, had driven from their habitations all those in their neighbourhood who had embraced Christianity, and taken the oath of allegiance to the crown of Denmark. Having fitted out a powerful fleet, therefore, he immediately set sail for that country; but his troops had no sooner landed, than they were seized with a panic at the sight of such a powerful army of pagans. The king himself was dismayed at the unusual spectacle of a whole army clothed in skins, and resembling beasts more than human creatures. He engaged, however, by the bishops who attended him, he ventured an engagement, and drove the barbarians with incredible slaughter. This victory was gained near the fortress of *Wolmar*, which was thus named from him. The flourishing state in which Denmark was at this time appears from an estimate of the revenues of the tributary provinces, of the countries conquered by Valdemar, and the standing forces of the whole kingdom. This account was copied by Petræus from Witfield, a writer of those days, who had it from a register kept by Valdemar's own hand. From the provinces were daily sent in 1600 of oats, 24 lasts of rye, and half that quantity of wheat, 13 *talents* of cheese and butter, and 100 of honey; 24 oxen, 300 sheep, 200 hogs; and 100 marks of coined money. This was the ordinary revenue: but to this was added near an equal sum from adventitious circumstances; such as fines, forfeitures, taxes on law-suits and pleadings, with a variety of other contingencies; the whole amounting to upwards of 100,000 merks of gold, or 23,730,000 l. *per annum*, a sum in those days almost incredible. With this revenue were kept for constant service 1400 great and small ships of the king's use, each of which at a medium carried 50 soldiers; making the whole of the standing navy, besides garrisons, consist of 169,400 fighting men. In 1223, however, Valdemar's misfortunes began, notwithstanding all his power. Henry Adelatine, earl of Swerin, a German prince, had been deprived of part of his dominions by Valdemar, surprised and carried off the king himself, and kept him close prisoner for three years. The conditions on which he at last obtained his liberty were very hard. He was obliged to pay a prodigious sum of money; to relinquish Holstein, Swerin, Hamburgh, and all his possessions on the other side of the Elbe; and solemnly swear that he would maintain this compulsive contract, and never take any measures to punish Henry or his associates. This treaty was signed on the 25th of March 1226. Besides these territories, which Valdemar was obliged to cede by treaty, many tributary princes took the opportunity of his captivity to recover their liberty; and among the rest the inhabitants of Lubec revolted, and entered into alliance with Albert duke of Saxony against him. Valdemar, however, was not of a disposition to submit tamely to such treatment. He obtained a dispensation from the Pope to break his engagements with Henry, and immediately entered Holstein at the head of a numerous army. Here he was met by several German princes, at the head of a very numerous army; and a desperate engagement ensued. Valdemar at first had the advantage; but being wounded in the eye, his troops were at last defeated with great slaughter. It doth not appear that ever he was able to revenge himself, or to recover the dominions he had lost. Instead of this, he was obliged, in 1228, to cede Lawenberg to the duke of Saxony, who had already seized on Ratzburg and Molna. Soon after, his eldest son Valdemar was accidentally killed as he was hunting, and his two other sons married the daughters of his two greatest enemies. Abel, the 3d son, married the daughter of Adolphus duke of Holstein; and Eric, the 2d son married the duke of Saxony's daughter. These misfortunes are supposed to have hastened his death, which happened in April 1242. On the death of Valdemar, the kingdom was divided between the two young princes: and a war commenced the very next year between them. A peace was concluded the year following, and war renewed the year after. In 1250, Eric paid a visit to his brother Abel, intreating his mediation between him and the princes of Holstein, with whom he was then at war. Abel received him, in appearance, with great kindness, and promised that his utmost endeavours to procure a reconciliation should not be wanting; but in the mean time, laid a plan for murdering him at sea: this was effected, and Abel became master of the whole kingdom. But he did not long enjoy the sovereignty he had so wickedly obtained. He was tormented by his own conscience; especially when he found among his brother's papers, one by which he was left heir to the whole kingdom on the decease of Eric, and many kind expressions with regard to himself. He was at last killed in a battle with his own subjects in 1252, on account of some taxes. From this time to 1333, the kingdom of Denmark gradually declined. Usurpers established themselves in different provinces; while the kings of Sweden did not fail to avail themselves of the distracted state of the Danish affairs. In 1333, died Christopher II. who possessed only the cities of Scanderberg in Jutland and Neoburg in Fionia, with some few other inconsiderable places, of all the hereditary dominions of Denmark. Halland, Holbec, Calemburg, and Samsoe, were held by Canute Porsius; Schonen, Lystre, and Bleking, by the king of Sweden, to whom they had been lately sold: John earl of Wagria had the jurisdictions of Zealand, Fälstre, Laaland, and Femerin: Gerhard, of Jutland and Fionia; and Lawrence Jonea, of Lang-land and Arras. After the death of Christopher, an interregnum of 7 years, or according to Marcel of 15, ensued. The first attempt for the sovereignty was made by Otho, 2d son to the late king, who tried to drive Gerhard out of Jutland, but was taken prisoner, and closely confined by Gerhard. The king of Sweden next

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wrote to Pope Benedict XIII. beſeeching his Holineſs to confirm to him the provinces of Schonen, &c. which he poſſeſſed; and to allow him to ſubdue the reſt of the kingdom, which was now uſurped and rendered miſerable by a ſet of petty princes, who knew not how to govern. To influence the pope, he promiſed to hold this kingdom of him, and to pay him the uſual tax collected by the church. This requeſt, however, was refuſed. Valdemar of Sleſwic, nephew to Gerhard, had formerly been elected king; but had given over all thoughts of enjoying the ſovereignty, on account of the ſuperior influence of Chriſtopher. He now reſumed his ambitious views at the inſtigation of his uncle. Several of the nobility alſo caſt their eyes on young Valdemar, Chriſtopher's ſon, now at the emperor's court. But while each of theſe princes were laying ſchemes to aggrandiſe themſelves, the unhappy Danes were diſtreſſed by exorbitant taxes, famine, and peſtilence; the two laſt in conſequence of the former. The peaſants neglected to cultivate the lands, which they held on a very precarious tenure; the conſequence was poverty and an unwholeſome diet; and this co-operating with the peculiar diſpoſition of the air, produced a plague, which deſtroyed more than half of the inhabitants. The poor dropped down dead on the ſtreets with diſeaſe and hunger, and even the gentry were reduced to a ſtate of wretchedneſs; yet, though the whole kingdom was thus on the verge of ruin, ambitious projects employed the great, as if every thing had been in the moſt profound tranquillity. In the midſt of theſe calamities, Gerhard, ſovereign of Jutland, propoſed to his nephew Valdemar an exchange of territories, which he believed would prove favourable to the deſigns of the latter on the crown. A treaty for this purpoſe was actually drawn up and ſigned; but the inhabitants, notwithſtanding their diſtreſſed ſituation, ſo highly reſented their being diſpoſed of like cattle, from one maſter to another, that they refuſed to pay the uſual taxes. Gerhard reſolved to compel them; and therefore led 10,000 men, whom he had levied in Germany, into the heart of the province. Providence, however, now raiſed up an enemy to this tyrant. One Nicholas Norevi, a man greatly eſteemed for his courage, public ſpirit, and prudence, beheld with ſorrow the condition to which Denmark was reduced. He had long meditated various projects for its relief. Young Valdemar, Chriſtopher's ſon, had a number of adherents in the kingdom; his moſt dangerous enemy was Gerhard; and if he could be removed, the Jutlanders would at leaſt be free from an oppreſſor, and might chooſe Valdemar, or any other they thought proper, for their ſovereign. Collecting a body of choſen horſe, therefore, he marched in the night to Randerſhuſen, where Gerhard had fixed his head quarters; and having forced open the tyrant's quarters, immediately put him to death. He then fled with the utmoſt expedition, and though overtaken by a party of the enemy's horſe, forced his way through them and eſcaped. Gerhard's ſons hearing of their father's death, retired into Holſtein, leaving the army, compoſed chiefly of Holſteiners, to be cut to pieces by the enraged peaſants, who fell upon them from every quarter. Still, however, the Holſteiners kept poſſeſſion of the citadels and fortified places, from whence Nicholas reſolved to diſlodge them. He accordingly attacked and took Landen, a caſtle ſituated on the river Scherne: After which he laid ſiege to Alberg; but the garriſon making an obſtinate defence, he turned the ſiege into a blockade, by which they were ſoon reduced to great extremity. The governor ſent an expreſs to Gerhard's ſons, acquainting them with the impoſſibility of his holding out more than a few days, without being relieved. They marched to his relief, and came up with Nicholas juſt as the governor was ready to ſurrender, but were defeated; though Nicholas was unfortunately killed in the engagement. Jutland having thus regained its liberty, the reſt of the kingdom followed its example. Zealand firſt openly declared itſelf. Here Herry, Gerhard's ſon, maintained ſeveral garriſons; and reſolved to defend his poſſeſſions in ſpite of all the power of the inhabitants. For this purpoſe he drew together an army; but, in the mean time, a tumult aroſe among the peaſants on account of a Daniſh nobleman ſlain by the Holſteiners. By this the people were ſo irritated, that falling upon the Holſteiners, they killed 300 of them, drove the reſt out of the iſland, and choſe Valdemar III. Chriſtopher's ſon, for their ſovereign. The Danes now reſumed their courage; the lands were cultivated, the famine and peſtilence ceaſed, and the kingdom began to flouriſh as formerly. Matters continued proſperous till 1373, when Valdemar III. died, and was ſucceeded by his daughter Margaret. Marcel ranks his grandſon Olaus V. as his immediate ſucceſſor; but he being an infant, can hardly be ſaid to have reigned, and therefore, Alſtedius ranks his mother, who governed during his infancy, as the ſucceſſor of Valdemar.

(6.) DENMARK, HISTORY OF, FROM MARGARET'S ACCESSION TO THE REVOLUTION IN 1660. Margaret raiſed the kingdom of Denmark to its higheſt pitch of glory. She defeated and depoſed Albert, king of Sweden, in 1387; and partly by her addreſs, partly by hereditary right, ſhe formed the union of Calmar, by which ſhe was acknowledged ſovereign of Sweden, Denmark, and Norway. She held her dignity with ſuch firmneſs and courage, that ſhe was juſtly ſtyled the *Semiramis of the North*. Her only ſon Olaus V. dying at 7 years of age, in 1388. ſhe adopted her ſiſter's ſon, Eric, D. of Pomerania, as her ſucceſſor, and died in 1412, after a glorious reign of 37 years. Eric IX. her ſucceſſor, being deſtitute of her great qualifications, the union of Calmar fell to nothing: but Norway ſtill continued annexed to Denmark. Some ſay he was depoſed, but Alſtedius ſays, he reſigned in 1438, and retired to Pomerania, where he died in 1469. Upon his reſignation, his nephew, Chriſtopher III. D. of Bavaria, and count palatine of the Rhine, was elected. After an inglorious reign of 10 years, during which Sweden was ſeparated from Denmark, he died in 1448, and made way for a new royal race, which ſtill continues to reign in Denmark, by the election of Chriſtian, count of Oldenburg. Chriſtian I. was crowned king of Denmark in 1448, of Norway in 1450: and of Sweden

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Sweden upon the depoſition of Charles VIII. in 1457, who however, was reſtored by the Swedes in 1464; Chriſtian not having adhered to the terms he had made with them. He died in 1481, and was ſucceeded by his ſon John who had frequent wars with the brave Swediſh governors, Steno and Sweno Sture. John dying in 1513, was ſucceeded by Chriſtian II. who recovered Sweden for a ſhort time on the death of Steno Sture; but was expelled for his cruelties, by the brave Guſtavus Vaſa, who threw off the Daniſh yoke, and reſtored the independence of his country in 1520. (See SWEDEN.) Chriſtian died in 1559, but was previouſly depoſed, and Frederick I. duke of Holſtein elected king in 1523. He reigned only 10 years; dying in 1533, when he was ſucceeded by his ſon Chriſtian III. a wiſe and politic prince, by whom in 1536, the Proteſtant religion was eſtabliſhed in Denmark. He died in 1559, and was ſucceeded by his ſon Frederick II. who, after reigning about 29 years, left the kingdom to his ſon Chriſtian IV. who however was not crowned till 1596. This monarch twice viſited England, in compliment to his ſon-in-law, K. James I. in July 1606 and 1614. In 1629, he was choſen head of the Proteſtant league formed againſt the houſe of Auſtria; but, though perſonally brave, he was in danger of loſing his dominions; when he was ſucceeded in that command by the famous Guſtavus Adolphus, king of Sweden. The Dutch having obliged Chriſtian, who died in 1648, to lower the duties of the Sound, his ſon Frederic III. conſented to accept of an annuity of 150,000 florins for the whole. The Dutch after this, perſuaded him to declare war againſt Charles X. king of Sweden, which had almoſt coſt him his crown in 1657. Charles ſtormed the fortreſs of Fredricſtadt; and in the ſucceeding winter, he marched his army over the ice to the iſland of Funen, where he ſurpriſed the Daniſh troops, took Odenſe and Nyburg, and marched over the Great Belt to beſiege Copenhagen itſelf. Oliver Cromwell interpoſed; and Frederic defended his capital with great magnanimity till the peace of Roſchild; by which he ceded the provinces of Halland, Bleking, and Sconia, the iſland of Bornholm, Bahus, and Drontheim, in Norway, to the Swedes. Frederic ſought to elude thoſe ſevere terms; but Charles took Cronenburg, and once more beſieged Copenhagen by ſea and land. The ſteady intrepid conduct of Frederic under theſe misfortunes endeared him to his ſubjects; and the citizens of Copenhagen made an admirable defence, till a Dutch fleet arrived in the Baltic, and beat the Swediſh fleet. The fortune of war was now entirely changed in favour of Frederic, who ſhowed on every occaſion great abilities, both civil and military: and having forced Charles to raiſe the ſiege of Copenhagen, might have carried the war into Sweden, had not the Engliſh fleet, under Montague, appeared in the Baltic. This enabled Charles to beſiege Copenhagen a third time: but France and England offering their mediation; a peace was concluded in that capital; by which the iſland of Bornholm returned to the Danes; but the iſland of Rugen, Bleking, Halland, and Schonen, remained with the Swedes.

(7.) DENMARK, HISTORY OF THE REVOLUTION OF. The year 1660 affords an inſtance of a revolution unparalleled in the annals of hiſtory, viz. that of a free people reſigning their liberty into the hands of their ſovereign, of their own accord, and without the leaſt compulſion, rendering him deſpotic. This was occaſioned by the great character which Frederic had acquired by his prudent and valiant conduct when Copenhagen was beſieged by the king of Sweden. At that time he had alſo taken care to ingratiate himſelf with the commonalty, by obliging the nobility to allow them ſome immunities which they did not enjoy before; permitting them alſo, by a ſpecial edict, to poſſeſs lands, and enjoy all the privileges of nobility. After the concluſion of the treaty with Sweden, a diet was ſummoned at Copenhagen, to take into conſideration the ſtate of the kingdom, which was now very much exhauſted, both by reaſon of the debts in which it was involved, and by the calamities of war. This diſtreſſed ſtate of affairs was, by the commons, attributed to the nobility; who, on the other hand, took no care to conciliate the affections of the inferior claſſes, but rather increaſed their diſcontents by their arrogance. They had even the imprudence to remonſtrate againſt the immunities above mentioned, which had been granted by the king during the ſiege. In conſequence of this, the deputies of the commons and clergy united againſt them; and being joined by the citizens of Copenhagen, formed a very conſiderable party. On bringing forward in the aſſembly the ſums neceſſary for the national exigencies, a general exciſe was propoſed by the nobles on every article of conſumpt; and to which they themſelves were willing to ſubmit, though, by an expreſs law, their order was to be exempted from all taxes. Their offer was accompanied with a remonſtrance to the king; in which they endeavoured not only to reclaim many obſolete privileges, but to add freſh immunities, and introduce many other regulations, all of them tending to diminiſh the royal prerogative, and check the riſing influence of the commons and clergy. This propoſal occaſioned great diſputes in the diet; and the two inferior orders inſiſted, that they would not admit of any tax which ſhould not be levied equally upon all ranks, without reſerve or reſtriction. The nobles not only refuſed to comply with this propoſal, but even to be ſubject to the tax for more than three years; pretending that all taxes whatever were intringements on their privileges. By way of compenſation, however, they propoſed new duties upon leather and ſtamped paper, and at laſt offered to pay a poll tax for their peaſants. This exchange at firſt ſeemed to be agreeable to the two inferior eſtates; but they ſuddenly altered their mind, and demanded that the fiefs and domains, which the nobles had hitherto poſſeſſed excluſively, and at a very moderate rent, ſhould be let to the higheſt bidder. Such a propoſal appeared to the nobles to be to the laſt degree unreaſonable. They ſaid it was an infraction of their deareſt privileges; as, by the 46th article of the coronation oath taken by Frederic, the poſſeſſion of the royal fiefs was guaranteed to their order; but, in the heat of the diſpute, one of the chief ſenators having imprudently thrown out ſome reproachful expreſſions againſt

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the commons, a general ferment enſued, and the aſſembly was broken up in confuſion. This gave occaſion to the interpoſition of the king's friends; and the idea of rendering the crown hereditary, and enlarging the royal prerogative, began to be ſuggeſted as the proper method of humbling the nobility. This was firſt broached by the biſhop of Zealand, at whoſe houſe a numerous meeting was held on the 6th of October 1660, where the ſcheme was fully laid open and approved; an act for rendering the crown hereditary drawn up; and the beſt method of publickly producing it taken into conſideration. All this time the king ſeemed quite inactive, nor could he be prevailed upon to take any part in the affair which ſo nearly concerned him. But this indolence was abundantly compenſated by the alertneſs and diligence of the queen; between whom and the heads of the party matters were ſoon concerted. On the morning of the 8th of October, therefore, the biſhop of Zealand having obtained the conſent and ſignatures of the eccleſiaſtical deputies, delivered it to Nauſen burgomaſter of Copenhagen, and ſpeaker of the commons. The latter, in a moſt perſuaſive ſpeech, expatiated upon the wretched ſtate of the kingdom, the oppreſſive power of the nobles, and the virtues of the king; concluding with an exhortation to the commons, to ſubſcribe the act as the only means of ſaving the country. The exhortations of the ſpeaker had ſuch an effect upon the aſſembly, that they ſubſcribed it without a ſingle diſſent; the nobles being all the while in perfect ſecurity, and entirely ignorant of the tranſaction. Next day it was preſented to the king by the biſhop and Nauſen; and as they were returning from the palace, they met the ſenator who had already given offence to the commons. With him they had a violent altercation, and were threatened with impriſonment for preſuming to approach the king without acquainting the order of nobles. This threat was now altogether nugatory. The nobles having got ſome intelligence of what was going forward, had juſt aſſembled in order to conſider of what was to be done, when the deputies of the two other eſtates entered, and informed them of their proceedings, and delivered to them the propoſal for rendering the crown hereditary. By this declaration the nobles were thrown into the utmoſt conſternation; but judging it improper to put a negative on the propoſal at preſent, they endeavoured to gain time, and replied, that though they willingly gave their aſſent to the declaration, yet that, as it was a matter of great conſequence, it deſerved the moſt ſerious diſcuſſion. Nauſen, however, replied, that the other eſtates had already taken their reſolution; that they would loſe no time in debate; and that if the nobles would not concur with them, they would immediately repair to the palace by themſelves, where they had not the leaſt doubt that the king would graciouſly accept their proffer. In the mean time the nobles had privately diſpatched a meſſage to the king, intimating, that they were willing to render the crown hereditary in the male line of his iſſue, provided it was done with all the uſual formalities. But this propoſal did not prove agreeable to his majeſty, unleſs they would confirm the right of ſucceſſion in the female line alſo. He added, however, with great appearance of moderation, that he by no means wiſhed to preſcribe rules for their conduct; they were to follow the dictates of their own judgment, but, as for his part, he would owe every thing to their free conſent. While the nobles were waiting for this anſwer; the other deputies, perceiving that they wiſhed to keep the matter in ſuſpence, loſt all patience, and repaired in ſolemn proceſſion to the court; where, being admitted into the royal preſence, the matter was opened by the biſhop of Zealand. He addreſſed his majeſty on the reſolution taken by the clergy and commons, offering in their name to render the crown hereditary, and to inveſt him with abſolute authority; adding, that they were ready to ſacrifice their lives in the defence of an eſtabliſhment ſo ſalutary to their country. His majeſty thanked them for their favourable intentions; but mentioned the concurrence of the nobles as a neceſſary condition; though he had no doubt of this, when they ſhould have time to accompany the declaration with all the neceſſary formalities; he aſſured them of his protection, promiſed a redreſs of all grievances, and diſmiſſed them with an exhortation to continue their ſittings until they ſhould have brought their deſign to perfection, and he could receive their voluntary ſubmiſſion with all due ſolemnity. On the departure of the commons from the place where they had been conferring with the nobles, the latter had been ſo diſtracted and confuſed, that they broke up without coming to any reſolution, deſigning, however, to decide the matter finally at their meeting on the afternoon of the following day. But while they were thus wavering and irreſolute, the court and the popular party took the neceſſary meaſures to force them to a concurrence. This was effectually done by an order to ſhut the gates; for by this they were ſo much diſpirited that they inſtantly diſpatched deputies to the court, with a meſſage that they were ready to concur with the commons, and ſubſcribe to all the conditions of the royal pleaſure. Nothing now remained but to ratify the tranſaction with all proper ſolemnity. Accordingly, on the 16th of October, the eſtates annulled, in the moſt ſolemn manner, the capitulation or charter ſigned by the king on his acceſſion to the throne; abſolved him from all his engagements; and cancelled all the limitations impoſed upon his ſovereignty. The whole was concluded by the ceremony of doing homage, taking the new oath with great ceremony; after which a new form of government was promulgated under the title of *The Royal Law of Denmark*. See § 2.

(8.) DENMARK, HISTORY OF, TO THE ACCESSION OF CHRISTIAN VII. Frederic III. was ſucceeded, in 1670, by his ſon Chriſtian V. who obliged the Duke of Holſtein Gottorp to renounce all the advantages he had gained by the treaty of Roſchild. He then recovered a number of places in Schonen; but his army was defeated in the bloody battle of Lunden by Charles XI. of Sweden. This defeat did not put an end to the war; which Chriſtian obſtinately continued till he was defeated entirely at the battle of Landſcroon; and he had almoſt exhauſted his dominions in his military operations, till he was in a manner abandoned

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doned by all his allies, and forced to ſign a treaty on the terms preſcribed by France, in 1679, Chriſtian, however, did not deſiſt from his military attempts; and at laſt he became the ally and ſubſidiary of Lewis XIV. who was then threatening all Europe with chains. Chriſtian, after repeatedly treating and fighting with the Holſteiners, Hamburghers, and other northern powers, died in 1699. He was ſucceeded by Frederic IV. who, like his predeceſſors, maintained his pretenſions upon Holſtein; and probably muſt have become maſter of that duchy, had not the Engliſh and Dutch fleets raiſed the ſiege of Tonningen; while the young king of Sweden, Charles XII. then only 16 years of age, landed within 8 miles of Copenhagen, to aſſiſt his brother-in law the Duke of Holſtein. Charles probably would have made himſelf maſter of Copenhagen, had not his Daniſh majeſty agreed to the peace of Travendahl, which was entirely in the Duke's favour. By another treaty concluded with the States General, Frederic obliged himſelf to furniſh a body of troops who were to be paid by the confederates; and whoafterwards did great ſervice againſt the French. Notwithſtanding this peace, Frederic was perpetually engaged in wars with the Swedes. While Charles was an exile at Bender, he marched through Holſtein into Swediſh Pomerania; and in 1715, into Bremen, and took the city of Stade. His troops, however, were totally defeated by the Swedes at Gadeſbuſch, who laid his favourite city of Altena in aſhes. Frederic revenged himſelf by ſeizing great part of the ducal Holſtein, and forcing the Swediſh general, count Steinbock, to ſurrender himſelf priſoner, with all his troops. In 1716, the ſucceſſes of Frederic were ſo great, by taking Tonningen and Stralſund, by driving the Swedes out of Norway, and reducing Wiſmar and Pomerania, that his allies began to ſuſpect he was aiming at the ſovereignty of all Scandinavia. Upon the return of Charles of Sweden from his exile, he renewed the war againſt Denmark with a moſt embittered ſpirit; but upon his death at the ſiege of Fredericſhal, Frederic durſt not refuſe the offer of his Britannic majeſty's mediation between him and the crown of Sweden; in conſequence of which, a peace was concluded at Stockholm, which left him in poſſeſſion of the duchy of Sleſwic. Frederic died in 1730, after having ſeen his capital reduced to aſhes by an accidental fire, in 1728. His ſon and ſucceſſor, Chriſtian VI. made no other uſe of his power, and the advantages with which he mounted the throne, than to cultivate peace with all his neighbours, and to promote the happineſs of his ſubjects, whom he eaſed of many oppreſſive taxes. In 1734, after guaranteeing the Pragmatic Sanction, he ſent 6000 men to the aſſiſtance of the emperor, during the diſpute about the ſucceſſion to the crown of Poland. Though he was pacific, yet he was jealous of his rights, eſpecially over Hamburgh. He obliged the Hamburghers in 1736, to call in the mediation of Pruſſia, to aboliſh their bank, to admit the coin of Denmark as current, and to pay him a million of ſilver marks. He had, in 1738, a diſpute with K. George II. about the little lordſhip of Steinhorſt, which had been mortgaged to the latter by the duke of Holſtein Lawenburg, and which Chriſtian ſaid belonged to him. Some blood was ſpilt during the conteſt; in which Chriſtian, it is thought, never was in earneſt. It brought on, however, a treaty, in which he availed himſelf of his Britannic majeſty's predilection for his German dominions; for he agreed to pay Chriſtian a ſubſidy of 70,000l. Sterling a year, on condition of keeping in readineſs 7000 troops for the protection of Hanover: which was a gainful bargain for Denmark. And two years after, he ſeized ſome Dutch ſhips for trading without his leave to Iceland: but the difference was made up by the mediation of Sweden. Chriſtian had ſo great a party in that kingdom, that it was generally thought he would revive the union of Calmar, by procuring his ſon to be declared ſucceſſor to his then Swediſh majeſty. Some ſteps for that purpoſe were certainly taken: but whatever Chriſtian's views might have been, the deſign was fruſtrated by the jealouſy of other powers, who could not bear the thoughts of ſeeing all Scandinavia ſubject to one family. Chriſtian died in 1746, with the character of being an excellent monarch. His ſon and ſucceſſor, Frederic V. had, in 1743, married the princeſs Louiſa, daughter to king George II. He improved upon his father's plan for the happineſs of his people; but took no concern, except that of a mediator, in the German war. For it was by his intervention that the treaty of Cloſter ſeven was concluded between the late duke of Cumberland and the French general Richelieu. Upon the death of Q. Louiſa, who was mother to the preſent king, he married a daughter of the duke of Brunſwic Wolfenbuttel; and died in 1766.

(9.) DENMARK, HISTORY OF UNDER ITS PRESENT KING. He was ſucceeded by his ſon Chriſtian VII. who married the princeſs Carolina Matilda of England. But this alliance proved extremely unfortunate, which is generally aſcribed to the intrigues of the queen dowager. She is repreſented as ambitious, artful, and deſigning; and as one who wiſhed to have ſet aſide the king himſelf in favour of her own ſon Frederic. On the arrival of the young queen, however, ſhe received her with much apparent affection, telling her the faults of her huſband, and at the ſame time promiſing to aſſiſt her on all occaſions in reclaiming him from his vicious courſes. Thus, under pretence of kindneſs and friendſhip, ſhe ſowed the ſeeds of diſſention betwixt the royal pair before the unfortunate princeſs had the leaſt ſuſpicion of her danger; and while the unthinking queen revealed to the dowager all her ſecrets, the latter is ſaid to have placed ſpies about the king to keep him conſtantly engaged in riot and debauchery, to which he was too much inclined. At laſt it was contrived to throw a miſtreſs in his way, whom he was adviſed to keep in his palace. It was impoſſible that any woman could paſs ſuch a piece of conduct unnoticed; however, in this affair, the queen dowager behaved with her uſual duplicity. In the abſence of the king ſhe pretended great reſentment againſt him, and even adviſed the queen not to live with him; but as ſoon as he returned, when his conſort reproached him, though in a gentle manner, with his conduct, ſhe not only took his part, but inſiſted that it was preſumptuous

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tuous in a queen of Denmark to pretend to direct her husband's conduct. Notwithstanding this, the queen was in a short time reconciled to her husband, and lived on very good terms with him until she again excited the jealousy of the dowager by assuming to herself the direction of that part of the public affairs, which the dowager had been accustomed to look upon as her own privilege. For some time it seemed to be difficult for her to form any effectual plan of revenge, as the king had displaced several of her friends who had for some time had a share in the administration. Two new favourites, Brandt and Struensee, had now appeared; and as these paid great court to the queen, the dowager took occasion to insinuate not only that the queen was harbouring improper designs with regard to the government, but that she had an intrigue with Struensee. The new ministers indeed behaved imprudently, in attempting to make a reformation in several of the departments of the state at once, instead of waiting patiently until an opportunity should offer; and in these precipitate schemes they were certainly supported by the queen. These instances of want of circumspection in the ministers were represented by the dowager and her party to be a settled scheme to alter the government; and a design was even spoken of to supersede the king as being incapable of governing, to declare the queen regent during the minority of her son, and to make Struensee prime minister. Thus a very formidable opposition was formed against Brandt and Struensee; and as the latter had made some innovations in the military department as well as the civil, some of the principal officers, who were the creatures of the dowager, represented him as designing to overthrow the whole system of government. When matters were brought to a proper bearing, it was at last resolved to surprise the king in the middle of the night, and force him instantly to sign an order which was to be ready prepared, for committing the obnoxious persons to separate prisons, accuse them of high treason in general, and particularly with a design to dethrone or poison the king. If this could not be properly authenticated, it was determined to suborn witnesses to confirm the report of a criminal correspondence between the queen and Struensee. This design was executed on the night of the 16th Jan. 1772, when a masked ball was given at the court of Denmark. The queen, after having danced most part of the night with count Struensee, retired to her chamber about two in the morning. About four the same morning, prince Frederic got up, and went with the queen dowager to the king's bedchamber, accompanied by general Eichstedt and count Rantzau. Having ordered the valet de chambre to awake the king, they informed him that the queen, with count Struensee, his brother, and Brandt, were at that moment busy in drawing up an act of renunciation of the crown, which they would immediately after compel him to sign; and therefore there was a necessity for him to give an order for their arrestment. The king is said to have hesitated for some time, and inclined to refuse this scandalous requisition; but at length, through importunity, and, according to some accounts, being even threatened into compliance, he consented to what they required. Count Rantzau was dispatched, at that untimely hour, into the queen's apartments, and immediately executed the orders of the king. The unfortunate princess was conveyed in one of the king's coaches to the castle of Cronenburgh, together with the infant princess, attended by lady Mostyn, and escorted by a party of dragoons. Struensee and Brandt were seized in their beds and imprisoned as well as several other members of the new administration to the number of 18. The queen dowager and her adherents assumed the government entirely into their own hands, and a total change took place in the departments of administration. The prince royal, son of queen Caroline Matilda, then in the 5th year of his age, was put under the care of a lady of quality, who was appointed governess, under the superintendence of the queen dowager. Struensee and Brandt were put in irons, and very severely treated: they underwent long and frequent examinations; and Struensee at last confessed that he had a criminal intercourse with the queen. They were both beheaded on the 28th April; but many of the partisans were set at liberty. The confession of Struensee is by many, with great probability, supposed to have been extorted by fear of the torture, and to have no foundation in truth; but as no means were used by the court of Britain to clear up the queen's character, the affair must undoubtedly wear a suspicious aspect. At last, however, his Britannic majesty interfered so far as to send a small squadron of ships to convoy the unhappy princess to Germany. The city of Zell was appointed for her residence; and in this place she died of a malignant fever on the 10th May, 1775, aged 23 years and 10 months. The inhuman treatment of this princess did not long prove advantageous to the queen dowager and her party: A revolution took place in April 1784, when the queen dowager's friends were removed, a new council was formed under the auspices of the prince royal, and no instrument deemed authentic unless signed by the king, and countersigned by the prince. Since that time, the king, who from the beginning of his administration showed a great degree of incapacity, has been entirely laid aside from public business, and has no share in the government; but the prince exhibits, in his conduct that consistency of behaviour which enables him to pursue with unremitting zeal, the prudent and benevolent measures which he has adopted for the benefit of his grateful country. (See § 10. & 11.)

The Danes took part with the late empress of Russia in her war with the Turks, the immediate opponent of Denmark being Sweden. In 1780 the Danish government acceded to the confederacy formed by the northern powers against the naval superiority of Great Britain, under the title of a Convention of Neutrality. But this league was quickly dissolved, by the appearance of Admiral Nelson, who, in the battle of the 2d April of the same year, forced the line of defence formed by the Danish fleet before Copenhagen, and compelled the Danes to agree to a cessation of arms, to preserve their capital. In this short war the Danes lost their islands in the West Indies, and their settlement of Tranquebar, on the coast of Coromandel

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Coromandel, which were conquered by the British arms. But the dispute between England and the northern powers being soon after amicably adjusted by a treaty, their foreign possessions have since been all restored to them. A scheme for discharging the national debt of Denmark has been suggested and followed; and one million has already been paid off. It deserves also to be mentioned, to the honour of Count Schimmelman, minister of state, finances, and commerce, who himself possesses large estates in the West Indies, that under his administration, the slave trade has been abolished among the subjects of Denmark. His plan which was approved by the king on the 22d Feb. 1792, was to be gradual, and all trade in negroes was to cease on the part of Danish subjects in 1803. In 1807, the emperor of France having subjected Prussia to his nod, and made Russia glad to sue for peace, announced such designs with regard to Denmark, as made it necessary for Britain, for her own safety, to take those *new* steps in her politics with other nations, which we have related under COPENHAGEN.

(10.) DENMARK, LANGUAGE, RELIGION, AND LITERATURE OF. The language of Denmark is a dialect of the Teutonic, and bears a strong affinity to the Norwegian tongue; but is disagreeable to strangers, on account of the drawling tone with which it is pronounced. They have borrowed many words from the German; and, indeed, the high Dutch is used in common discourse by the court, the gentry, and the burghers, who likewise understand French, and speak it fluently. The Lutheran doctrine is universally embraced throughout all Denmark, Sweden, and Norway; so that there is not another sect in these kingdoms. The bishops are, properly speaking, only superintendants, or *primi inter pares*. They have no cathedrals, ecclesiastical courts, or temporalities. Their business is to inspect the doctrine and morals of the inferior clergy. The revenue of the bishop of Copenhagen amounts to about 2000 rix-dollars; and this is the richest benefice in the kingdom. The clergy are wholly dependant on the government. They never intermeddle, nor are employed or consulted in civil affairs. They, nevertheless, have acquired great influence, and exercise a sort of spiritual tyranny over the minds of the common people, by whom they are much revered. They are, generally speaking, men of exemplary lives, and some erudition. Their churches are kept more clean, and better adorned than those of England: the people are great lovers of music, and their organists commonly entertain the congregation for half an hour before and after service. There are two universities in Denmark; one at Copenhagen, and the other at Kiel in Holstein. The former has funds to the amount, it is said, of 300,000 rix-dollars, for the gratuitous support of 328 students. In general, however, the Danes have made no great figure in literature, which, till lately, received little encouragement among them. The names of Langebeck, Suhm, and Holberg, have acquired some degree of deserved celebrity; and the travels of Niebuhr are distinguished for intelligent research and accurate information. But whatever attempts have recently been made in history, poetry, and the drama, they will be greatly promoted by the exertions of the present prince royal for the diffusion of knowledge, and the patronage he affords to societies of learning, arts, and sciences. Even while the state of literature was very low in Denmark, it produced some men of great eminence in mathematics and medicine; such as Tycho Brahe, Borrichius, and the Bartholines. The mechanical genius of Longomontanus also, is displayed in the Round Tower and Christian's Haven.

(11.) DENMARK, LAWS OF. The laws of Denmark are so concise, that the whole body is contained in one 4to volume, written in the language of the country. Every man may plead his own cause, without employing either council or attorney: but there are a few advocates for the benefit of those who cannot, or will not, speak in their own defence. The proceedings are so summary, that a suit may be carried through all the courts, and finally decided, in 13 months. There are three courts in Denmark, and an appeal lies from the inferior to the superior tribunal. The lowest of these is, in cities and towns, denominated the *Byfoglids court*; and in the country, the *Herredsfougds*. Causes may be appealed from this to the *Landstag*, or general head court for the province; but the final appeal lies to the *High Right* in Copenhagen, where the king presides in person, assisted by the prime nobility. The judges of the two courts are appointed by his letters patent, to sit and determine causes *durante bene placito*. These are punishable for any misdemeanours of which they may be guilty; and when convicted of having passed an unjust sentence, they are condemned to make reparation to the injured party. Their salaries are very inconsiderable, and paid out of the king's treasury, from the fines of the delinquents, besides a small gratuity from the plaintiff and defendant when sentence is passed. Such is the peculiar privilege enjoyed by the city of Copenhagen, that causes appealed from the Byfoglids court, instead of passing through the provincial court, are tried by the burgomaster and common-council; from whence they proceed immediately to the highest court as the last resource. Affairs relating to the revenue are determined in the rent-chamber of Denmark, which is analogous to our court of exchequer. To another tribunal, composed of some members from this rent-chamber, from the admiralty, and college of commerce, merchants appeal for redress, when their commodities are seized for non-payment of duties. All disputes relating to the sea are determined by the court of admiralty, constituted of commissioners appointed for these purposes. The chancellary may be more properly termed a *secretary's office*. It consists of clerks, who write and issue all the king's decrees and citations, transcribe papers, and make draughts of treaties and alliances with other nations. The government of Denmark is in some respects commendable for its policy. Justice is executed upon criminals with severity: and such regulations are established as effectually prevent those outrages that are daily committed in other countries. No man presumes to wag his tongue against the government, far less to hatch schemes of treason. All the subjects are, or seem to be, attached to their sovereign by the

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ties of affection. Robbery on the high-way, burglary, coining or clipping, are crimes seldom or never heard of in Denmark. The capital crimes usually committed are theft and manslaughter. Such offenders are beheaded very dexterously with one stroke of a sword. The executioner, though infamous, is commonly rich; because, besides the emoluments of his office, he is employed in other scandalous occupations, which no other person will undertake. He by means of his understrapper, called the *pracher*, empties all the jakes, and removes from houses, stables, or streets, dead dogs, horses, &c. which no other Dane will vouchsafe to touch on any consideration whatsoever.

(12.) DENMARK, MANNER OF LIVING IN. In Denmark, all persons of rank dress in the French taste, and affect finery; the winter dress of the ladies is peculiar to the country, very neat, warm, and becoming. The people are likewise remarkably neat, and pride themselves in different changes of linen. They have not however that spirit for mechanics, so remarkable in some northern nations. But they make linen in great perfection. The yarn is chiefly spun by the wives and daughters of the peasants. They are very little addicted to jollity and diversion; their whole amusements consist in running at the goose on Shrove Tuesday, and in winter in being drawn in sleds upon the ice. They also feast and make merry at weddings and funerals. With respect to marriage, the man and woman frequently cohabit together on contract long before the ceremony is performed. The nobility and gentry pique themselves on sumptuous burials and monuments for the dead: the corps is very often kept in a vault, or in the chancel of a church, for several years, before an opportunity offers of celebrating the funeral. The taverns are poorly supplied; and he who diets in them must be contented to eat in a public room, unless he will condescend to pay an extravagant price for a private apartment. The metropolis is but indifferently furnished with game. The wild ducks and plover are hardly eatable; but the hares are good, and the markets sometimes produce tolerable roebuck. Their sea fish are indifferent; but the rivers produce plenty of delicious carp, perch, and craw-fish. The gardens of the gentry are well provided with melons, grapes, peaches, and all sorts of greens and salads in perfection.

(13.) DENMARK, MILITARY FORCES OF. The army of Denmark is composed of the troops, 1. of Denmark and Holstein; and, 2. of Norway. The forces of Denmark and Holstein are divided into regulars and national or militia. These forces (the foot and horse guards excepted who are all regulars) are not separated, as in our army, into distinct regiments, but are formed in the following manner: Before the last augmentation, every regiment of infantry, when complete, consisted of 26 officers and 1632 privates, divided into ten companies of fusileers and two of grenadiers. Of these 1632 privates, 480, who are chiefly foreigners enlisted in Germany, are regulars. The remaining 1152 are the national militia, or peasants who reside upon the estates of their landholders, each estate furnishing a certain number in proportion to its value. These national troops are occasionally exercised in small corps upon Sundays and holidays: and are embodied once every year for about 17 days in their respective districts. By a late addition of ten men to each company, a regiment of infantry is increased to 1778, including officers. The expence of each regiment, which before amounted to 60001. has been raised by the late augmentation to 8000. The cavalry is upon the same footing; each regiment consisting of 17 officers, including serjeants and corporals, and 565 privates, divided into five squadrons. Of these 260 are regular and the remainder national troops. The regiments of foot and horse guards are regulars; the former is composed of 21 officers and 465 men, in five companies: and the latter of 7 officers and 154 men, in two squadrons. The forces of Norway are all national troops or militia, excepting the two regiments of Sundenfield and Nordenfield; and all the peasants of that kingdom are free, the forces are levied in a different manner from those in Denmark. See NORWAY. The present military strength of Denmark, consists of 75,000 men, of which Denmark furnishes 40,000, and Norway 35,000: of this force about 11,000 are cavalry and 64,000 infantry.

(14.) DENMARK, NAVAL STRENGTH OF. From their insular situation the Danes have always excelled as a maritime people. In the earlier ages they were a race of pirates, and issued from the Baltic to the conquests of England and Normandy. And though, since the improvement of navigation by the invention of the compass, other nations have risen to a greater degree of naval eminence, still, however, the Danes, as they inhabit a cluster of Islands, and possess a large tract of sea coast, are well versed in maritime affairs, and are certainly the most numerous, as well as the most experienced, sailors of the north. The greatest part of the Danish navy is stationed in the harbour of Copenhagen, which lies within the fortifications; the depth of water being only 20 feet, the ships have not their lower tier of guns on board, but take them in when they get out of port. Besides large magazines, each vessel has a separate storehouse on the water's edge, opposite to which she is moored when in harbour, and may thus be instantly equipped. The number of registered seamen is near 30,000. They are divided into two classes; the first comprises those inhabiting the coast, who are allowed to engage in the service of merchant ships trading to any part of the world. Each receives 8s annually, from the crown as long as he sends a certificate of his being alive; but is subject to recal in case of a war. The 2d comprehends the fixed sailors, who are constantly in the employ of the crown, and amount to about 4000, ranged under four divisions, or 40 companies; they are stationed at Copenhagen for the ordinary service of the navy, and work in the dock-yard. Each of them, when not at sea, receives 8s *per* month, besides a sufficient quantity of flour and other provisions; every two years a complete suit of clothes; and every year breeches, stockings, shoes, and a cap. Some of them are lodged in barracks. When they sail, their pay is augmented to 20s *per* month. The marine artillery consists of 800 men, in four divisions. The fleet of Denmark, according to the official gazette of the

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the 15th Oct. 1803, consisted of 19 ships of the line: viz one of 98, two of 80, twelve of 74, and four of 64, guns; besides 15 frigates, 8 brigs, and 13 gun-boats; but an order was issued some time since, to increase the number of frigates to 30, and constantly to keep up that number. For the number of ships, &c. in the harbour of Copenhagen in 1807, see COPENHAGEN.

(15.) DENMARK, REVENUE OF. The revenue of Denmark is computed at 500,000l. a-year. It arises from taxes; from the duties paid by foreigners, from the royal estate, crown lands, and confiscations. The taxes are altogether arbitrary, and therefore fluctuating; but they are always grievous. They commonly consist of customs or toll, for export and import; of excise upon wine, salt, tobacco, and all kinds of provisions; of taxes upon marriages, paper, brewing, grinding, and the exercise of different professions; of impositions on land, poll-money, ground rent for houses; of money raised for maintaining fortifications, and for a portion to the king's daughter when married; but this seldom exceeds 100,000 rix-dollars. One considerable article in the revenue is the toll paid by foreign ships that pass through the SOUND, or *Ore Sound* (the strait between Schonen and Zealand), into the Baltic. This was originally only a small contribution, which trading nations agreed to make for maintaining lights at certain places, to direct their course through the passage in dark and stormy weather. At the same time these nations agreed, that every ship should pass this way and pay its share of the expence, rather than use the Great Belt, which is not provided with such conveniency. In process of time the Danes converted this voluntary contribution into an exorbitant toll, and even exacted arbitrary sums, in proportion to the weakness of the nation whose ships they visited. These exactions sometimes involved them in quarrels with their neighbours, and the toll was regulated in repeated treaties.

(16.) DENMARK, SLAVISH CONDITION OF THE PEOPLE IN. The Danish nobility and gentry are all included in the term *noblesse*; and formerly there were no distinctions of title: but within these 70 or 80 years, some favourites have been dignified with the titles of *count* and *baron*. These, and these only, enjoy the privilege of disposing of their estates by will; though others may make particular dispositions, provided they have interest to procure the king's approbation and signature. The nobleſse of Denmark formerly lived at their own seats with great magnificence; and at the conventions of estates met the king with numerous and superb retinues; but since he became absolute, they are so impoverished by exorbitant taxes, that they can hardly procure subsistence; and, for the most part live obscurely in some corner of their ruined country palaces, unless they have interest enough to procure some employment at court. They no longer inherit the spirit and virtues of their ancestors; but are become servile, indolent, ostentatious, extravagant, and oppressive. Their general character is a strange composition of pride and meanness, insolence and poverty. If any gentleman can find a purchaser for his estate, the king, by the Danish law, has a right to one third of his purchase money: but the lands are so burdened with impositions, that there would be no danger of an alienation, even though this restriction was not in force. Nay, some gentlemen in the island of Zealand have actually offered to make a surrender to the king of large tracts of very fertile land in the island of Zealand, if his majesty would be pleased to accept of them in place of the impositions laid on them. The reason of this is, because, by the law of Denmark, if any estate is burdened beyond what it can bear, the owner must make up the deficiency out of his other estates, if he has any. Hence the king generally refuses such offers; and some gentlemen have been transported with joy, when they heard, that *his majesty had been graciously pleased to accept their whole estates.* This oppression of the nobles by the king produces in them a like disposition to oppress the commons; and the consequence of all this is, that extravagance and dissipation reign in the highest degree. The courtiers maintain splendid equipages, wear fine clothes, drink a vast quantity of French wine, and indulge themselves with eating to excess. Such as derive money from their employments, instead of purchasing land in Denmark, remit their cash to the banks of Hamburgh and Amsterdam. The merchants and burghers tread in the steps of their superiors: they spend all their gains in luxury and pleasure, afraid of incurring the suspicion of affluence, and being stripped by taxation. The peasant, or boor, follows the same example. No sooner has he earned a rix-dollar than he hastens to spend it in brandy, least it should fall into the hands of his oppressive landlord. This lower class of people are as absolute slaves as the negroes in the West Indies, except that they are not subject to whips for trivial faults. It is even said that they subsist upon much harder fare. The value of estates is not computed by the number of acres, but by the stock of boors, who, like the timber, are reckoned a parcel of the freehold; and nothing can be more wretched than the state of these boors. They feed upon stock fish, salted meats, and other coarse diet: there is not the least piece of furniture of any value in their houses, except feather beds, of which there is a great plenty in Denmark; and which are used not only as beds to lie on but as blankets for covering. After the boor has toiled like a slave to raise the king's taxes, he must pay the overplus of his toil to his needy landlord. Should he improve his ground and repair his farm house, his cruel master will immediately transplant him to a barren farm and a naked habitation, that he may let the improved ground to another tenant at a higher price. The peasants likewise sustain a great deal of damage and violence from the licentious soldiers that are quartered in their houses. They are also obliged to furnish horses and waggons for the royal family, and all their attendants when the king makes a progress through the country, or removes his residence from one palace to another. On such occasions the neighbouring boors are summoned to assemble with their cattle and carriages, and not only to live at their own expence, but to bear every species of outrage from the meanest lacquies of those who attend his ma-

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lesty. This state of oppression and wretchedness which was less or more experienced by all ranks in Denmark from 1660 till 1787, has been gradually meliorated since the latter period. The chains of feudal slavery were then broken, through the interest of his royal highness the prince and heir apparent to the crown; and the prisoners, for such they might be called, were declared free. Notwithstanding the remonstrances, which were made against this by the landed gentry, were very numerous, yet, after a minute examination of the whole, an edict was issued which restored the peasants to their long lost liberty. A number of grievances, under which the peasantry laboured, were likewise abolished at the same time. It also adds greatly to the honour thus gained by this prince, the excellent measures he has adopted for the suppression of beggars, with whom the country was over-run, by the most extensive enquiries into the state of the poor throughout the kingdom, and the encouragement of industry; the wise regulations he has introduced into the corn trade, equally beneficial to the landed interest and to the poor; and the judicious laws, which under his influence have been made to encourage foreigners to settle in Iceland.

DENMEAD, a village in Hampshire.

DENN, a town of Arabia, in the county of Yemen, 40 miles E. of Zebid. Lon. 43. 43. E. Lat. 14. 15. N.

DENNEY'S RIVER, a river of the United States, in the district of Maine, 22 miles E. of Machias. The country between this river and Machias, in 1794, was a wilderness. The banks of the river were at this time thinly settled by a regular and well disposed people.

(1.) DENNIS, John, a celebrated critic, the son of a reputable tradesman in London, and born in 1657. He received the first branches of education at the great school in Harrow on the Hill, where he commenced an intimacy with many young noblemen and gentlemen, who afterwards made considerable figures in public affairs. He thus laid the foundation of a very strong and extensive interest, which might, but for his own fault, have been of great use to him. He took his degree of A. B. at Caius college, Cambridge; after which he made the tour of Europe; which gave him such a detestation for despotism, as confirmed him in those Whig principles which he had from his infancy imbibed. On his return he became acquainted with Dryden, Wycherly, Congreve, and Southerne; whose conversation inspiring him with a passion for poetry, and the *belles lettres*, diverted him from the acquisition of any profitable art, or the exercise of any profession. This, to a man who had not an independent income, was undoubtedly a misfortune. However, his zeal for the Protestant succession recommended him to the D. of Marlborough, who procured him a place in the customs worth L. 120 *per annum*; which he enjoyed for some years, till by want of economy, he was obliged to dispose of it to satisfy some pressing demands. By the advice of Lord Halifax, however, he reserved to himself, in the sale, an annuity for a term of years, which term he outlived, and was, in the decline of his life, reduced to extreme necessity. Mr Theo. Cibber relates an anecdote, which is not only highly characteristic of Dennis, but a melancholy instance, of the distressful predicaments into which men of genius are perhaps apter than any others to plunge themselves, by paying too slight an attention to the common concerns of life, and their own most important interests. "After he was worn out (says Cibber) with age and poverty, he resided within the verge of the court, to prevent danger from creditors. One Saturday night he happened to saunter to a public house, which in a short time he discovered to be without the verge. He was sitting in an open room, when a man of a suspicious appearance happened to come in. There was something about the man which denoted to Mr Dennis that he was a bailiff. This struck him with a panic; he was afraid his liberty was at an end; he sat in the utmost solicitude, but durst not offer to stir least he should be seized upon. After an hour or two had passed in this painful anxiety, at last the clock struck XII; when Mr Dennis, in an ecstasy, cried out, addressing himself to the suspected person, "Now, Sir, bailiff or no bailiff, I don't care a farthing for you, you have no power now." The man was astonished at his behaviour, and when it was explained to him, was so much affronted with the suspicion, that had not Mr Dennis found his protection in age, he would probably have smarted for his mistaken opinion. A strong picture of the effects of fear, in a temper naturally jealous; of which the following is a still more whimsical instance. In 1704, came out his favourite tragedy, *Liberty Asserted*; in which were so many strokes on the French nation; that he thought they were never to be forgiven. He had worked himself into a persuasion, that the king of France would insist on his being delivered up, before he would consent to a peace; and full of the idea of his own importance, when the congress was held at Utrecht, he is said to have waited on his patron the D. of Marlborough, to desire that no such article might be stipulated. The duke told him he really had no interest with the then ministry; but had made no such provision for his own security, though he could not help thinking he had done the French *as much injury* as Mr Dennis himself. Another story relating to this affair is, that being at a gentleman's house on the coast of Sussex, and walking one day on the sea shore, he saw a ship sailing, as he fancied, towards him; he instantly set out for London, in the persuasion that he was betrayed; and, congratulating himself on his escape, gave out that his friend had decoyed him down to his house, to surrender him up to the French. Mr Dennis, partly through natural petulance of temper, and partly perhaps to procure the means of subsistence, was continually engaged in paper wars with his cotemporaries whom he treated with the utmost severity: and though many of his observations were judicious, yet he usually conveyed them in language so scurrilous and abusive, as destroyed their intended effect. And as his attacks were almost always on persons of superior abilities, such as, Addison, Steele, and Pope, their replies usually turned the popular opinion so greatly against him; that, by irritating his testy temper, the more it rendered him a perpetual torment to himself; till at length after

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after a long life of viciſſitudes, diſappointments, and turmoils, rendered wretched by indiſcretion, and hateful by malevolence, having outlived the reverſion of his eſtate, and reduced to diſtreſs, from which his having been daily creating enemies had left him ſcarcely any hopes of relief, he was compelled to what muſt be the moſt irkſome ſituation that can be conceived in human life, the receiving obligations from thoſe whom he had been continually treating ill. In the very cloſe of his days, a play was acted for his benefit, at the little theatre in the Hay-market, procured through the united intereſts of Meſſrs Thomſon, Mallet, and Pope; the laſt of whom, notwithſtanding the baſe manner in which Mr Dennis had on many occaſions uſed him, and the long warfare that had ſubſiſted between them, intereſted himſelf very warmly for him; and even wrote an occaſional prologue to the play, which was ſpoken by Mr Cibber. Not long after this, viz. on the 6th Jan. 1733, he died, being then in the 77th year of his age. Mr Dennis poſſeſſed much erudition, and a conſiderable ſhare of genius. In proſe, he is far from a bad writer, where perſonal ſcurrility does not mingle itſelf with his language. In verſe he is extremely unequal; his numbers being at ſome times ſpirited and harmonious, and his ſubjects uſually choſen and judicious; and at others, flat, harſh, and puerile.—As a dramatic author, it was juſtly ſaid of him by a wit, that he was the moſt complete inſtructor for a dramatic poet, ſince he could teach him to diſtinguiſh good plays by his *precepts* and bad ones by his *examples*.

(2.) DENNIS. See DIONYSIUS.

(3.) DENNIS, a part of Yarmouth in Barnſtable county, Maſſachuſetts, which was incorporated into a townſhip in 1793.

(4.) DENNIS, ST, a village in Cornwall, 5 miles W. of Loſtwithiel.

(5.) DENNIS, ST, in France. See DENYS, N° 5.

(6.) DENNY, an iſland of Monmouthſhire, in the Severn, oppoſite to Gold Cliff.

(7.) DENNY, a pariſh of Scotland, in Stirlingſhire, 4 miles long and 2½ broad. The air is pure and the ſoil in general dry and ſandy. Oats, bear, peaſe, potatoes, flax, and clover, are produced in it; and coals and free-ſtone abound. The population in 1801, was 2033.

(8.) DENNY, a town in the above pariſh, N° 2.

* DENOMINABLE. *adj.* [*denomino*, Latin.] That may be named or denoted.—An inflammation conſiſts of a ſanguineous affluxion, or elſe is *denominable* from other humours, according to the predominancy of melancholy, phlegm, or choler. *Browne's Vulgar Errours.*

* *To* DENOMINATE. *v. a.* [*denomino*, Lat.] To name; to give a name to.—The commendable purpoſe of conſecration being not of every one underſtood, they have been conſtrued as though they had ſuperſtitiouſly meant either that thoſe places which were *denominated* of angels and ſaints, ſhould ſerve for the worſhip of ſo glorious creatures; or elſe thoſe glorious creatures for defence, protection, and patronage of ſuch places. *Hooker.*—Predeſtination is deſtructive to all that is eſtabliſhed among men, to all that is moſt precious to human nature, to the two faculties that *denominate* us men, underſtanding and will; for what uſe can we have of our underſtanding, if we cannot do what we know to be our duty? And if we act not voluntarily, what exerciſe have we of our wills? *Hammond.*

* DENOMINATION. *n. ſ.* [*denominatio*, Lat.] A name given to a thing, which commonly marks ſome principal quality of it.—But is there any token, *denomination*, or monument of the Gauls yet remaining in Ireland, as there is of the Scythians? *Spenſer.*—The liking or diſliking of the people gives the play the *denomination* of good or bad; but does not really make or conſtitute it ſuch. *Dryden.*—Philoſophy, the great idol of the learned part of the Heathen world, has divided it into many ſects and *denominations*; as Stoicks, Peripateticks, Epicureans, and the like. *South.*

* DENOMINATIVE. *adj.* [from *denominate.*] 1. That which gives a name; that which confers a diſtict appellation. 2. That which obtains a diſtinct appellation. This would be more analogically *denominable.*—The leaſt *denominative* part of time is a minute, the greateſt integer being a year. *Cocker.*

(1.) * DENOMINATOR. *n. ſ.* [from *denominate.*] The giver of a name; the perſon or thing that cauſes an appellation.—Both the ſeas of one name ſhould have one common *denominator.* *Brown.*

(2.) * DENOMINATOR OF A FRACTION, is the number below the line, ſhewing the nature and quality of the parts which any integer is ſuppoſed to be divided into: thus in ⅝, 8 the *denominator* ſhews you, that the integer is ſuppoſed to be divided into 8 parts, or half quarters; and the numerator 6 ſhews, that you take 6 of ſuch parts, *i. e.* three quarters of the whole. *Harris.*—When a ſingle broken number or fraction hath for its *denominator* a number conſiſting of an unit, in the firſt place towards the left hand, and nothing but cyphers from the unit towards the right hand, it is then more aptly and rightly called a decimal fraction. *Cocker's Arithm.*—*Denominator* of any proportion, is the quotient ariſing from the diviſion of the antecedent by the conſequent: thus 6 is the *denominator* of the proportion that 30 hath to 5, becauſe 5) 30 (6. This is alſo called the exponent of the proportion, or ratio. *Harris.*

* DENOTATION. *n. ſ.* [*denotatio*, Lat.] The act of denoting.

* *To* DENOTE. *v. a.* [*denoto*, Lat.] To mark; to be a ſign of; to betoken; to ſhew by ſigns; as, a quick pulſe *denotes* a fever.

DENOUMENT, *n. ſ.* [Fr.] in dramatic works, the unravelling, or diſcovery of a plot in a play.

* *To* DENOUNCE. *v. a.* [*denuncio*, Latin; *denouncer*, Fr.] 1. To threaten by proclamation.—I *denounce* unto you this day, that ye ſhall ſurely periſh. *Deuteronomy.*—They impoſe their wild conjectures for laws upon others, and *denounce* war againſt all that receive them not. *Decay of Piety.* 2. To threaten by ſome outward ſign or expreſſion.—

He ended frowning, and his look *denounc'd*
Deſperate revenge, and battle dangerous
To leſs than gods. *Milton.*

The ſea grew white; the rolling waves from far,
Like heralds, firſt *denounce* the wat'ry war.
Dryden.

3. To

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3. To give information againſt; to delate; to accuſe publickly.—Archdeacons ought to propoſe parts of the New Teſtament to be learned by heart by inferior clergymen, and *denounce* ſuch as are negligent. *Ayliffe.*

* DENOUNCEMENT. *n. ſ.* [from *denounce.*] The act of proclaiming any menace; the proclamation of intended evil; denunciation.—Falſe is the reply of Cain upon the *denouncement* of his curſe, My iniquity is greater than can be forgiven. *Brown.*

* DENOUNCER. *n. ſ.* [from *denounce.*] One that declares ſome menace.—

Here comes the ſad *denouncer* of my fate,
To toll the mournful knell of ſeparation. *Dryd.*

DENREHOUT, a town of France, in the department of Eſcaut, and ci-devant province of Auſtrian Flanders, 5 miles S. of Aloſt.

DENSCHENDORF, a town of Denmark, in the iſland of Femerin, 4 miles W. of Borg.

* DENSE. *adj.* [*denſus*, Lat.] Cloſe; compact; approaching to ſolidity; having ſmall interſtices between the conſtituent particles.—The cauſe of cold is the denſity of the body; for all *denſe* bodies are colder than moſt other bodies, as metals, ſtone, glaſs; and they are longer in heating than ſofter bodies. *Bacon.*—In the air the higher you go, the leſs it is compreſſed, and conſequently the leſs *denſe* it is; and ſo the upper part is exceedingly thinner than the lower part we breathe. *Locke.*

DENSHANGER, a village in Northamptonſhire, near Paſſenham.

* *To* DENSHIRE. *v. a.* A barbarous term of huſbandry.—Burning of land, or burn bating, is commonly called *Denſhiring*, that is, *Devonſhiring* or *Denbigſhiring*, becauſe moſt uſed or firſt invented there. *Mortimer.*

(1.) * DENSITY. *n. ſ.* [*denſitas*, Lat.] Cloſeneſs; compactneſs; cloſe adheſion, or near approach of parts.—Whilſt the denſeſt of metals, gold, if foliated, is tranſparent, and all metals become tranſparent, if diſſolved in menſtruums or vitrified, the opacity of white metals ariſeth not from their *denſity* alone. *Newton.*—The air within the veſſels being of a leſs *denſity*, the outward air would preſs their ſides together; and being of a greater *denſity*, would expand them ſo as to endanger the life of the animal. *Arbuthnot.*

(2.) DENSITY OF BODIES, is that property directly oppoſite to rarity, whereby they contain a certain quantity of matter under a certain bulk. Accordingly, a body is ſaid to have double or triple the denſity of another body, when, their bulk being equal, the quantity of matter is in the one double or triple the quantity of matter in the other.

(3.) DENSITY OF THE AIR, is a property that has employed the later philoſophers, ſince the diſcovery of the Torricellian experiment. It is demonſtrated, that in the ſame veſſel, or even in veſſels communicating with each other, at the ſame diſtance from the centre, the air has every where the ſame denſity. The denſity of air, *cæteris paribus*, increaſes in proportion to the compreſſing powers. Hence the inferior air is denſer than the ſuperior; the denſity, however, of the lower air is not proportional to the weight of the atmoſphere on account of heat and cold, and other cauſes perhaps which make great alterations in denſity and rarity. However, from the elaſticity of the air, its denſity muſt be always different at different heights from the earth's ſurface; for the lower parts being preſſed by the weight of thoſe above, will be made to accede nearer to each other, and the more ſo as the weight of the incumbent air is greater. Hence the denſity of the air is greateſt at the earth's ſurface, and decreaſes upwards in geometrical proportion to the altitudes taken in arithmetical progreſſion. If the air be rendered denſer, the weight of bodies in it is diminiſhed; if rarer, increaſed, becauſe bodies loſe a greater part of their weight in denſer than in rarer mediums Hence, if the denſity of the air be ſenſibly altered, bodies equally heavy in a rarer air, if their ſpecific gravities be conſiderably different, will loſe their equilibrium in the denſer, and the ſpecifically heavier body will preponderate. See PNEUMATICS.

DENSTON, a village in Staffordſhire.

(1.) DENT, a river in Weſtmorland, which runs into the Lune.

(2.) DENT, a town ſeated on the river, (N° 1.) remarkable for the longevity of its inhabitants. In 1664, two men, father and ſon, natives of Dent, were witneſſes on a trial at York aſſizes; the ſon was 100 years of age; the father nearly 140.

(1.) * DENTAL. *adj.* [*dentalis*, Latin.] 1. Belonging or relating to the teeth. 2. [In grammar] Pronounced principally by the agency of the teeth.—The Hebrews have aſſigned which letters are labial, which *dental*, and which guttural. *Bacon.*—The *dental* conſonants are eaſy, therefore let them be next; firſt the labiac *dentals*, as alſo the lingua-*dentals*. *Holder.*

(2.) * DENTAL. *n. ſ.* A ſmall ſhell-fiſh.—Two ſmall black and ſhining pieces, ſeem, by the ſhape, to have been formed in the ſhell of a *dental*. *Woodward.*

DENTALIUM, in natural hiſtory, a ſhell fiſh belonging to the order of vermes teſtacea. The ſhell conſiſts of one tubulous ſtraight valve, open at both ends. There are 8 ſpecies, diſtinguiſhed by the angles, ſtriæ, &c. of their ſhells.

DENTARIA, TOOTH-WORT, or *Tooth-violet*: A genus of the ſiliquoſa order, belonging to the tetradynamia claſs of plants; and in the natural method ranking under the 30th order, *Siliquoſæ*. The ſiliqua parts with a ſpring, and the valvules roll ſpirally backwards; the ſtigma is emarginated; the calyx cloſing longitudinally. There are three ſpecies, all of them hardy perennials; producing annual ſtalks 12 or 18 inches high, adorned with many lobed leaves, and ſpikes of quadrupetalous cruciform flowers of a red or purple colour. They delight in ſhady places; and are propagated either by ſeeds or parting the roots. The ſeeds may be ſown in autumn or early in the ſpring, in a ſhady border of light earth; and when the plants are 3 inches high, they may be planted where they are to remain. The time for parting the roots is in October or November, or early in the ſpring.

DENTATA FOLIA. See BOTANY, *Gloſſary.*

(1.) DENTATUS, Curius, a renowned diſintereſted Roman general, whoſe virtues render him more memorable than his victories, flouriſhed A. A. C. 272. He was thrice conſul; he conquered the

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the Samnites, Sabines, and Lucanians; and gave each citizen 40 acres of land, allowing himself no more. The ambassadors of the Samnites making him a visit, found him boiling turnips in a pipkin; upon which they offered him gold to come over to their interest; but he told them, his design was not to grow rich, but to command those who were so. He defeated Pyrrhus near Tarentum, and received the honour of a triumph.

(1.) DENTATUS, Siccius, a hero of ancient Rome, of the plebean order, but of uncommon merit, who flourished about A. U. C. 300. When disputes ran high between the patricians and plebeians, about the Agrarian law, Dentatus, loaded with glory, and advanced in years, but still exhibiting an admirable person, set off with all the dignity of a military veteran, addressed the people and expatiated upon his atchievements and his hardships. He had served his country in the wars 40 years; he had been an officer 30; first a centurion and then a tribune; he had fought in 120 battles, and by the force of his single arm had saved the lives of a multitude of his fellow citizens: he had gained 14 civic, 5 mural, and 8 golden crowns; besides 83 chains, 60 bracelets, 18 gilt spears, and 23 horse trappings, whereof 9 were for killing the enemy in single combat: and he had received 45 wounds, all before, none behind. These were his honours; yet notwithstanding all this, he had never received any share of those lands which were won from the enemy, but continued to drag on a life of poverty and contempt, whilst others possessed those very territories which his valour had won, without any merit to deserve them, or ever having contributed to the conquest. Dentatus's speech, and the hardship of his case, had a strong effect. The people unanimously demanded that the law might be passed, and that such high merit should not pass unrewarded. Some of the senators attempted to speak but were overpowered by the cries of the people. At last a number of resolute young patricians rushing furiously amongst the crowd, broke the balloting urns, and dispersed the multitude. For this riot they were fined by the tribunes, but they gained their object for the time, by getting the Agrarian law postponed. Such was the *justice* of the Roman patricians, at one of the most virtuous periods of that celebrated republic; for it was the age of Cincinnatus himself.

DENTDELION, a town in Thanet isle, Kent.

DENTELLA, in botany; a genus of the monogynia order, belonging to the pentandria class of plants. The calyx is a five-parted perianthium, with small subulated leaves; the stamina five short subulated filaments; the antheræ small; the pericarpium a globular, bilocular capsule, the seeds wrapped, and very numerous.

* DENTELLI *n. f.* [Italian.] Modillons.—The modillons, or *dentelli*, make a noble shew by graceful projections. *Spectator*, N° 415

DENT HILL, a hill in Cumberland, W. of Copeland forest.

* DENTICULATED. *adj.* [*denticulatus*, Lat.] Set with small teeth

* DENTICULATION *n. f.* [*denticulatus*, Lat.] The state of being set with small teeth, or prominencies resembling teeth, like those of a saw.—He omits the *denticulation* of the edges of the bill, or those small oblique incisions made for the better retention of the prey *Grew.*

(1.) * DENTIFRICE. *n. f.* [*dens* and *frico*, Lat.] A powder made to scour the teeth.—The shells of all sorts of shell-fish, being burnt, obtain a caustick nature: most of them so ordered and powdered, make excellent *dentifrices. Grew's Musæum.*

(2.) DENTIFRICES are of various kinds; generally made of earthy substances finely pounded, and mixed with alum, or some other saline substances: but these are pernicious, on account of their wearing away the enamel of the teeth; but more especially by the septic quality with which these earthy sustances are endowed. On this account, a portion of Peruvian bark finely pounded is now commonly added, which answers the double purpose of cleaning the teeth, and preserving them afterwards from corruption.

DENTILES, or DENTILS, } in architecture, an ornament in cornices bearing some resemblance to teeth, particularly used in the Ionic and Corinthian orders. See ARCHITECTURE.

DENTISCALPRA, in surgery, an instrument for scouring yellow, livid, or black teeth; to which being applied near the gums, it scrapes off the foul morbid crust.

* *To* DENTISE. *v. a.* [*denteler*, French.] To have the teeth renewed Not in use.—The old countess of Desmond, who lived till she was seven score, did *dentise* twice or thrice casting her old teeth, and others coming in their place. *Bacon.*

(1.) * DENTITION. *n. f.* [*dentitio*, Latin.] 1. The act of breeding the teeth. 2. The time at which children's teeth are bred.

(2.) DENTITION. See MEDICINE, *Index.*

(1.) DENTON, the chief town of Caroline county in Maryland; situated on the E. side of Choptank creek. It is laid out regularly, and lies 7 miles S. of Greensborough, and 37 SSE. of Chester.

(2—14.) DENTON, the name of 15 English villages; viz. 1. in Cumberland, NE. of Brampton: 2. NW. of Darlington; 3. in Huntingdonshire S. of Stilton: 4 in Kent, NE. of Elham; 5. in ditto, SE. of Gravesend: 6. in Lancashire, 3 miles from Stockport: 7. in Lincolnshire, S. of Grantham: 8 in Norfolkshire, between Harleston and Bungay: 9. in Northamptonsh. near Oulney: 10. in Northumberland, near Newcastle: 11. in Oxfordshire in Cuddesdon parish: 12. in Sussex, near Newhaven: and 13. in Yorkshire, NW. of Otley.

DENTSHEIM, a town of France, in the dep. of the Rhine and Nahe, late of Germany, in the circle of the Lower Rhine, and electorate of Treves. It is 10 miles NE. of Treves.

DENTZ, a village of Germany, in the circle of Westphalia, on the right bank of the Rhine, directly opposite to the city of COLOGNE, with which it is connected by a flying bridge of boats over the river, across which a very large body of people, with horses, &c. may pass at any time.

* *To* DENUDATE. *v. a.* [*denudo*, Latin.] To divest; to strip; to lay naked.—'Till he has *denudated* himself of all incumbrances, he is unqualified. *Decay of Piety.*

* DENUDATION. *n. f.* [from *denudate.*] The act of stripping, or making naked.

* To DENUDE.

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* *To* DENUDE. *v. a.* [*denudo*, Lat.] To ſtrip; to make naked; to diveſt.—Not a treaty can be obtained, unleſs we would *denude* ourſelf of all force to defend us. *Clarendon.*—If in ſummer time you *denude* a vine-branch of its leaves, the grapes will never come to maturity. *Ray.*

DENVER, a town near Downham, Norfolkſh.

(1.) * DENUNCIATION. *n. f.* [*denunciatio*, Latin.] The act of denouncing; the proclamation of a threat; a public menace.—In a *denunciation* or indiction of a war, the war is not confined to the place of the quarrel, but is left at large. *Bac.*—Chriſt tells the Jews, that, if they believe not, they ſhall die in their ſins: did they never read thoſe *denunciations*? *Ward.*

(2.) DENUNCIATION AT THE HORN, in Scots law. See LAW, Part III.

(1.) * DENUNCIATOR. *n. f.* [from *denuncio*, Lat.] 1. He that proclaims any threat. 2. He that lays an information againſt another.—The *denunciator* does not make himſelf a party in judgment, as the accuſer does. *Ayliffe.*

DENUTAR, a town of Egypt, on the Nile, 8 miles NE. of Shabur.

DENWIKE, a village in Northumberland, near Alnwick.

* *To* DENY. *v. a.* [*denier*, Fr. *denego*, Latin.] 1. To contradict; oppoſed to *affirm.* 2. To contradict an accuſation; not to confeſs.—Sarah *denied*, ſaying, I laughed not; for ſhe was afraid. *Geneſis.* 3. To refuſe; not to grant.—

My young boy
Hath an aſpect of interceſſion, which
Great nature cries—*deny* not. *Shak.*

3. To abnegate; to diſown.—It ſhall be therefore a witneſs unto you, leſt you *deny* your God. *Joſh.* xxiv. 27. 5. To renounce; to diſregard; to treat as foreign or not belonging to one.—The beſt ſign and fruit of *denying* ourſelves, is mercy to others. *Spratt.*

(1.) DENYS. See DIONYSIUS.

(2.) DENYS D'ANJOU, a town of France in the department of Sarte, and ci-devant province of Anjou, 3 miles from Sarte.

(3.) DENYS DE CANDE, a town of France, in the department of Maine, and late province of Anjou.

(4.) DENYS LE GAST, ST, a town of France, in the department of Lower Seine, and ci-devant province of Normandy.

(5.) DENYS, ST, a town of France, in the department of Paris, famous for a magnificent church, built by king Dagobert, in 632; in which were the tombs of many of the French kings, of the conſtable Gueſclin, and of marſhal Turenne. In the treaſury, among other curioſities, were the ſwords of St Lewis and the Maid of Orleans, and the ſceptre of Charlemagne. The ci-devant abbey of the Benedictines, a magnificent piece of modern architecture, has more the appearance of a palace than a convent. St Denys is ſeated on the river Crould, near the Seine, 5 miles N. of Paris. It is now called FRANCIADE. Lon. 2. 26. E. Lat. 48. 56. N.

* *To* DEOBSTRUCT. *v. a.* [*deobſtruo*, Lat.] To clear from impediments; to free from ſuch things as hinder a paſſage.—It is a ſingular wound-herb, uſeful for *deobſtructing* the pores of the body. *More.*—Such as carry off the faeces and mucus *deobſtruct* the mouth of the lacteals, ſo as the chyle may have a free paſſage into the blood. *Arbuthnot.*

(1.) * DEOBSTRUENT. *n. f.* [*deobſtruens*, Lat.] A medicine that has power to reſolve viſcidities, or to open by any means the animal paſſages.—All ſopes are attenuating and *deobſtruent*, reſolving viſcid ſubſtances. *Arbuthnot.*

(2.) DEOBSTRUENTS. See DETERGENT.

* DEODAND. *n. f.* [*Deo dandum*, Lat.] A thing given or forfeited to God for the pacifying his wrath, in caſe of any misfortune, by which any Chriſtian comes to a violent end, without the fault of any reaſonable creature; as, if a horſe ſhould ſtrike his keeper, and ſo kill him; if a man in driving a cart, and endeavouring to reſcue ſomething about it, ſhould fall ſo as the cart wheels, by running over him, ſhould preſs him to death; if any one ſhould be felling a tree and giving warning to company by, when the tree was near falling, to look to themſelves, and any of them ſhould nevertheleſs be ſlain by the fall of the tree: in theſe caſes the horſe, the cart wheel, cart and horſes, and the tree, are to be given to God; that is, ſold and diſtributed to the poor, for an expiation of this dreadful event, though occaſioned by unreaſonable, ſenſeleſs, and dead creatures: and though this be given to God, yet it is forfeited to the king by law, as executed in this caſe, to ſee the price of theſe diſtributed to the poor. *Cowel.*

(1.) DEOGUR, a town of Hindooſtan, in the country of Berar. It was formerly a capital city and reſidence of a raja. It is 55 miles NNW. of Nagpour, and 75 NE. of Ellichpour. Lon. 78. 12. E. Lat. 21. 54. N.

(2.) DEOGUR, a town of Hindooſtan, in the country of Agra, 20 miles S. of Gohud.

(3.) DEOGUR, a town of Hindooſtan, in the country of Bahar, 72 miles SE. of Bahar.

DEGLARY, a town of Aſia, in the country of Almora, 10 miles W. of Rampour.

DEONNELLY, a town of Hindooſtan, in the Myſore country, 19 miles NNE. of Bangalore.

* *To* DEOPPILATE. *v. a.* [*de* and *oppilo*, Lat.] To deobſtruct; to clear a paſſage; to free from obſtructions.

* DEOPPILATION. *n. f.* [from *deoppilate*.] The act of clearing obſtructions; the removal of whatever obſtructs the vital paſſages.—Though the groſſer parts be excluded again, yet are the diſſoluble parts extracted, whereby it becomes effectual in *deoppilations*. *Brown.*

* DEOPPILATIVE. *adj.* [from *deoppilate*.] Deobſtruent.—A phyſician preſcribed him a *deoppilative* and purgative apozem. *Harvey.*

* DEOSCULATION. *n. f.* [*deoſculatio*, Lat.] The act of kiſſing.—We have an enumeration of the ſeveral acts of worſhip required to be performed to images, viz. proceſſions, genuflections, thuriſications and *deoſculations*. *Stillingfleet.*

DEOUGEN, a town of Perſia, in the province of Segeſtan, 35 miles SW. of Kin.

* *To* DEPAINT. *v. a.* [*depeint*, Fr.] 1. To picture; to deſcribe by colours; to paint; to ſhew by a painted reſemblance.—

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He did unwilling worship to the saint,
That on his shield *depainted* he did see. *Spenser.*

3. To describe.—

Such ladies fair would I *depaint*
In roundelay, or sonnet quaint. *Gay.*

(1.) * DEPART. *n. s.* [*depart*, Fr.] 1. The act of going away: now *departure*.—

I had in charge, at my *depart* from France,
To marry princess Margaret. *Shak.*

2. Death.—

When your brave father breath'd his latest gasp,
Tidings, as swiftly as the post can run,
Were brought me of your loss and his *depart*. *Shak.*

[With chymists.] An operation so named, because the particles of silver are *departed* or divided from gold, or other metal; when they were before united together in the same mass, and could not be separated any other way. *Dict.*—The chymists have a liquor called water of *depart*. *Bacon.*

(2.) DEPART, in geography, a town of France, in the department of the Lower Pyrenees, on the river Oloron, opposite Orthes.

* *To* DEPART. *v. n.* [*depart*, Fr.] 1. To go away from a place; with *from* before the thing left.—When the people *departed* away, Susanna went into her garden. *Susan.* vii.—He said unto him, go in peace; so he *departed from* him a little way. 2. *Kings*, v. 19.—They *departed* quickly *from* the sepulchre, with fear and great joy, and did run to bring his disciples word. *Mat.* xxviii. 2. To desist from a practice.—He cleaved unto the sins of Jeroboam, he *departed* not therefrom. 2 *Esd.* iii. 3. 3. To be lost; to perish.—The good are *departed* away, and evil abode still. 2 *Esd.* iii. 4. To desert; to revolt; to fall away; to apostatize.—In trangressing and laying against the lord, and *departing* away from our God. *Isaiah*, lix. 13. To desist from a resolution or opinion.—His friends prevailed not with any of them to *depart* from the most unreasonable of all their demands. *Clarendon.* 5. To die; to decease; to leave the world.—As her soul was in *departing*; for she died. Gen. xxxv. 18.—Lord, now letteſt thou thy ſervant *depart* in peace according to thy word, Luke, xxix.

(2.) * *To* DEPART. *v. a.* To quit; to leave; to retire from: not in use.—

You have had diſpatch in private by the conſul;
You are will'd by him this evening,
To *depart* Rome. *Ben Jonſon.*

(3.) * *To* DEPART. *v. a.* [*partir*, Fr. *partior*, Lat.] To divide; to ſeparate; a chymical term.

* DEPARTER. *n. ſ.* [from *depart*.] One that parts metal by ſeparation.

(1.) * DEPARTMENT. *n. ſ.* [*department*, Fr.] A ſeparate allotment; province or buſineſs aſſigned to a particular perſon: a French term.—The Roman fleets, during their command at ſea, had ſeveral ſtations and *departments*: the moſt conſiderable was the Alexandrian fleet, and ſecond was the African. *Arbuthnot.*

(2.) DEPARTMENT. This word was adopted by the national aſſembly of France inſtead of *province*, when the ancient provinces of that kingdom were divided into departments of which, including Corſica, there are 83. Theſe departments are much more equal in point of extent than the provinces were; ſome of the old extenſive provinces being divided into 4 or 5 departments, whilſt ſome of the ſmaller ones conſtitute exactly one, and in ſome inſtances two provinces are included in one department. Each department has been ſubdivided into diſtricts, and each diſtrict again into cantons.

(1.) * DEPARTURE. *n. ſ.* [from *depart*.] 1. A going away.—

What beſides
Of ſorrow, and dejection, and deſpair,
Our frailty can ſuſtain, thy tidings bring;
Departure from this happy place. *Milton.*

—They were ſeen not only all the while our Saviour was upon earth, but ſurvived after his *departure* out of this world. *Addiſon.* 2. Death; deceaſe; the act of leaving the preſent ſtate of exiſtence.—Happy was their good prince in his timely *departure*, which barred him from the knowledge of his ſon's miſeries. *Sidney.* 3. A forſaking; an abandoning: with *from*.—The fear of the Lord, and *departure from* evil, are phraſes of like importance. *Tillotſon.*

(2.) DEPARTURE, in navigation, is the eaſting or weſting of a ſhip in reſpect of the meridian it departed or ſailed from; or it is the difference of longitude, either eaſt or weſt, between the preſent meridian the ſhip is under, and that where the laſt reckoning or obſervation was made. This departure, any where but under the equator, muſt be counted according to the number of miles in a degree proper to the parallel the ſhip is under. The departure in plane and Mercator's ſailing, is always repreſented by the baſe of a right-angled plane triangle, where the courſe is the angle oppoſite to it, and the diſtance ſailed is the hypothenuſe; the perpendicular or other leg being the difference of latitude. And then the theorem for finding it, is always this: as radius is, to the ſine of the courſe; ſo is the diſtance ſailed, to the departure ſought.

(3.) DEPARTURE from a plea or matter, is where a man ſets forth a plea in bar of an action, which being replied to, he in his rejoinder ſhews another matter contrary to his firſt plea: this is called a *departure from his bar*. It may alſo be applied to a plaintiff, who, in his replication ſhews new matter from his declaration. *Plow. Com.* 7, 8. &c.

* DEPASCENT. *adj.* [*depaſcens*, Lat.] Feeding.

* *To* DEPASTURE. *v. a.* [from *depaſtor*, Lat.] To eat up; to conſume by feeding upon it.—They keep their cattle, and live themſelves in bodies paſturing upon the mountains, and removing ſtill to freſh land, as they have *depaſtured* the former. *Spenſer.*

DEPATY, a rock near the S. coaſt of the iſland of Copland, in the N. Channel of the Iriſh ſea.

* *To* DEPAUPERATE. *v. a.* [*depaupero*, Lat.] To make poor; to impoveriſh; to conſume.—Liming does not *depauperate*; the ground will not laſt long, and bear large grain. *Mortimer.*—Great evacuations, which carry off the nutritious humours, *depauperate* the blood. *Arbuthnot.*

DEPDEN, a village SW. of Bury, Suffolk.

* DEPECTIBLE. *adj.* [from *depecto*, Latin] Tough; clammy; tenacious; capable of being extended.—It may be also, that some bodies have a kind of fatter, and are of a more *depectible* nature than oil; as we see it evident in coloration; for a small quantity of saffron will tinct more than a very great quantity of brasil or wine. *Bacon.*

(1.) DEPEDALE, a town in Westmoreland.

(2.) DEPEDALE, in Yorkshire, W. Riding.

DEPEHAM, in Norfolk, SW. of Windham.

* *To* DEPEINCT. *v. a.* [*depeindre*, Fr.] To depaint; to paint; to describe in colours. A word of *Spenser.*—

The red rose medled with the whitely fere,
In either cheek *depeinten* lively here. *Spenser.*

* *To* DEPEND. *n. s.* [*dependo*, Lat.] 1. To hang from.—

From gilded roofs *depending* lamps display
Nocturnal beams, that emulate the day. *Dryd.*

There is a chain let down from Joye,
So strong, that from the lower end,
They say, all human things *depend.* *Swift.*

2. To be in a state influenced by some external cause; to live subject to the will of others: with *upon.*—

We work by wit and not by witchcraft;
And wit *depends* on dilatory time. *Shak.*

—Never be without money, nor *depend upon* the courtesy of others, which may fail at a pinch. *Bacon.* 3. To be in a state of dependence; to retain to them.—

Be then desir'd
Of fifty to disquantity your train;
And the remainder, that shall still *depend*,
To be such men as may besort your age. *Shak.*

4. To be connected with any thing, as with its cause, or something previous.—The peace and happiness of a society *depend* on the justness and fidelity, the temperance and charity of its members. *Rogers.* 5. To be in suspense; to be yet undetermined.—By no means be you persuaded to interpose yourself in any cause *depending*, or like to be *depending*, in any court of justice. *Bacon.*—

The judge corrupt, the long *depending* cause,
And doubtful issue of misconstru'd laws. *Prior.*

6. *To* DEPEND *upon.* To rely on; to trust to; to rest upon with confidence; to be certain of.—He resolved no more to *depend upon* the one, or to provoke the other. *Clarendon.*—

But if you're rough and use him like a dog,
Depend upon it—he'll remain in cog. *Addison.*

* DEPENDANCE. } *n. s.* [from *depend.*] 1.
* DEPENDANCY. } The state of hanging down from a supporter. 2. Something hanging upon another.—

On a neighb'ring tree descending light,
Like a large cluster of black grapes they show,
And make a large *dependence* from the bough.
Dryden.

3. Concatenation; connexion; relation of one thing to another.—In all sorts of reasoning, the connexion and *dependance* of ideas should be followed, 'till the mind is brought to the source on which it bottoms. *Locke.* 4. State of being at the disposal or under the sovereignty of another: with *upon.*—Every moment we feel our *dependance upon* God, and find that we can neither be happy without him, nor think ourselves so. *Tillotson.* 5. The things or persons of which any man has the dominion or disposal.—The second natural division of power, is of such men who have acquired large possessions, and consequently *dependancies*; or descend from ancestors, who have left them great inheritances. *Swift.* 6. Reliance; trust; confidence.—Their *dependancies* on him were drowned in this conceit. *Hooker.*—

They slept in peace by night,
Secure of bread, as of returning light;
And with such firm *dependance* on the day,
That need grew pamper'd, and forgot to pray.
Dryden.

7. Accident; that of which the existence presupposes the existence of some thing else.—Modes I call such complex ideas, which, however compounded, contain not in them the supposition of subsisting by themselves, but are considered as *dependancies* on, or affections of substance; such are the ideas signified by the words triangle, gratitude, murder. *Locke.*

(1.) * DEPENDANT. *adj.* [from *depend.*] 1. Hanging down. 2. Relating to something previous. 3. In the power of another.—On God, as the most high, all inferior causes in the world are *dependant.* *Hooker.*

(2.) * DEPENDANT. *n. s.* [from *depend.*] One who lives in subjection, or at the discretion of another; a retainer.—A great abatement of kindness appears as well in the general *dependants* as in the duke himself also, and your daughter. *Shakesp.*—For a six-clerk a person recommended a *dependant* upon him, who paid six thousand pounds ready money. *Clarendon.*—His *dependants* shall quickly become his proselytes. *South.*

* DEPENDENCE. } *n. s.* [from *depend*, Lat.
* DEPENDENCY. } This word with many others of the same termination, are indifferently written, with *ance* or *ence*, *ancy* or *ency*, as the authors intended to derive them from the Latin or French. 1. A thing or person at the disposal or discretion of another.—We invade the rights of our neighbours, not upon account of covetousness, but of dominion, that we may create *dependancies.* *Collier on Pride.* 2. State of being subordinate, or subject in some degree to the discretion of another; the contrary to sovereignty.—

Let me report to him
Your sweet *dependency*, and you shall find
A conqueror that will pray in aid for kindness,
Where he for grace is kneel'd to. *Shakesp.*

—At their setting out they must have their commission, or letters patent from the king, that so they may acknowledge their *dependency* upon the crown of England. *Bacon.* 3. That which is not principal; that which is subordinate.—We speak of the sublunary worlds, this earth and its *dependencies*, which rose out of a chaos about 6000 years ago. *Burnet's Theory.* 4. Concatenation; connexion; rise of consequents from premises.—

Her madness hath the oddest frame of sense;
Such a *dependency* of thing on thing,
As e'er I heard in madness. *Shakesp.*

5. Relation of any thing to another, as of an effect to its cause.—I took pleasure to trace out the cause of effects, and the *dependence* of one thing upon another in the visible creation. *Burnet's Theory.* 6. Trust; reliance; confidence.—The expectation

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tation of the performance of our deſire, is that we call *dependence* upon him for help and aſſiſtance. *Stilling fleet.*

(1.) * DEPENDENT. *adj.* [*dependens*, Latin. This, as many other words of like termination, are written with *ent* or *ant*, as they are ſuppoſed to flow from the Latin or French.] Hanging down. —In the time of Charles the Great, and long ſince, the whole furrs in the tails were *dependent*; but now that faſhion is left, and the ſpots only worn, without the tails. *Peacham.*

(2.) * DEPENDENT. *n. ſ.* [from *dependens*, Lat.] One ſubordinate; one at the diſcretion or diſpoſal of another.—We are indigent, defenceleſs beings; the creatures of his power, and the *dependents* of his providence. *Rogers.*

* DEPENDER. *n. ſ.* [from *depend.*] A dependant; one that repoſes on the kindneſs or power of another.—

What ſhalt thou expect,
To be *depender* on a thing that leans? *Shak.*

* DEPERDITION. *n. ſ.* [from *deperditus*, Lat.] Loſs; deſtruction.—It may be unjuſt to place all efficacy of gold in the non-omiſſion of weights, the *deperdition* of any ponderous particles. *Brown.*

* To DEPHLEGM. } *v. a.* [*dephlegmo*,
* To DEPHLEGMATE } low Latin.] To clear from phlegm, or aqueous inſipid matter.—We have ſometimes taken ſpirit of ſalt, and carefully *dephlegmed* it. *Boyle.*

(1.) * DEPHLEGMATION. *n. ſ.* [from *dephlegm.*] An operation which takes away from the phlegm any ſpirituous fluid by repeated diſtillation, till it is at length left all behind. *Quincy.*—In divers caſes it is not enough to ſeparate the aqueous parts by *dephlegmation*; for ſome liquors contain alſo an unſuſpected quantity of ſmall corpuſcles, of ſomewhat an earthy nature, which being aſſociated with the ſaline ones, do clog and blunt them, and thereby weaken their activity. *Boyle.*

(2.) DEPHLEGMATION is alſo an operation by which the ſuperabundant water of a body is taken from it; and it is principally effected by evaporation or diſtillation. Dephlegmation is alſo called CONCENTRATION, particularly when acids are the ſubject.

* DEPHLEGMEDNESS. *n. ſ.* [from *dephlegm.*] The quality of being freed from phlegm or aqueous matter.—The proportion betwixt the coralline ſolution and the ſpirit of wine, depends ſo much upon the ſtrength of the former liquor, and the *dephlegmedneſs* of the latter, that it is ſcarce poſſible to determine generally and exactly what quantity of each ought to be taken. *Boyle.*

(1.) DEPHLOGISTICATED, in chemiſtry, any thing deprived of the phlogiſton ſuppoſed to be contained in it,

(2.) DEPHLOGISTICATED AIR, or, according to the new chemical nomenclature, OXIGENOUS GAS, is an inviſible elaſtic fluid, of ſomewhat greater ſpecific gravity than that of the common atmoſphere, and capable of ſupporting animal life and flame for a much longer time than the air we commonly breath. This fluid was firſt diſcovered by Dr Prieſtley, and a very ſhort time after by Mr Scheele, who appears to have been entirely unacquainted with what the Doctor had done. See AEROLOGY and CHEMISTRY, *Indexes*; and OXYGENE.

(3.) } DEPHLOGISTICATED NITROUS AIR.
(4.) } DEPHLOGISTICATED WATER. } See AEROLOGY, *Index.*

* To DEPICT. *v. a.* [*depingo depictum*, Latin.] 1. To paint; to portrary; to repreſent in colours.—The cowards of Lacedemon *depicted* upon their ſhields the moſt terrible beaſts they could imagine. *Taylor.* 2. To deſcribe; to repreſent an action to the mind.—When the diſtractions of a tumult are ſenſibly *depicted*, every object and every occurrence are ſo preſented to your view, that while you read; you ſeem indeed to ſee them. *Felton.*

DEPIGNANO, a town of Naples, in Calabria Citra, 3 miles SSW. of Coſenza.

(1.) * DEPILATORY. *n. ſ.* [*de* and *pilus*, Lat.] An application uſed to take away hair.

(2.) DEPILATORY MEDICINES, thoſe applied to take off the hair; ſuch are lime, and other cauſtic ſubſtances, which ought to be uſed with great caution. Unleſs they deſtroy the ſkin, the roots of the hair remain unaffected, and it will grow again.

* DEPILOUS. *adj.* [*de* and *pilus*, Lat.] Without hair.—This animal is a kind of lizard, or quadruped, corticated and *depilous*; that is, without wool, furr, or hair. *Brown.*

* DEPLANTATION. *n. ſ.* [*deplanto*, Latin.] The act of taking plants up from the bed. *Diſt.*

* DEPLETION. *n. ſ.* [*depleo*, *depletus*, Latin.] The act of emptying.—Abſtinence and a ſlender diet attenuates, becauſe *depletion* of the veſſels gives room to the fluid to expand itſelf. *Arbuthnot.*

* DEPLORABLE. *adj.* [from *deploro*, Latin.] 1. Lamentable; that which demands or cauſes lamentation; diſmal; ſad; calamitous; miſerable; hopeleſs.—This was the *deplorable* condition to which the king was reduced. *Clarendon.*—The bill of all weapons gives the moſt ghaſtly and *deplorable* wounds. *Temple.*—It will be conſidered in how *deplorable* a ſtate learning lies in that kingdom. *Swift.* 2. It is ſometimes, in a more lax and jocular ſenſe, uſed for contemptible; deſpicable: as, *deplorable* nonſenſe: *deplorable* ſtupidity.

* DEPLORABLENESS. *n. ſ.* [from *deplorable.*] The ſtate of being deplorable; miſery; hopeleſſneſs. *Diſt.*

* DEPLORABLY. *adv.* [from *deplorable.*] Lamentably; miſerably; hopleſsly: often in ſenſe of contempt.—Notwithſtanding all their talk of reaſon and philoſophy, God knows, they are *deplorably* ſtrangers to them. *South.*

* DEPLORATE. *adj.* [*deploratus*, Latin.] Lamentable; hopeleſs.—The caſe is then moſt *deplorate* when reward goes over to the wrong ſide. *L'Eſtrange.*

* DEPLORATION. *n. ſ.* [from *deplore.*] The act of deploring, or of lamenting.

* To DEPLORE. *v. a.* [*deploro*, Latin.] To lament; to bewail; to wail; to mourn; to bemoan; to expreſs ſorrow.—

But chaſte Diana who his death *deplor'd*,
With Æſculapian herbs his life reſtor'd. *Dryd.*
If Arcite thus *deplore*
His ſufferings; yet Palemon ſuffers more. *Dryd.*

* DEPLORER. *n. ſ.* [from *deplore.*] A lamenter; a mourner; one that laments.

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* DEPLUMATION. *n. f.* [*deplumatio*, Latin.] 1. A pluming, or plucking off the feathers. 2. [In ſurgery.] A ſwelling of the eyelids, accompanied with the fall of the hairs from the eye-brows. *Phillips.*

* *To* DEPLUME. *v. a.* [*de* and *pluma*, Latin.] To ſtrip of its feathers.

* *To* DEPONE. *v. a.* [*depono*, Lat.] 1. To lay down as a pledge or ſecurity. 2. To riſque upon the ſucceſs of an adventure.—

On this I would *depone*
As much, as any cauſe I've known. *Hudibras.*

(1.) * DEPONENT. *n. ſ.* [from *depono*, Latin.] 1. One that depoſes his teſtimony in a court of juſtice; an evidence; a witneſs. 2. [In grammar.] Such verbs as have no active voice are called *deponents*, and generally ſignify action only; as *fateor*, I confeſs. *Clarke's Latin Grammar.*

(2.) DEPONENT VERBS, in Latin grammar, (§ 1. *def.* 2.) have active ſignifications, but paſſive terminations or conjugations, and want one of their participles paſſive.

DEPONTANI. See COMITIA.

(1.) * *To* DEPOPULATE. *v. a.* [*depopulor*, Lat.] To unpeople; to lay waſte; to deſtroy inhabited countries.—He turned his arms upon unarmed and unprovided people, to ſpoil only and *depopulate*, contrary to the laws both of war and peace. *Bacon.*—

A land exhauſted to the laſt remains,
Depopulated towns and driven plains. *Dryden.*

(2.) *To* DEPOPULATE is expreſſed in the Latin language, not only by the active verb *depopulo*, and the deponent verb, *depopulor*, but by verbs which one, unacquainted with this ſingular figure of ſpeech, ſhould expect to ſignify the very oppoſite; viz. *populo* and *populor*, *e. g. Æduorum agros populabantur.* Cæſ.

Libycos populare penates. Virg.

* DEPOPULATION. *n. ſ.* [from *depopulate*.] The act of unpeopling; havock; waſte; deſtruction of mankind.—

Remote thou hear'ſt the dire effect of war,
Depopulation. *Phillips.*

* DEPOPULATOR. *n. ſ.* [from *depopulate*.] A diſpeopler; a deſtroyer of mankind; a waſter of inhabited countries.

* DEPORT. *n. ſ.* [from the verb.] Demeanour; grace of attitude; behaviour; deportment.—

She Delia's ſelf
In gait ſurpaſs'd and goddeſs-like *deport.* *Milt.*

* *To* DEPORT. *v. a.* [*deporter*, Fr.] To carry; to demean; to behave: it is uſed only with the reciprocal pronoun.—Let an ambaſſador *deport* himſelf in the moſt graceful manner before a prince. *Pope.*

* DEPORTATION. *n. ſ.* [*deportatio*, Latin.] 1. Tranſportation; exile into a remote part of the dominion, with prohibition to change the place of reſidence. 1. Exile in general.—An abjuration, which is a *deportation* for ever into a foreign land was anciently with us a civil-death. *Ayliffe.*

* DEPORTMENT. *n. ſ.* [*department*, Fr.] 1. Conduct; management; manner of acting.—I will but ſweep the way with a few notes, touching the duke's own *deportment* in that iſland. *Wotton.* 2. Demeanour; behaviour.—The coldneſs of his temper, and the gravity of his *deportment*, carried him ſafe through many difficulties, and he lived and died in a great ſtation. *Swift.*

(1.) * *To* DEPOSE. *v. a.* [*depono*, Lat.] 1. To lay down; to lodge; to let fall.—Its ſhores are neither advanced one jot farther into the ſea, nor its ſurface raiſed by additional mud *depoſed* upon it by the yearly inundations of the Nile. *Woodward.* 2. To degrade from a throne or high ſtation.—

Firſt, of the king; what ſhall of him become?
—The duke yet lives that Henry ſhall *depoſe.*
Shakeſpeare.
—*Depoſed* conſuls, and captive princes, might have preceded him. *Tatler.* 3. To take away; to divert; to ſtrip of: not in uſe.—

You may my glory and my ſtate *depoſe,*
But not my griefs; ſtill am I king of thoſe.
Shakeſpeare.

4. To give teſtimony; to atteſt.—It was uſual for him that dwelt in Southwark, or Tothill-ſtreet, to *depoſe* the yearly rent or valuation of lands lying in the North, or other remote part of the realm. *Bacon.* 4. To examine any one on his oath. Not now in uſe.—

According to our law,
Depoſe him in the juſtice of his cauſe. *Shak.*

(2.) * *To* DEPOSE. *v. a.* To bear witneſs.—Love ſtraight ſtood up and *depoſed*, a lie could not come from the mouth of Zelmane. *Sidney.*

DEPOSIT. See DEPOSITE.

* DEPOSITARY. *n. ſ.* [*depoſitarius*, Lat.] One with whom any thing is lodged in truſt.—

I gave you all.
—Made you my guardians, my *depoſitaries;*
But kept a reſervation to be follow'd
With ſuch a number. *Shak.*

* DEPOSITE. *n. ſ.* [*depoſitum*, Latin.] 1. Any thing committed to the truſt and care of another. 2. A pledge; a pawn; a thing given as a ſecurity. 3. The ſtate of a thing pawned or pledged.—They had ſince Marſellies, and fairly left it: they had the other day the Valtoline, and now have put it in *depoſite.* *Bacon.*

* *To* DEPOSITE. *v. a.* [*depoſitum*, Lat.] 1. To lay up; to lodge in any place.—The eagle got leave here to *depoſite* her eggs. *L'Eſtrange.*—Dryden wants a poor ſquare foot of ſtone, to ſhew where the aſhes of one of the greateſt poets on earth are *depoſited.* *Garth.* 2. To lay up as a pledge, or ſecurity. 3. To place at intereſt.—God commands us to return as to him, to the poor, his gifts, out of mere duty and thankfulneſs; not to *depoſite* them with him, in hopes of meriting by them. *Spratt.* 3. To lay aſide.—The difficulty will be to perſuade the *depoſing* of thoſe luſts, which have, by I know not what faſcination, ſo endeared themſelves. *Decay of Piety.*

(1.) * DEPOSITION. *n. ſ.* [from *depoſitio*, Lat.] 1. The act of giving publick teſtimony.—If you will examine the veracity of the fathers by thoſe circumſtances uſually conſidered in *depoſitions*, you will find them ſtrong on their ſide. *Sir K. Digby.*—A witneſs is obliged to ſwear, otherwiſe his *depoſition* is not valid. *Ayliffe.* 2. The act of degrading a prince from ſovereignty. 3. [In canon law.] Depoſition properly ſignifies a ſolemn depriving of a man of his clerical orders. *Ayliffe.*

(2.) DE-

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(2.) DEPOSITION, (§ 1, *def.* 1.) The proof in the high court of chancery, is by the depositions of witneſſes; and the copies of ſuch regularly taken and publiſhed, are read as evidence at the hearing. For the purpoſe of taking depoſitions in or near London, there is an examiners office appointed but for ſuch as live in the country, a commiſſion to examine witneſſes is uſually granted to four commiſſioners, two named on each ſide, or any three or two of them to take the depoſitions: these. And if the witneſſes reſide beyond ſea, a commiſſion may be had to examine them there upon their own oaths; and if foreigners, upon the oaths of two ſkilful interpreters. The commiſſioners are ſworn to take the examinations truly, and without partiality, and not to divulge them till publiſhed in the court of chancery; and their clerks are alſo ſworn to ſecrecy. The witneſſes may be compelled, by a proceſs of ſubpœna, as in courts of common law, to appear and ſubmit to examination; and when their depoſitions are taken, they are tranſmitted to the court with the ſame care that the anſwer of a defendant is ſent. 3. *Black.* 455.

(3.) DEPOSITION (§ 1, *def.* 3.) only differs from degradation, in that the latter is more formal. See DEGRADATION.

* DEPOSITORY. *n. ſ.* [from *depoſito.*] The place where any thing is lodged. *Depoſitary* is properly uſed of perſons, and *depoſitory* of places, but in the following example they are confounded.—The Jews themſelves are the *depoſitories* of all the prophecies which tend to their own confuſion. *Addiſon.*

(1.) DEPOT denotes any particular place in which military ſtores are depoſited for the uſe of the army. In a more extenſive ſenſe, it ſignifies ſeveral magazines collected together for that purpoſe. It is likewiſe applied to any particular fort or place, appropriated for the reception of recruits or detached parties, belonging to different regiments. In England, the barracks near Maidſtone are depots for the Britiſh cavalry, and Chatham is allotted to the infantry. In the time of war, the greateſt attention ſhould be given to preſerve the ſeveral depots which belong to the fighting army. Hence the line of operation ſhould invariably be connected with them; or rather no advance ſhould be made upon that line, without the ſtricteſt regard being had to the one of communication.

(2.) DEPOT is again uſed to denote a particular place at the tail of the trenches, out of the reach of the cannon of the place intended to be attacked; where the troops generally aſſemble, who have been ordered to attack the outworks, or to ſupport the troops in the trenches, when a vigorous ſally from the beſieged is ſuſpected.

(3.) DEPOT alſo means a temporary magazine for forage, for faſcines, gabions, tools for mining, &c. with ſuch other articles neceſſary for the ſupport of an army, or for carrying on a ſiege.

* DEPRAVATION. *n. ſ.* [*depravatio*, Latin.] 1. The act of making any thing bad: the act of corrupting a conſtruction.—The three ſorts of government have their ſeveral perfections, and are ſubject to their ſeveral *depravations*: however, few ſtates are ruined by defect in their inſtitution, but generally by corruption of manners. *Swift.* 2. The ſtate of being made bad; degeneracy; depravity.—We have a catalogue of the blackeſt ſins that human nature, in its higheſt *depravation*, is capable of committing. *South.* 3. Defamation; cenſure: a ſenſe not now in uſe.—

Stubborn criticks are apt, without a theme
For *depravation*, to ſquare all the ſex. *Shak.*

* To DEPRAVE. *v. a.* [*depravo*, Lat.] To vitiate; to corrupt; to contaminate.—We admire the providence of God in the continuance of ſcripture, notwithſtanding the endeavours of infidels to aboliſh, and the fraudulence of hereticks to *deprave* the ſame. *Hooker.*—

Who lives that's not *depraved*, or *depraves*?
Shakeſpeare.

* DEPRAVEDNESS. *n. ſ.* [from *deprave.*] Corruption; taint; contamination; vitiated ſtate.—What ſins do you mean? Our original *depravedneſs*, and proneneſs of our eternal part to all evil. *Hammond.*

* DEPRAVEMENT. *n. ſ.* [from *deprave.*] A vitiated ſtate; corruption.—He maketh men believe, that apparitions are either deceptions of ſight, or melancholy *depravements* of fancy. *Brown.*

* DEPRAVER. *n. ſ.* [from *deprave.*] A corrupter; he that cauſes depravity.

* DEPRAVITY. *n. ſ.* [from *deprave.*] Corruption; a vitiated ſtate.

* To DEPRECATE. *v. a.* 1. To beg off; to pray deliverance from; to avert by prayer.—In *deprecating* of evil, we make an humble acknowledgment of guilt, and of God's juſtice in chaſtiſing, as well as clemency in ſparing the guilty. *Grew.*—Poverty indeed, in all its degrees, men are eaſily perſuaded to *deprecate* from themſelves. *Rogers.* 2. To implore mercy of: this is not proper.—

At length he ſets
Thoſe darts, whoſe points make gods adore
His might, and *deprecate* his pow'r. *Prior.*

(1.) * DEPRECATION. *n. ſ.* [*deprecatio*, Lat.] 1. Prayer againſt evil.—

I, with leave of ſpeech implor'd,
And humble *deprecation*, thus reply'd. *Milton.*

2. Intreaty; petitioning. An excuſing; a begging pardon for.

(2.) DEPRECATION, in rhetoric, a figure whereby the orator invokes the aid of ſome one; or prays for ſome great evil to befal him who ſpeaks either for himſelf or his adverſary.

(1.) * DEPRECATIVE. } *adj.* [from *deprecate.*]
(2.) * DEPRECATORY. } That ſerves to deprecate; apologetick; tending to avert evil by ſuppliſcation.—Biſhop Fox underſtanding that the Scottiſh king was ſtill diſcontent, being troubled that the occaſion of breaking of the truce ſhould grow from his men, ſent many humble and *deprecatory* letters to the Scottiſh king to appeaſe him. *Bacon.*

(2.) DEPRECATORY, or DEPRECATIVE, in theology, is applied to the manner of performing ſome ceremonies in the form of prayer. The form of abſolution is *deprecative* in the Greek church, being in theſe terms, *May God abſolve you;*

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you a, whereas it is *declarative* in the Latin, and in some of the reformed churches, *I absolve you*.

* DEPRECATOR. *n. f.* [*deprecator*, Lat.] One that averts evil by petition.

* *To* DEPRECIATE. *v. a.* [*depretiare*, Lat.] 1. To bring a thing down to a lower price. 2. To undervalue.—They presumed upon that mercy, which, in all their conversations, they endeavour to *depreciate* and misrepresent. *Addison*.

DEPRECIATION, *n. f.* An undervaluing.

* *To* DEPREDATE. *v. a.* [*deprædari*, Latin.] 1. To rob; to pillage. 2. To spoil; to devour.—It maketh the substance of the body more solid and compact, and so less apt to be consumed and *depredated* by the spirits. *Bacon*.

* DEPREDATION. *n. f.* [*depredatio*, Latin.] 1. A robbing; a spoiling.—Commissioners were appointed to determine all matters of piracy and *depredations* between the subjects of both kingdoms. *Hayward*.—Were there not one who had said, Hitherto shalt thou come and no farther, we might well expect such vicissitudes, such clashing in nature, and such *depredations* and changes of sea and land. *Woodward*. 2. Voracity; waste.—The speedy *depredation* of air upon watry moisture, and version of the same into air, appeareth in nothing more visible than in the sudden discharge or vanishing of a little cloud of breath, or vapour from glass, or the blade of a sword, or any such polished body. *Bacon*.

* DEPREDATOR. *n. f.* [*depredator*, Lat.] A robber; a devourer.—It is reported, that the shrub called our Lady's Seal, which is a kind of briony, and coleworts, set near together, one or both will die: the cause is, for that they both be great *depredators* of the earth, and one of them starveth the other. *Bacon*.

* *To* DEPREHEND. *v. a.* [*deprehendo*, Lat.] 1. To catch one; to take unawares; to take in the fact.—That wretched creature, being *deprehended* in that impiety, was held in ward. *Hooker*.—Who can believe men upon their own authority, that are once *deprehended* in so gross and impious an imposture. *More*. 2. To discover; to find out a thing; to come to the knowledge or understanding of.—The motions of the minute parts of bodies, which do so great effects, are invisible, and incur not to the eye; but yet they are to be *deprehended* by experience. *Bacon*.

* DEPREHENSIBLE. *adj.* [from *deprehend*.] 1. That may be caught. 2. That may be apprehended, or discovered. *Dict*.

* DEPREHENSIBLENESS. *n. f.* 1. Capableness of being taught. 2. Intelligibleness; easiness to be understood.

* DEPREHENSION. *n. f.* [*deprehensio*, Latin.] 1. A catching or taking unawares. 2. A discovery.

* *To* DEPRESS. *v. a.* [from *depressus*, of *deprimo*, Latin.] 1. To press, or thrust down. 2. To let fall; to let down.—The same thing I have tried by letting a globe rest, and raising or *depressing* the eye, or otherwise moving it to make the angle of a just magnitude, *Newton*. 3. To humble; to deject; to sink.—Others *depress* their own minds, despond at the first difficulty, and conclude that the making any progress in knowledge is above their capacities. *Locke*.—If we consider how often it breaks the gloom, which is apt to *depress* the mind, with transient unexpected gleams of joy, one would take care not to grow too wise for so great a pleasure of life. *Addison*.

(1.) * DEPRESSION. *n. f.* [*depressio*, Lat.] 1. The act of pressing down.—Bricks of a rectangular form, is laid one by another in a level row between supporters sustaining the two ends, all the pieces between will necessarily sink by their own gravity; and much more, if they suffer any *depression* by other weight above them. *Wotton*. 2. The sinking or falling in of a surface.—If the bone be much depressed, and the fissure considerably large, it is then at your choice, whether you will enlarge that fissure, or continue it for the evacuation of the matter, and forbear the use of the trepan; not doubting but a small *depression* of the bone will either rise, or cast off, by the benefit of nature. *Wiseman*. 3. The act of humbling; abasement.—*Depression* of the nobility may make a king more absolute, but less safe. *Bacon*.

(2.) * DEPRESSION OF AN EQUATION [in algebra], is the bringing it into lower and more simple terms by division. *Dict*.

(3.) * DEPRESSION OF A STAR, [with astronomers], is the distance of a star from the horizon below, and is measured by the arch of the vertical circle or azimuth, passing through the star, intercepted between the star and the horizon. *Dict*.

(4.) DEPRESSION OF THE POLE. When a person sails or travels towards the equator, he is said to depress the pole; because as many degrees as he approaches nearer the equator, so many degrees will the pole be nearer the horizon. This phenomenon arises from the spherical figure of the earth.

(1.) * DEPRESSOR. *n. f.* [*depressor*, Lat.] 1. He that keeps or presses down. 2. An oppressor.

(2.) * DEPRESSOR. [In anatomy,] A term given to several muscles of the body, whose action is to depress the parts to which they adhere.

* DEPRIMENT. *adj.* [from *deprimens*, of *deprimo*, Latin.] An epithet applied to one of the straight muscles that move the globe or ball of the eye, its use being to pull it downwards.—The exquisite equilibration of all opposite and antagonist muscles is effected partly by the natural posture of the body and the eye, which is the case of the attolent and *depriment* muscles. *Derham*.

(I.) * DEPRIVATION. *n. f.* [from *de* and *privatio*, Lat.] 1. The act of depriving, or taking away from. 2. The state of losing.—Fools whose end is destruction, and eternal *deprivation* of being. *Bentley*.

(II.) * DEPRIVATION [in law], is when a clergyman, as a bishop, parson, vicar or prebend, is deprived, or deposed from his preferment, for any matter in fact or law. *Phillips*.

(III.) DEPRIVATION, (§ II.) is of 2 kinds, viz. 1. DEPRIVATION A BENEFICIO, when for some crime a minister is for ever deprived of his living. 2. DEPRIVATION AB OFFICIO, when a minister is for ever deprived of his order. It is the same with *deposition* and *degradation*. It is usually for some heinous crime deserving death, and is performed by the bishop in a solemn manner. See DEGRADATION.

* *To* DEPRIVE. *v. a.* [from *de* and *privo*, Latin.] 1. To bereave one of a thing; to take it away

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ny from him: with *of*.—God hath *deprived* her of wisdom, neither hath he imparted to her understanding. *Job*, xxxix. 17.—He lamented the loss of an excellent servant, and the horrid manner in which he had been *deprived of* him. *Clarendon*. 2. To hinder; to debar from: Milton has it without *of*.—

From his face I shall be hid, *deprived*
His blessed countenance. *Milton*.

The ghosts rejected, are th' unhappy crew,
Deprived of sepulchres, and fun'ral due. *Dryden*.

To release; to free from.—

Most happy he,
Whose least delight sufficeth to *deprive*
Remembrance *of* all pains which him oppress.
Spenser.

To put out of any office.—A minister, *deprived* for inconformity, said, that if they *deprived* him, he should cost an hundred men's lives. *Bacon*.

DEPROMPTION, *n. f.* a drawing out. *Bailey*.

(1.) DEPTFORD, a town of England, situated on the Thames, partly in the county of Kent, and partly in Surry. It was generally known in ancient records by the name of Deptford Strond, or West Greenwich, a name which, in latter times, became, solely appropriated to the lower parts of it, on the banks of the Thames, the upper town retaining that of Deptford only. Deptford is now a large and populous town, though has no market, and is divided into Upper and Lower Deptford. It contains about 2000 houses, many of which are neat and well built, two churches, several meeting-houses, and two charity schools. The greatest support and consequence of Deptford arises from its excellent docks. Here the royal navy was formerly built and repaired, till it was found more convenient to build the larger ships at Woolwich, and other places where there is a greater depth of water; but notwithstanding this the yard is enlarged to more than double its former dimensions, and a vast number of hands are constantly employed. There is a wet dock of two acres for ships; and another of one acre and a half, provided with timber and all sorts of naval stores. Besides the national docks, there are several others belonging to shipbuilders, for merchants vessels. Near the dock is the seat of Sir John Evelyn, called Says-Court, where Peter the Great, the celebrated Czar of Muscovy, resided for some time, and in this yard completed his knowledge in the practical part of naval architecture. The Red-house on the NW. side of the dock was a large collection of ware-houses and store-houses, but they were all consumed by a dreadful fire in June 1748-9, as was a store-house on Sept. 2, 1758. It was destroyed again by fire, Feb. 26, 1761, as was the king's mill in Dec. 1775. At Deptford is the society of the Trinity House, founded in the year 1515, by Sir Thomas Spert, knight, commander of the great ship Henry VIII. for the regulation of seamen, and the convenience of ships and mariners on the coast, and incorporated by the above mentioned prince, who confirmed to them, not only the right and privileges of the company of mariners of England, but their several possessions at Deptford. There are annually relieved by this company about 3000 poor seamen, their widows and orphans, at the expence of 6000l. It is 4 miles E. of London. Lon. 0. 4. E. Lat. 51. 30. N.

(2.) DEPTFORD, a village in Wiltshire, near Warminster.

(1.) * DEPTH. *n. f.* [from *deep*, or *diep* Dut.] 1. Deepness; the measure of any thing from the surface downwards.—As for men, they had buildings in many places higher than the *depth* of the water. *Bacon*.—We have large and deep caves of several *depths*: the deepest are sunk six hundred fathoms. *Bacon*. 2. Deep place; not a shoal.—

The false tides skim o'er the cover'd land,
And seamen with dissembled *depths* betray. *Dryd.*

3. The abyss; a gulph of infinite profundity.—When he prepared the heavens I was there, when he set a compass upon the face of the *depth*. *Prov.* viii. 27. 4. The middle or height of a season.—The earl of Newcastle in the *depth* of winter, relieved the city of York from the rebels. *Clarendon*. 5. Abstruseness; obscurity.—There are greater *depths* and obscurities in an elaborate and well-written piece of nonsense, than in the most abstruse tract of school divinity. *Addison*.

(2.) DEPTH OF A BATTALION, is generally 6 men in a file.—See FILE.

(3.) * DEPTH OF A SQUADRON OR BATTALION, is the number of men in the file. *Milit. Dict.*

(4.) DEPTH OF A SQUADRON is commonly 3 men in a file. See SQUADRON.

(5.) DEPTHS, MENSURATION OF, BY THE BAROMETER, depends on the same principles on which heights are measured by it. The mensuration of depths being chiefly applied to mines, is still more precarious than the mensuration of heights, on account of the various kinds of vapours with which these subterranean regions are filled. See BAROMETER, § 23; and MINES.

* *To* DEPTHEN *v. a.* [*diepen*, Dutch.] To deepen, or make deeper. *Dict.*

* *To* DEPUCELATE. *v a.* [*depuceler*, F.] To deflower; to bereave of virginity. *Dict.*

To DEPUDICATE, *v. a.* to deflower. *Bailey*.

* DEPULSION. *n. f.* [*depulsio*, Lat.] A beating or thrusting away.

* DEPULSORY. *adj.* [from *depulsus*, Latin.] Putting away; averting. *Dict.*

* DEPURATE. *adj.* [from the verb.] 1. Cleansed; freed from dregs and impurities. 2. Pure; not contaminated.—Neither can any boast a knowledge *depurate* from the defilement of a contrary, within this atmosphere of flesh. *Glanville*.

* *To* DEPURATE. *v. a.* [*depurer*, Fr. from *depurgo*, Lat.] To purify; to cleanse; to free any thing from its impurities.—Chemistry enabling us to *depurate* bodies, and in some measure to analize them, and take asunder their heterogeneous parts, in many chemical experiments we may better than in others, know what manner of bodies we employ. *Boyle*.

(1.) * DEPURATION. *n. f.* [*depuratio*, Lat.] 1. The act of separating the pure from the impure part of any thing.—Brimstone is a mineral body of fat and inflammable parts; and this is either used crude, and called *sulphur vive*, or is of a sadder colour, and, after *depuration*, such as we have in magdeleons, or rolls of a lighter yellow. *Brown*. 2. The cleansing of a wound from its matter.

(2.) DEPURATORY,

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(2.) DEPURATION is of 3 kinds; viz. 1. DECANTATION; which is performed by letting the liquid stand for some time in a pretty deep vessel, till the gross sediment has fallen to the bottom; after which the clear fluid is poured off: 2. DESPUMATION, or CLARIFICATION, performed by whites of eggs, or other viscid matter: and 3. FILTRATION; in which the turbid liquor is filtered through some porous substance, as paper or flannel, by which the clear part gradually passes off.

DEPURATORY FEVER, a name given by Sydenham to a fever which prevailed much in 1661, 1662, 1663, and 1664. He supposed that nature regulated all the symptoms in such a manner, as to fit the febrile matter, prepared by proper concoction, for expulsion, in a certain time, either by a copious sweat or a freer perspiration.

* *To* DEPURE. *v. a.* [*depurer*, Fr.] 1. To cleanse; to free from impurities. 2. To purge; to free from some noxious quality. It produced plants of such imperfection and harmful quality, as the waters of the general flood could not so wash out or *depure*, but that the same defection hath had continuance in the very generation and nature of mankind. *Raleigh.*

(1.) * DEPUTATION. *n. f.* [*deputation*, Fr.] 1. The act of deputing, or sending away with a special commission. 2. Vicegerency; the possession of any commission given.—He looks not below the moon, but hath designed the arrangement of sublunary affairs into subluinary *deputations*. *Brown.*—The authority of conscience stands grounded upon its vicegerency and *deputation* under God. *South.*

(2.) DEPUTATION also signifies a mission of select persons out of a company or body, to a prince or assembly, to treat of matters in their name.

DEPUTATUS, among the ancients, a name applied to persons employed in making armour; and likewise to brisk active people, whose business was to take care of the wounded in engagements, and carry them off the field.

* *To* DEPUTE. *v. a.* [*deputer*, Fr.] To send with a special commission; to impower one to transact instead of another.—And Absalom said unto him, See thy matters are good and right, but there is no man *deputed* of the king to hear. 2 *Sam.*—A bishop by *deputing* a priest or chaplain to administer the sacrament, may remove him. *Ayliffe.*

* DEPUTY. *n. f.* [*député*, Fr. from *deputatus*, Lat.] 1. A lieutenant; a viceroy; one that is appointed by a special commission to govern or act instead of another.—He exerciseth dominion over them as the vicegerent and *deputy* of Almighty God. *Hale.*—He was vouched his immediate *deputy* upon earth, and viceroy of the creation, and lord lieutenant of the world. *South.* 2. Any one that transacts business for another.—A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are, as it were, granted to him and his *deputy*; for he may exercise them by his friend. *Bacon.* 3. [In law.] One that exercises any office or other thing in another man's right, whose forfeiture or misdemeanour shall cause the officer or person for whom he acts to lose his office. *Phillips.*

* *To* DEQUANTITATE. *v. a.* [from *de* and *quantitas*, Lat.] To diminish the quantity of.—This we affirm of pure gold; for that which is current, and passeth in stamp amongst us, by reason of its allay, which is a proportion of silver or copper mixed therewith, is actually *dequantitated* by fire, and possibly by frequent extinction. *Brown's Vulgar Errours.*

(1.) * DER. A term used in the beginning of names of places. It is generally to be derived from *deor*, a wild beast, unless the place stands upon a river; for then it may rather be fetched from the British *dur*, i. e. water. *Gibson's Camden.*

(2.) DER, a town of Egypt, 11 miles S. of Sues.

* *To* DERACINATE. *v. a.* [*deraciner*, Fr.] To pluck or tear up by the roots.—

Her fallow leas
The darnel, hemlock, and rank fumitory
Doth root upon; while that the culteer rusts
That should *deracinate* such savagery. *Shak.*

2. To abolish; to destroy; to extirpate.

* *To* DERAIGN. *To* DERAIN. *v. a.* [*deraigner*, Fr. *rationare*, or *disrationare*, Lat.] 1. To prove; to justify. When the parson of any church is disturbed to demand tythes in the next parish by writ of *indicavit*, the patron shall have a writ to demand the advowson of the tythes being in demand; and when it is *deraigned*, then shall the plea pass in the court christian as far forth as it is *deraigned* in the king's court. *Blount.* 2. To order; to turn out of course. *Dict.*

* DERAIGNMENT. *n. f.* [from *deraigner*.]

* DERAINMENT. 1. The act of deraigning or proving. 2. A disordering or turning out of course. 3. A discharge of profession; a departure out of religion. In some places the substantive *deraignment* is used in the very literal signification with the French *dérayer*, or *déranger*, that is turning out of course, displacing or setting out of order; as *deraignment* or departure out of religion, and *deraignment* or discharge of their profession, which is spoken of those religious men who forsook their orders and profession. *Blount.*

DERAS, a large town of Asia, in Persia. Lon. 162. 16. E. Lat. 31. 32. N.

DERASNIA, a town of Poland, in the palatinate of Braclaw; 68 miles NW. of Braclaw.

* DERAY. *n. f.* [from *déroyer*, Fr. to turn out of the right way.] 1. Tumult; disorder; noise. 2. Merriment; jollity; solemnity; not in use. *Douglas.*

DERAZINA, a town of Poland, in the palatinate of Lucko; 28 miles NE. of Lucko.

(1.) DERBE, in ancient geography, a city of Asia Minor, in the province of Lycaonia. A Christian church was early planted in it by Paul and Barnabas. See Acts xiv. 6, 20, 21.

(2.) DERBE, a town of Piedmont, in the duchy of Aosta; 10 miles W. of Aosta.

(1.) DERBEND, or DERBENT, a town of Persia, said to have been founded by Alexander the Great. The walls are built with stones as hard as marble; and near it are the remains of a wall which reached from the Caspian to the Black Sea. It is seated near the Caspian Sea, at the foot of Mount Caucasus. Lon. 50. 0. E. Lat. 42. 8. N. The rev. Mr Cruttwell, in his *Universal Gazetteer*, says, that "czar Peter became master of this town, during the civil wars of Persia, and the em-

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pres

ress Catherine II. took it in 1780." Perhaps this is a miſtake for the following town in Turkey.

(2.) DERBEND, or DERBENT, a town of European Turkey, in the province of Romania, 20 miles W. of Adrianople. Lon. 26. 28. E. Lat. 42. 5. N.

DERBENT, the name of 3 towns of Perſia, in the prov. of Choraſan: viz. 1.—110 miles S. of Abiverd: 2.—90 miles S. of Abiverd: and 3.—30 miles NE. of Herat.

DERBERK, a river in Nottinghamſhire.

DERBINSKOI, a Tartarian village of Siberia, in the government of Irkutſk, on the Lena. Lon. 104. E. Lat. 60. 20. N.

(1.) DERBY, or DERBYSHIRE, a county of England, bounded on the N. by Yorkſhire; on the E. by Nottinghamſhire; on the S. by Leiceſterſhire; and a point of Warwickſhire; on the SW. by Staffordſhire; and on the NW. by Cheſhire. It extends 59 miles in length from N. to S. and 34 from E. to W. where broadeſt; but in ſome part it is not above ſix. It is divided into 30 hundreds, in which are 11 market towns, and 104 pariſhes; which, in 1801, contained 161,142 inhabitants. It is ſeated in the dioceſe of Litchfield and Coventry, and ſends four members to parliament; two for the county, and two for the town. (N° 1.) The air, eſpecially on the E. ſide, is wholeſome and agreeable; but in the mountains of the Peak, towards the N. it is ſharp and cold. The N. and W. parts are hilly and ſtony. The hills in the northern part of the county, by attracting the paſſing clouds, cauſe the rain to deſcend in greater abundance than on the circumjacent counties. Few trees, or even underwood, are here, and the fields are univerſally enclоſed with ſtone walls. The S and E. parts have rich and fertile lands, producing moſt kinds of grain, particularly barley. Even the NW. part, called the PEAK, is abundantly rich; for the bleak mountains abound in the beſt lead, with marble, alabaſter, mill-ſtones, iron, coal, and a coarſe ſort of metal; and the intermediate valleys are fruitful in graſs. The *terra ponderoſa*, is here found in great quantities. The principal rivers are the Derwent, Dove, Erewaſh, and Trent.

(2.) DERBY, the county town of Derbyſhire, and 126 miles NW. of London. Lon. 1. 25. W. Lat. 52. 58. N. It is ſeated on the Derwent, over which it has a handſome ſtone bridge. A ſmall brook runs through it under 9 ſtone bridges. It is large, populous, and well built; containing five churches, of which All Saints is the chief, whoſe tower is as high as moſt in the kingdom. The county hall is a fine ſtone building. In 1734, a machine was erected here by Sir Thomas Lombe, for the manufacturing of ſilk, the model of which he brought from Italy, at the riſk of his life. It was the firſt of its kind erected in England; and its operations are the wind, double, and twiſt the ſilk, ſo as to render it fit for weaving. It has employed many hands in the town, but the work is now on the decline. Before that time, the Engliſh merchants uſed to purchaſe thrown ſilks of the Italians for ready money. But by the help of this wonderful machine, one hand will twiſt as much ſilk as 20 people could do without it. It works 73,726 yards of ſilk every time the water wheel goes round, which is thrice in a minute. The houſe in which it is contained is 5 or 6 ſtories high, and half a quarter of a mile in length. When Sir Thomas's patent expired in 1732, the parliament were ſo ſenſible of the value and importance of the machine, that they granted him a further recompence of 14,000 l. for the hazard and expence he had incurred in introducing and erecting it, upon condition he ſhould allow an exact model of it to be taken. This model is depoſited in the Tower of London, to prevent ſo curious and important an art from being loſt. Derby has alſo a conſiderable manufactory of ſilk, cotton, and fine worſted ſtockings; and has a fabric of porcelain, equal, if not ſuperior, in quality to any in the kingdom. Several hands are employed in the lapidary and jewellery branches; and the work of this kind, executed here, is in high eſtimation. Derbyſhire marbles, as well as foreign, are alſo wrought here into various ornamental articles. The malting trade is likewiſe carried on in this town. It ſends two members to parliament, and is governed by a mayor, 9 aldermen, &c. The rebels came as far as this town in 1745, and then returned to Scotland. It has markets on Wed. and Frid. and is 36 miles N. of Coventry, and

(2.) DERBY, a town of the United States, in Orleans county, Vermont, on the N. line of the ſtate, and on the E. ſhore of Lake Memphremagog.

(3.) DERBY, a town of New Haven county, Connecticut, on the point of land formed by the confluence of Naugatuck and Houſatonick rivers. This town was ſettled in 1665, under New Haven juriſdiction, and is now divided into 2 pariſhes, and has an academy in its infancy. It has a conſiderable trade with the Weſt Indies for ſo ſmall a town, and a number of mills on the falls of Naugatuck, and ſtreams which fall into it, and iron and other works on Eight mile-river, which falls into the Stratford. The Houſatonick is navigable 12 miles to this town.

(5.) DERBY, a town of Pennſylvania, in Cheſter county, 7 miles from Cheſter, and 5 from Philadelphia. It is ſituated on Derby creek, which falls into Delaware river, near Cheſter.

(6.) DERBY, a town of Pennſylvania, in Dauphin county, noted for a remarkable cave in its vicinity, which has numerous apartments, adorned with ſtalactites, curiouſly diverſified in ſize and colour. It is ſituated on the Swatara, 2 miles above its confluence with the Suſquehannah, and 19 SE. of Harriſburg.

(7.) DERBY, HIGH PEAK OF, a chain of very high mountains in Derbyſhire; See N°. In theſe mountains there are two remarkable caverns, called ELDEN HOLE, and POOL'S HOLE. The ſoil is ſo ſhallow that it hardly admits of plowing, but affords good paſture for ſheep. The Peak properly ſo called, is reckoned the higheſt mountain in England. See PEAK, N° 2.

(8.) DERBY, LOW PEAK OF, is the E. and central part of the county, and is well cultivated. See N° 1.

* *To* DERE. *v. a.* [*derian*, Sax.] To hurt. Obſolete. Some think that in the example it means *daring*.—

So from immortal race he doth proceed,
That mortal hands may not withſtand his might;

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Dred for his *derring* doe, and bloody deed;
For all in blood and ſpoil is his delight. *Fairy Q.*

DEREFORD FOREST, a foreſt in Hereford.

DEREGRETH, a town of Ireland, in the county of Waterford, Munſter.

(1.) DEREHAM, a town of Norfolk, which has a market on Friday, noted for woollen yarn. It is 14 miles W. of Norwich, and 100 NNE. of London. Lon. 1. 0. E. Lat. 52. 42.

(2.) DEREHAM, a town in Cumberland, on the Ellen, near Maryport.

(3.) DEREHAM, WEST, E. of Downham, in Norfolkſhire.

* DERELICTION. *n. ſ.* [*derelictio*, Lat.] 1. The act of forſaking or leaving; abandonment. 2. The ſtate of being forſaken.—There is no other thing to be looked for, but the effects of God's moſt juſt diſpleaſure, the withdrawing of grace, *dereliction* in this world, and in the world to come confuſion. *Hooker.*

(1.) * DERELICTS. *n. ſ.* pl. [In law.] Goods wilfully thrown away, or relinquiſhed by the owner. *Dict.*

(2.) DERELICTS, imply alſo ſuch lands as the ſea, by receding from them, leaves dry and fit for cultivation. If they are left by a gradual receſs of the ſea, they are adjudged to belong to the owner of the adjoining lands; but when an iſland is formed in the ſea, or a large quantity of new and appears, ſuch derelict lands belong to the king.

DERENBURG, a town of Lower Saxony, and principality of Halberſtadt, and capital of a lordſhip. It is 6 miles WSW. of Halberſtadt, and 17 E. of Goſlar.

DERENPERG, a town of Auſtria, 3 miles S. of Ebenfurth.

DEREOUTE, or DEIROUTE, a town of Egypt in an iſle formed by the canal, between Cairo, and Roſetta; where there is a magnificent temple. Lon. 31. 45. E. Lat. 30. 40. N.

(1.) DEREVIANNOE, a town of Ruſſia, in the government of Oloñetz, on the weſt coaſt of Lake Olonetz, 12 miles S. of Petrovadſk.

(2.) DEREVIANNOE, a town of Ruſſia, in the province of Uſting, on the Vitchegda, 76 miles E. of Uſt Siſolſk.

DEREWNIA, a town of Lithuania, in the palatine of Novogrodek, 42 miles ENE. of Novogrodek.

(1.) DERG, a lake of Ireland, in Donegal county, 8 miles E. of Donegal. In this lake is an iſland which uſed to be much frequented by perſons of the Roman Catholic perſuaſion, on account of a place called *St Patrick's Purgatory*, a narrow little cell hewn out of the ſolid rock, in which a man could ſcarcely ſtand upright. The many marvellous ſtories related of this place, formerly contributed to the gainful trade of the friars who attended it. At length government interpoſed, and the lords juſtices, the Earl of Cork and Viſcount Ely, in 1730, ſent ſome perſons of quality to ſearch into the matter. Theſe quickly diſcovering the ſource of the impoſition, a ſtop was put to the farther practiſe of it, by baniſhing the friars, and breaking open the cell which has been ever ſince expoſed to public view.

(2.) DERG, a river which flows from the above lake, (N° 1.) into the Foyle.

DERGHAS, a town of Perſia, in the province of Segeſtan, 120 miles ESE. of Zareng.

DERGUES, a town of France, in the department of Aveiron, 15 miles S. of Rhodez.

(1.) DERHAM, Dr William, a celebrated Engliſh philoſopher and divine, born in 1657. In 1682, he was preſented to the vicarage of Wargrave in Berkſhire, and, in 1689, to the rectory of Upminſter in Eſſex. Applying himſelf with great eagerneſs to natural and experimental philoſophy, he ſoon became a diſtinguiſhed member of the Royal Society, whoſe Philoſophical Tranſactions contain a great variety of curious and valuable pieces, the fruits of his laudable induſtry. In his younger years he publiſhed his *Artificial Clockmaker*, which has been often printed: and in 1711, 1712, and 1714, he preached thoſe ſermons at Boyle's lecture, which he afterward digeſted under the well-known titles of *Phyſico-Theology* and *Aſtro-Theology*, and enriched with valuable notes and copper-plates. The laſt thing he publiſhed was *Chriſto-Theology*, a demonſtration of the divine authority of the Chriſtian religion, being the ſubſtance of a ſermon preached at Bath in 1729. This great and good man, after ſpending his life in the moſt agreeable as well as improving ſtudy of nature, died at Upminſter in 1735; and, beſides many other works, left a valuable collection of curioſities, particularly ſpecimens of birds and inſects of this iſland. Dr Derham was well ſkilled in medical as well as in phyſical knowledge; and was conſtantly a phyſician to the bodies as well as the ſouls of his pariſhioners.

(2.) DERHAM, a village in Glouceſterſhire, E. of Pucklechurch.

* *To* DERIDE. *v. a.* [*derideo*, Lat.] To laugh at; to mock; to turn to ridicule; to ſcorn.—Before ſuch preſence to offend with any the leaſt unſeemlineſs, we would be ſurely as loth as they who moſt reprehend or *deride* what we do. *Hooker.*—Some that adore Newton for his fluxions, *deride* him for his religion. *Berkley.*

* DERIDER. *n. ſ.* [from the verb] 1. A mocker; a ſcoffer.—Upon the wilful violation of oaths, execrable blaſphemies, and like contempts offered by *deriders* of religion, fearful tokens of divine revenge have been known to follow. *Hooker.* 2. A droll; a buffoon.

(1.) DERIG, a lake of Ireland, in the county of Longford, 5 miles ENE. of Edgworthſtown.

(2.) DERIG, a ſmall iſland, near the weſt coaſt of Ireland, and county of Sligo. Lon. 8. 24. W. Lat. 24. 55. N.

DERIKELACH, a lake of Ireland, in Down.

DERILIN, a village of Ireland in Farmanagh, Ulſter

DERINA, a lake of Ireland, in the county of Kerry, 24 miles SE. of Killarney.

* DERISION. *n. ſ.* [*deriſio*, Lat.] 1. The act of deriding or laughing at.—Vanity is the natural weakneſs of an ambitious man, which expoſes him to the ſecret ſcorn and *deriſion* of thoſe he converſes with. *Addiſon.* 2. Contempt; ſcorn; a laughing-ſtock.—I am in *deriſion* daily; every one mocketh me. *Jer.* xx. 7.—

Enſnar'd, aſſaulted, overcome; led bound,
Thy foes *deriſion*, captive, poor, and blind,
Into a dungeon thruſt. *Milton*

* DERI

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* DERISIVE. *adj.* [from *deride.*] Mocking; scoffing.—

O'er all the dome, they quaff, they feaſt;
Deriſive taunts were ſpread from gueſt to gueſt,
And each in jovial mood his mate addreſt. *Pope.*

* DERISORY. *adj.* [*deriſorius*, Lat.] Mocking; ridiculing.

* DERIVABLE. *adj.* [from *derive.*] Attainable by right of deſcent or derivation.—God has declared this the eternal rule and ſtandard of all honour *derivable* upon me, that thoſe who honour him ſhall be honoured by him. *South.*

* DERIVATION. *n. ſ.* [*derivatio*, Lat.] 1. A draining of water; a turning of its courſe; letting out.—When the water began to ſwell, it would every way diſcharge itſelf by any deſcents or declivities of the ground; and theſe iſſues and *derivations* being once made, and ſupplied with new waters puſhing them forwards, would continue their courſe 'till they arrived at the ſea, juſt as other rivers do. *Burnet.* 2. [In grammar.] The tracing of a word from its original.—Your lordſhip here ſeems to diſlike my taking notice, that the *derivation* of the word Subſtance favours the idea we have of it; and your lordſhip tells me, that very little weight is to be laid on it, on a bare grammatical etymology. *Locke.* 3. The tranſmiſſion of any thing from its ſource.—As touching traditional communication, and tradition of thoſe truths that I call connatural and engraven, I do not doubt but many of thoſe truths have had the help of that *derivation*. *Hale.* 4. [In medicine.] The drawing of a humour from one part of the body to another.—*Derivation* differs from revulſion only in the meaſure of the diſtance, and the force of the medicines uſed: if we draw it to ſome very remote, or, it may be, contrary part, we call that revulſion: if only to ſome neighbouring place, and by gentle means, we call it *derivation*. *Wiſeman.* 5. The thing deduced or derived; not uſed.—Moſt of them are the genuine *derivations* of the hypotheſis they claim to. *Glanville.*

(1) * DERIVATIVE. *adj.* [*derivativus*, Lat.] Derived or taken from another.—As it is a *derivative* perfection, ſo it is a diſtinct kind of perfection from that which is in God. *Hale.*

(2.) * DERIVATIVE. *n. ſ.* [from the adjective.] The thing or word derived or taken from another.—The word Honeſtus originally and ſtrictly ſignifies no more than creditable, and is but a *derivative* from honour, which ſignifies credit or honour. *South.*

(3.) DERIVATIVE, in grammar, a word which takes its origin from another word, called its *primitive*. Thus the word *derivative* itſelf takes its origin from the primitive *rivus*, a rivulet or channel, out of which leſſer ſtreams are drawn; and thus *deity*, *manhood*, *lawyer*, &c. are *derived* from *deus*, *man*, *law*, &c.

* DERIVATIVELY. *adv.* [from *derivative.*] In a derivative manner.

(1.) * *To* DERIVE. *v. a.* [*derivo*, Lat.] 1. To turn the courſe of water from its channel.—Company leſſens the ſhame of vice by ſharing it, and abates the torrent of a common odium by *deriving* it into many channels. *South.* 2. To deduce; as from a root, from a cauſe, from a principle.—They endeavour to *derive* the varieties of colours from the various proportion of the direct progreſs or motion of theſe globules to their circumvolution, or motion about their own centre. *Boyle.*—Men *derive* their ideas of duration from their reflection on the train of ideas they obſerve to ſucceed one another in their own underſtandings *Locke.*—From theſe two cauſes of the laxity and rigidity of the fibres, the methodiſts, an ancient ſet of phyſicians, *derived* all diſeaſes of human bodies, with a great deal of reaſon; for the fluids *derive* their qualities from the ſolids. *Arbuthnot.* 3. To communicate to another, as from the origin and ſource.—Chriſt having Adam's nature as we have, but incorrupt, *deriveth* not nature, but incorruption, and that immediately from his own perſon, unto all that belong unto him. *Hooker.* 4. To receive by tranſmiſſion.—This property ſeems rather to have been *derived* from the Pretorian ſoldiers. *Decay of Piety.*—The cenſers of theſe wretches, who, I am ſure, could *derive* no ſanctity to them from their own perſons; yet upon this account, that they had been conſecrated by the offering incenſe in them, were, by God's ſpecial command, ſequeſtered from all common uſe. *South.* 5. To communicate to by deſcent of blood.—Beſides the readineſs of parts, an excellent diſpoſition of mind is *derived* to your lordſhip from the parents of two generations, to whom I have the honour to be known. *Felton.* 6. To ſpread; to diffuſe gradually from one place to another.—The ſtreams of the publick juſtice were *derived* into every part of the kingdom. *Davis.* 7. [In grammar.] To trace a word from its origin.

(2.) * *To* DERIVE. *v. n.* 1. To come from; to owe its origin to.—

He that reſiſts the power of Ptolemy,
Reſiſts the pow'r of heav'n; for pow'r from heav'n
Derives, and monarchs rule by gods appointed. *Prior.*

2. To deſcend from.—

I am, my lord, as well *deriv'd* as he,
As well poſſeſt. *Shakeſpeare.*

* DERIVER. *n. ſ.* [from *derive.*] One that draws or fetches, as from the ſource or principle.—Such a one makes a man not only a partaker of other men's ſins, but alſo a *deriver* of the whole intire guilt of them to himſelf. *South.*

DERKUL, a river of Ruſſia, which runs into the Donetz, 36 miles S. of Bielovodſk.

DERMESTES, in zoology, a genus of inſects belonging to the order of coleoptera. The antennæ are clavated, with three of the joints thicker than the reſt; the breaſt is convex; and the head is inflected below the breaſt. See *Plate* C *fig.* 5, 6, 7. Many varieties of this genus, as well as their larvæ, are to be met with in dried ſkins, bark of trees, wood, ſeeds, flowers, the carcaſes of dead animals, &c. There are 30 ſpecies, of which the following are the moſt remarkable:

1. DERMESTES DOMESTICUS varies greatly in ſize and colour, ſome being found of a dark brown, others of a much lighter hue. The form of it is oblong, almoſt cylindrical. The elytra are ſtriated, the thorax is thick and rather gibbous. This little animal, when touched, draws in its head under its thorax and its feet beneath its abdomen, remaining ſo motionleſs that one would think it

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dead. This is the insect which makes in wooden furniture those little round holes that reduce it to powder.

2. DERMESTES FERRUGINEUS is the largest of the genus; its colour is a rusty iron, having many oblong, velvety black spots upon the elytra, which gives the insect a gloomy, yet elegant appearance. The antennæ differ from those of the FUMATUS (N° 3.) the three last articulations being considerably longer, thicker, and not perfoliated.

3. DERMESTUS FUMATUS is of a light brown, except the eyes, which are black. It is however sometimes more or less deep. The thorax is margined, and the insect has the whole carriage of a scarabæus; but its antennæ have the character of those of the dermestæ. This little creature is found in dung. It also frequently finds its way into houses.

4. DERMESTES LARDARIUS is of an oblong form and of a dim black colour, easily distinguishable by a light brown stripe that occupies transversely almost the anterior half of the elytra. That colour depends on small grey hairs situated on that part. The stripe is irregular at its edges, and intersected through the middle by a small transversal streak of black spots, three in number on each of the elytra, the middlemost of which is somewhat lower than the rest, which gives the black streak a serpentine form. Its larva, which is oblong, somewhat hairy, and divided into segments alternately dark and light coloured, gnaws and destroys preparations of animals preserved in collections, and even feeds upon the insects; it is also to be found in old bacon. This species may be destroyed by arsenic.

5. DERMESTES VIOLACEUS is a beautiful little insect: its elytra are of a deep violet blue. The thorax is covered with greenish hairs, the legs are black. The whole animal being of a glittering brilliancy renders it a pleasing object. The larva, as well as the perfect insect, inhabits the bodies of dead animals.

DERMISDEN, a town SE. of Needham, Suffolk.

* DERN. *adj.* [*dearn*, Saxon.] 1. Sad; solitary. 2. Barbarous; cruel. Obsolete.

DERNBACH, or TERNBACH, a town of Germany in the circle of the Upper Rhine, and bishopric of Fulda, containing two churches. It is 22 miles ENE. of Fulda.

DERNE, a town of Africa, in Tripoli, near the sea coast. Lon. 22. 45. E. Lat. 32. 55. N.

* DERNIER. *adj.* Last. It is a mere French word, and used only in the following phrase,—In the Imperial chamber, the term for the prosecution of an appeal is not circumscribed by the term of one or two years, as the law elsewhere requires in the Empire, this being the *dernier* resort and supreme court of judicature. *Ayliffe.*

DERNIS, or DERNISCH, a town and fortress of Dalmatia; situated on a mountain near the river Kerka. It was taken from the Turks by the Venetians, in 1684.

DERNTHORP, a village in Nottinghamshire.

* DEROGATE. *adj.* [from the verb.] Degraded: damaged; lessened in value.—

Into her womb convey sterility;
Dry up in her organs of increase,
And from her *derogate* body never spring
A babe to honour her! *Shakesp. King Lear.*

(1.) * *To* DEROGATE. *v. a.* [*derogo*, Latin.] 1. To do an act so far contrary to a law or custom, as to diminish its former extent; distinguished from *abrogate*.—By several contrary customs and styles used here, many of those civil and canon laws are controuled and *derogated*. *Hale.* To lessen the worth of any person or thing; to vilify.

(2.) * *To* DEROGATE. *v. n.* 1. To detract; to lessen reputation, with *from*.—We should be injurious to virtue itself, if we did *derogate from* them whom their industry hath made great. *Hooker.* 2. To degenerate; to act beneath one's rank, or place, or birth.—

Is there no derogation in't?
—You cannot *derogate*, my lord. *Shakespeare.*

* DEROGATION. *n. f.* [*derogatio*, Lat.] The act of weakening or restraining a former law or contract.—It was indeed but a wooing ambassage, with good respects to entertain the king's good affection; but nothing was done or handled to the *derogation* of the king's late treaty with the Italians. *Bacon.*—That which enjoins the deed is certainly God's law; and it is also certain, that the scripture, which allows of the will, is neither the *derogation* nor relaxation of that law. *South.* 2. A defamation; detraction; the act of lessening or taking away the honour of any person or thing. Sometimes with *to*, properly with *from*.—Which though never so necessary, they could not easily now admit, without some fear of *derogation from* their credit; and therefore that which once they had done, they became for ever after resolute to maintain. *Hooker.*—So surely he is a very brave man, neither is that any thing which I speak to his *derogation*; for in that I said he is a mingled people, it is no dispraise. *Spenser on Ireland.*—The wisest princes need not think it any diminution to their greatness, or *derogation to* their sufficiency to rely upon counsel. *Bacon.*—I say not this in *derogation to* Virgil, neither do I contradict any thing which I have formerly said in his just praise. *Dryden.*—None of these patriots will think it *derogation from* their merit to have it said, that they receive many lights and advantages from the intimacy with my lord Somers. *Addison.*

* DEROGATIVE. *adj.* [*derogativus*, Latin.] Derogating; lessening the honour of: not in use.—That spirits are corporeal seems to me a conceit *derogative* to himself, and such as he should rather labour to overthrow; yet thereby he establisheth the doctrine of lustrations, amulets and charms. *Brown's Vulgar Errours.*

* DEROGATORILY. *adv.* [from *derogatory*.] In a detracting manner. *Dict.*

* DEROGATORINESS. *n. f.* [from *derogatory*.] The act of derogating. *Dict.*

(1.) * DEROGATORY. *adj.* [*derogatorius*, Latin.] Detractious; that lessens the honour of; dishonourable.—They live and die in their absurdities, passing their days in perverted apprehensions and conceptions of the world, *derogatory* unto God and the wisdom of the creation. *Brown.*—These deputed beings are *derogatory* from the wisdom and power of the Author of Nature, who

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doubtleſs can govern this machine he could create, by more direct and eaſy methods than employing theſe ſubſervient divinities. *Cheyne.*

(2.) *A* DEROGATORY CLAUSE, in a teſtament, is a certain ſentence, cipher, or ſecret character, which the teſtator inſerts in his will, and of which he reſerves the knowledge to himſelf alone, adding a condition, that no will he may make hereafter is to be reckoned valid, if this derogatory clauſe is not inſerted expreſsly and word for word. It is a precaution invented by lawyers againſt latter wills extorted by violence, or obtained by ſuggeſtion.

DEROTE. See DEREOTE.

(1.) DERP, a palatinate of Livonia, ſubject to Ruſſia.

(2.) DERP, the capital of the above palatinate, with a biſhop's ſee, and an univerſity. It lies near the river Ambeck. Lon. 26. 15. E. Lat. 58. 30. N.

DERRA, a town of Arabia, in the country of Yemen, 46 miles SE. of Lobeia.

DERRIC, a town of Perſia, in the province of Ghilan, 130 miles NW. of Reſhd.

DERRILIN, a town in Fermanagh, Ireland.

(1.) DERRINGTON, a village in Norfolk.

(2.) DERRINGTON, W. of Stafford.

(1.) DERRY, or LONDONDERRY, a county of Ireland, in Ulſter. See LONDONDERRY, N° 1.

(2.) DERRY, the capital of the above county. See LONDONDERRY, N° 2.

(3.) DERRY, DERY, or DEFRY, a river of N. Wales, which runs into the Avon, in Merionethſh.

(4.) DERRY, a townſhip of the United States, in Daupbin county, Pennſylvania, ſituated on the E ſide of Swatara creek, 2 miles above its confluence with the Suſquehannah, and celebrated for its curious cave. Its entrance is under a high bank, nearly 20 feet wide, and about 8 or 10 feet in height. It deſcends gradually nearly to a level with the creek. Its apartments are numerous, of different ſizes, and adorned with ſtalactites curiouſly diverſified in ſize and colour.

(5.) DERRY, a town in the above townſhip.

(6—8.) DERRY is alſo the name of three other townſhips in Pennſylvania; 1. Mifflin county: 2. on the Suſquehannah; and 3. in Weſtmoreland county.

DERRYBRYAN, a town of Ireland, in Galway, 89 miles from Dublin.

DERRYFIELD, a townſhip of New Hampſhire, on the E. bank of the Merrimack, in Hilſborough county, containing 362 inhabitants. It was incorporated in 1751. The ſoil is but indifferent. It is 42 miles W. of Portſmouth.

DERRYGONELLY, a village of Ireland, in Waterford, Munſter.

DERSENA, a town of Perſia, in the province of Segeſtan, 228 miles SSW. of Zareng.

DERTHA, a town of Perſia, in the province of Segeſtan, 110 miles ENE. of Zareng.

DERTHON, DERTON, or DERTONA, in ancient geography, a colony of Ciſpadana; called JULIA AUGUSTA, on inſcriptions and coins; midway between Genoa and Placentia, and ſituated E. of the Tanarus in Liguria. It is now called TORTONA.

DERTOSA, in ancient geography, the capital of the Ilercaones, Tarraconenſis, or the Hither Spain: a municipum and colony; ſurnamed *Julia Ilergavonia*; now called TORTONA.

DERTOSANI, the people of DERTOSA.

DERVAL, a town of France, in the department of the Lower Loire, and chief place of a canton, in the diſtrict of Chateau Briant; 12 miles W. of Chateau Briant.

DERVENTIO, in ancient geography, 1. a river of the Brigantes in Britain; now called DARWENT, in Yorkſhire: 2. a town of the Brigantes, ſeated on the river; now called AULDBY.

DERVERAGH LOUGH, a lake of Ireland, in the county of W. Meath, 5 miles N. of Mullingar.

(1.) * DERVIS. *n. ſ.* [*dervis*, Fr.] A Turkiſh prieſt, or monk.—

Even there, where Chriſt vouchſaf'd to teach,
Their *derviſes* dare an impoſtor preach. *Sandys.*

—The *dervis* at firſt made ſome ſcruple of violating his promiſe to the dying brachman; but told him, at laſt, that he could conceal nothing from ſo excellent a prince. *Spectator.*

(2.) DERVIS, or DERVICH, a name given to a ſort of monks among the Turks, who lead a very auſtere life, and profeſs extreme poverty; though they are allowed to marry. The word is originally Perſian, דרוש, ſignifying a "beggar," or perſon who has nothing: and becauſe the religious, and particularly the followers of Mevelava, profeſs not to poſſeſs any thing, they call both the religious in general, and the Mevelavites in particular, *derviſes*.

(3.) DERVISES, EGYPTIAN, AND SYRIAN. There are in Egypt ſeveral kinds: thoſe that are in convents, are in a manner of the religious order, and live retired; though there are of theſe ſome who travel and return again to their convents. Some take this character, and yet live with their families, and exerciſe their trades: of this kind are the dancing derviſes at Damaſcus, who go once or twice a week to a little uninhabited convent, and perform their extraordinary exerciſes; theſe alſo ſeem to be a good people: but there is a third ſort of them who travel about the country, and beg, or rather oblige people to give, for whenever they ſound their horn ſomething muſt be given them. The people of theſe orders, in Egypt, wear an octagonal badge, of a greeniſh white alabaſtar, at their girdles, and a high ſtiff cap without any thing round it.

(4.) DERVISES, PERSIAN. The derviſes in Perſia, are called ABDALS, q. d. *ſervants of God.* They lead a very penurious, auſtere life, and preach the Alcoran in the ſtreets, coffee-houſes, and wherever they can meet with auditors. The Perſian derviſes retail little but fables to the people, and are in the utmoſt contempt among the men of ſenſe and letters. See ABDALS.

(5.) DERVISES, TURKISH. The derviſes called MEVELAVITES, are a Mahometan order of religious; the chief or founder whereof was one Mevelava. They are now very numerous. Their chief monaſtery is that near Cogna in Natolia, where the general makes his reſidence, and where all the aſſemblies of the order are held; the other houſes being all dependent on this, by a privilege granted to this monaſtery under Ottoman I. The derviſes affect a great deal of modeſty, patience, humility,

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humility, and charity. They always go bare-legged and open breasted, and frequently burn themselves with hot irons, to inure themselves to patience. They always fast on Wednesdays, eating nothing on those days till after sun set. Tuesdays and Fridays they hold meetings, at which the superior presides. One of them plays all the while on a flute, and the rest dance, turning their bodies round and round with the greatest swiftness imaginable. Long custom to this exercise from their youth has brought them to such habitude, that it does not discompose them at all. This practice they observe with great strictness, in memory of Mevelava their patriarch's turning miraculously round, as they pretend, for the space of 4 days, without any food or refreshment; his companion Hamsa playing all the while on the flute: after which he fell into an extasy, and therein received wonderful revelations for the establishment of his order. They believe the flute an instrument consecrated by Jacob and the shepherds of the Old Testament, because they sang the praises of God upon them. They profess poverty, chastity, and obedience, and really observe them while they remain dervises; but if they choose to go out and marry, they are always allowed. The generality of dervises are mountebanks: some apply themselves to legerdemain, postures, &c. to amuse the people; others pretend to sorcery and magic: but all of them, contrary to Mahomet's precept, are said to drink wine, brandy, and other strong liquors, to give them the degree of gaiety their order requires. Besides their great saint Mevelava, there are particular saints honoured in particular monasteries: as Kiderele, greatly revered in the monasteries of Egypt, and held by some to be St George; and by others, with more probability, the prophet Elias. The Dervises are great travellers; and, under pretence of preaching, and propagating their faith, are continually passing from one place to another: on which account they have been frequently used as spies.

DERVOCK, a town of Ireland, in Antrim, Ulster, 120 miles from Dublin.

(1) DERWENT, an island in the lake of DERWENT WATER. See N° 7.

(2—5.) DERWENT, the name of 4 rivers of England: viz. 1. in Cumberland, rising in Borrodale, 6 miles S. of Keswick, and flowing through the lakes of DERWENT WATER (N° 7.) and Bassingthwaite water, passes Cockermouth, and falls into the Irish sea, near Workington: 2. in Derbyshire, which, rising in the High Peak, flows through the county dividing it nearly into two equal parts: and after passing Derby, falls into the Trent, near Leicestershire, 8 miles SE. of Derby: 3. in Durham, rising near Northumberland, flows through a romantic tract to the Tyne, which it joins 3 miles above Newcastle: and, 4. in Yorkshire, rising in the N. Riding, and running S. falls into the Ouse below York.

(6.) DERWENT FELLS, or DERWENT WATER FELLS, } a chain of mountains in Cumberland, reckoned among the loftiest in England. One of them is celebrated for its mines of black lead, wherewith, from its superior quality, great part of Europe and America are supplied. The mines are only opened once in 7 years, and, when a sufficient quantity of this valuable mineral is taken, are carefully closed again. In travelling through the valley of BORRODALE, amongst these mountains, they exhibit to the admirer of Nature's romantic beauties, the representation of a stormy ocean on land, as it were; the numerous distant hills appearing like so many waves rising and undulating behind each other. The immense masses of rugged rocks, however, abruptly broken off here and there, occasionally start up to dispel the illusions of fancy; and, together with the trees, villages, farms, and cattle, which he discovers as he proceeds, to convince the traveller that he is still on terra firma.

(7.) DERWENT WATER, or the LAKE OF KESWICK, a beautiful lake of Cumberland, in the vale of Keswick, lying between the mountain of Skiddaw on the N. and the craggy hills of BORRODALE on the S. whence it derives its chief supplies of water. It is 4 miles long, and above one broad. The river (N° 2.) runs through it. It is subject to violent agitations, often without any apparent cause, when the weather is quite serene. The breezes, which occasion these, are vulgarly called *bottom winds*, and are partial gusts formed by the general and gentle breezes being compressed in passing through the defiles of the mountains. A gun fired on this lake produces a vast number of reports re-echoed from the mountains. There are several small islands in it, one of which is named DERWENT.

DERY. See DERRY, N° 3.

DESAGUEDERO, a river of Mexico, which runs from the lake of Nicaragua into the Caribbean sea. Lon. 66. 22. W. Lat. 12. 0. N.

DESAGULIERS, John Theophilus, F. R. S. the son of John Desaguliers, a French protestant refugee, was born at Rochelle in 1683. His father brought him to England an infant; and at a proper age placed him at Christ-church college, Oxford: where he succeeded Dr Keil in reading lectures on experimental philosophy at Hart Hall. The magnificent duke of Chandos made Dr Desaguliers his chaplain, and presented him to the living of Edgware, near his seat at Cannons; and he was afterward chaplain to Frederic prince of Wales. He introduced the practice of reading public lectures on experimental philosophy, in London: and continued them with great success to the time of his death in 1749. He made several improvements in mechanics, and communicated many curious papers printed in the Philosophical Transactions; published a valuable *Course of Experimental Philosophy*, in 2 vols, 4to; and gave an edition of *Gregory's Elements of Catoptrics and Dioptrics*, with an Appendix on reflecting telescopes, 8vo. He was also a member of several foreign academies.

DESAIGNE, a town of France, in the dept. of the Ardeche, 16½ miles N. of Privas.

DESAIX, Lewis-Charles-Anthony, a celebrated French general, born near Riom, in 1768. He early made choice of the military life, and before the revolution had arisen to the rank of lieutenant; in the republican army he was employed as aid-du-camp to general Custine. He displayed great bravery at the battle of Lauterbourg, where, tho' severely wounded, he kept the field, rallying the disordered

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disordered battalions. Having been afterwards successively named general of brigade and of division, he contributed very considerably, by his talents, to the famous retreat of Moreau. At the battle of Raftadt he commanded the left wing of the French army, and obliged the archduke Charles to fall back; and he afterwards heroically defended the bridge of Kehl, where he was wounded. He accompanied Buonaparte into Egypt, where his abilities appeared very conspicuous, and where he was appointed governor of the upper part of the country. Having signed the treaty of El-Arish with the Turks and English, he returned to Leghorn, but was detained there as a prisoner of war by admiral lord Keith. Upon obtaining his parole, he returned to France, and went with the army under Buonaparte to Italy, and was killed at the battle of Marengo, after contributing greatly to the victory there gained, June 14, 1800.

DESANA, a town of Italy, in the lordship of Vercelli, in Piedmont, 5 miles SW. of Vercelli.

DESAQUADERO, a river of S. America, in Peru, over which the Ynca Huana Capac built a bridge of flags and rushes, to transport his army to the other side, and which remained a few years since.

(1.) DESART, or DESERT, a large extent of country entirely barren, and producing nothing. In this sense some are sandy deserts; as those of Lop, Xamo, Arabia, and several others in Asia; in Africa, those of Libya and Zara: others are stony, as the desart of Pharan in Arabia Petrea.

(2.) *The* DESART, peculiarly so called, in geography, is that part of Arabia, S. of the Holy Land, where the children of Israel wandered 40 years. See ARABIA, N° III.

(3.) DESART, a village of Ireland, in Kilkenny, Leinster.

DESBOROUGH, a town in Northamptonshire, between Ketting and Harborough.

(I.) * DESCANT. *n. s.* [*discanto*, Italian.] 1. A song or tune composed in parts.—

Nay, now you are too flat,
And mar the concord with too harsh a *descant*.
Shak.

2. A discourse; a disputation; a disquisition branched out into several divisions or heads. It is commonly used as a word of censure or contempt.—Kindness would supplant our unkind reportings, and severe *descants* upon our brethren. *Government of the Tongue.*

(II.) DESCANT, in music, signifies also the *art* of composing in several parts. See COMPOSITION, § 6. Descant is three-fold, viz. plain, figurative, and double.

1. DESCANT, DOUBLE, is when the parts are so contrived, that the treble, or any high part, may be made the bass; and, on the contrary, the bass the treble.

2. DESCANT, FIGURATIVE or FLORID, is that part of an air of music wherein some discords are concerned, as well, though not so much, as concords. This may be termed the ornamental and rhetorical part of music, in regard that there are introduced all the varieties of points, syncopes, diversities of measures, and whatever is capable of adorning the composition.

3. DESCANT, PLAIN, is the ground work and foundation of all musical compositions, consisting altogether in the orderly placing of many concords answering to simple counterpoint. See COUNTERPOINT.

* *To* DESCANT. *v. n.* [from the noun.] 1. To sing in parts. 2. To discourse at large; to make speeches: in a sense of censure or contempt.—

Why I, in this weak piping time of peace,
Have no delight to pass away the time;
Unless to spy my shadow in the sun,
And *descant* on mine own deformity. *Shak.*

—A virtuous man should be pleased to find people *descanting* upon his actions, because, when they are thoroughly canvassed and examined, they turn to his honour. *Addison.*

DESCARTES. See CARTES.

(1.) * *To* DESCEND. *v. a.* [*descendo*, Latin.] To walk downward upon any place.—In all our journey through the Alps, as well when we climbed as when we *descended* them, we had still a river running along with the road. *Addison.*

(2.) * *To* DESCEND. *v. a.* [*descendo*, Latin.] 1. To go downwards; to come from a higher place to a lower; to fall; to sink.—The rain *descended*, and the floods came, and the winds blew, and beat upon that house; and it fell not, for it was founded upon a rock. *Matt.* vii. 25.—The brook that *descended* out of the mount. *Deut.* ix. 21.—

He cleft his head with one *descending* blow.
Dryden.

2. To come down, in a popular sense, implying only an arrival at one place from another.—He shall *descend* into battle, and perish. 1 *Sam.* xxiv. 10. 3. To come suddenly or violently; to fall upon as from an eminence.—

For the pious sire preserve the son;
His wish'd return with happy pow'r befriend,
And on the suitors let thy wrath *descend*. *Pope.*

4. To go down, in a figurative sense.—

He with honest meditations fed,
Into himself *descended*. *Milton.*

5. To make an invasion.—

The goddess gives th' alarm; and soon is known
The Grecian fleet *descending* on the town. *Dryd.*

6. To proceed as from an original; to be derived from.—Despair *descends* from a mean original; the offspring of fear, lazines, and impatience. *Collier against Despair.*—Will is younger brother to a baronet, and *descended* of the ancient family of the Wimbles. *Addison.* 7. To fall in order of inheritance to a successor.—Should we allow that all the property, all the estate of the father, ought to *descend* to the eldest son; yet the father's natural dominion, the paternal power, cannot *descend* unto him by inheritance. *Locke.*—Our author provides for the *descending* and conveyance down of Adam's monarchical power to posterity, by the inheritance of his heir, succeeding to his father's authority. *Locke.* 8. To extend a discourse from general to particular considerations.—Congregations discerned the small accord that was among themselves, when they *descended* to particulars. *Decay of Piety.*

* DESCENDENT. *n. s.* [*descendant*, Fr. *descendens*, Latin.] The offspring of an ancestor; he that is in the line of generation at whatever distance.—The *descendants* of Neptune were planted there

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there. *Bacon.*—He reveal'd his own will and their duty, in a more ample manner than it had been declared to any of my *deſcendants* before them *Atterbury.*

* DESCENDENT. *adj.* [*deſcendens*, Latin. It ſeems to be eſtabliſhed that the ſubſtantive ſhould derive the termination from the French, and the adjective from the Latin.] 1. Falling; ſinking; coming down; deſcending.—There is a regreſs of the ſap in plants from above downwards; and this *deſcendent* juice is that which principally nouriſhes both fruit and plant. *Ray.* 2. Proceeding from another as an original or anceſtor.—

More than mortal grace
Speaks thee *deſcendent* of æthereal race. *Pope.*

* DESCENDIBLE. *adj.* [from *deſcend.*] 1. Such as may be deſcended; ſuch as may admit of a paſſage downwards. 2. Tranſmiſſible by inheritance. —According to the cuſtoms of other countries thoſe honorary fees and infeudations were *deſcendible* to the eldeſt, and not to all the males. *Hale.*

* DESCENSION. *n. ſ.* [*deſcenſio*, Lat.] 1. The act of going downwards, falling or ſinking; deſcent. 2. A declenſion; a degradation.—

From a god to a bull! a heavy *deſcenſion:*
It was Jove's caſe. From a prince to a 'prentice! a low tranſformation: that ſhall be mine. *Shakeſpeare.* 3. [In aſtronomy.] Right *deſcenſion* is the arch of the equator, which deſcends with the ſign or ſtar below the horizon of an oblique ſphere.—Oblique *deſcenſion* is the arch of the equator, which deſcends with the ſign below the horizon of an oblique ſphere. *Ozanam.*

* DESCENSIONAL. *adj.* [from *deſcenſion.*] Relating to deſcent.

(I.) * DESCENT. *n. ſ.* [*deſcenſus*, Latin; *deſcente*, Fr.] 1. The act of paſſing from a higher to a lower place.—

Why do fragments from a mountain rent,
Tend to the earth with ſuch a ſwift *deſcent?*
Blackmore.

2. Progreſs downwards.—Obſerving ſuch gradual and gentle *deſcents* downwards, in thoſe parts of the creation that are beneath men, the rule of analogy may make it probable, that it is ſo alſo in things above. *Locke.* 3. Obliquity; inclination. —The heads and ſources of rivers flow upon a *deſcent*, or an inclining plane, without which they could not flow at all. *Woodward's Nat. Hiſt.* 4. Loweſt place.—

From th' extremeſt upward of thy head,
To the *deſcent* and duſt below thy feet. *Shak.*

5. Fall from a higher ſtate; degradation.—

O foul *deſcent*, that I who erſt contended
With gods to ſit the higheſt, am now conſtrain'd
Into a beaſt, and mix with beſtial ſlime
This eſſence to incarnate and imbrute. *Milton.*

6. Invaſion; hoſtile entrance into a kingdom: in alluſion to the height of ſhips.—At the firſt *deſcent* on ſhore, he was not immured with a wooden veſſel, but he did countenance the landing in his long boat. *Wotton.*—The duke was general himſelf, and made that unfortunate *deſcent* upon the Iſle of Ree, which was attended with a miſerable retreat, in which the flower of the army was loſt. *Clarendon.* 7. Tranſmiſſion of any thing by ſucceſſion and inheritance.—If the agreement and conſent of men firſt gave a ſceptre into any one's hand, that alſo muſt direct its *deſcent* and conveyance. *Locke.* 8. The ſtate of proceeding from an original or progenitor.—All of them, even without ſuch a particular claim, had great reaſon to glory in their common *deſcent* from Abraham, Iſaac and Jacob, to whom the promiſe of the bleſſed ſeed was ſeverally made. *Atterbury.* 9. Birth; extraction; proceſs of lineage.—

I give my voice on Richard's ſide,
To bar my maſter's heirs in true *deſcent!*
God knows, I will not do it. *Shak.*

10. Offspring; inheritors; thoſe proceeding in the line of generation.—

The care of our *deſcent* perplexes us moſt,
Which muſt be born to certain woe. *Milton.*

11. A ſingle ſtep in the ſcale of genealogy; a generation.—No man living is 1000 *deſcents* removed from Adam himſelf. *Hooker.*—

Then all the ſons of theſe five brethren reign'd,
By due ſucceſs, and all their nephews late,
Even thrice eleven *deſcents* the crown retain'd,
'Till aged Heli by due heritage it gain'd.
Fairy Queen.

12. A rank in the ſcale of ſubordination.—

How have I then, with whom to hold converſe,
Save with the creatures which I made, and thoſe
To me inferior; infinite *deſcents*
Beneath what other creatures are to thee?
Milton.

(II.) DESCENT, § 1, *def.* 1. See GRAVITY.

(III.) DESCENT, in heraldry, is uſed to expreſs the coming down of any thing from above; as, a lion *en deſcent* is a lion with his head towards the baſe points, and his heels towards one of the corners of the chief, as if he were leaping down from ſome high place.

(IV.) DESCENT, or HEREDITARY SUCCESSION, in law, is the title whereby a man, on the death of his anceſtor, acquires his eſtate by right of repreſentation, as his heir at law. An heir, therefore, is he upon whom the law caſts the eſtate immediately on the death of the anceſtor; and an eſtate ſo deſcending to the heir is in law called the *inheritance.* See INHERITANCE. Deſcent is either *lineal* or *collateral:*

1. DESCENT, COLLATERAL, is that ſpringing out of the ſide of the line or blood; as from a man to his brother, nephew, or the like. See CONSANGUINITY.

1. DESCENT, LINEAL, is that conveyed down in a right line from the grandfather to the father, from the father to the ſon, and from the ſon to the grandſon, &c.

(V.) DESCENT, or SUCCESSION, in the law of Scotland. See LAW, Part III.

(VI.) DESCENT OF DIGNITIES. A dignity differs from common inheritances, and goes not according to the rules of the common law: for it deſcends to the half blood; and there is no coparcenerſhip in it, but the eldeſt takes the whole. The dignity of peerage is perſonal, annexed to the blood; and ſo inſeparable, that it cannot be tranſferred to any perſon, ſurrendered even to the crown: it can move neither forward nor backward, but only downward to poſterity; and nothing but corruption of blood, as if the anceſtor be attainted of treaſon or felony, can hinder the deſcent to the heir.

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(VII.) DES-

(VII.) DESCENT OF THE CROWN. See SUCCESSION.

DESCHAMPS, Francis, a French poet, born in Champagne, was the author of a tragedy intitled *Cato of Utica*, and a *History of the French theatre*. He died at Paris, in 1747.

DESCHEL, a town of France, in the department of Deux Nattes, and ci-devant province of Auſtrian Brabant, 13 miles S. of Herentals.

DESCHKIN, a town of Ruſſia, in the government of Orel. It is 24 miles N. of Orel, and 484 SSE. of Peterſburg.

DESCHNAY, a town of Bohemia, in the circle of Konigingratz; 21 miles ENE. of Konigingratz.

DESCHNO, a town of Bohemia, in the circle of Boleſlau; 4 miles W. Aycha.

* *To* DESCRIBE. *v. a.* [*deſcribo*, Lat.] 1. To delineate; to mark out; to trace: as, a torch waved about the head *deſcribes* a circle. 2. To mark out any thing by the mention of its properties.—I pray thee, overname them; and as thou nam'ſt them, I will *deſcribe* them; and according to my deſcription, level at my affection. *Shak.* —He that writes well in verſe will often ſend his thoughts in ſearch, through all the treaſure of words that expreſs any one idea in the ſame language, that ſo he may comport with the meaſures of the rhyme, or with his own moſt beautiful and vivid ſentiments of the thing he *deſcribes*. *Watts.* 3. To diſtribute into proper heads or diviſions—Men paſſed through the land, and *deſcribed* it by cities into ſeven parts in a book. *Joſ.* xviii. 9. 4. To define in a lax manner by the promiſcuous mention of qualities general and peculiar. See DESCRIPTION.

* DESCRIBER. *n. ſ.* [from *deſcribe*.] He that deſcribes.—From a plantation and colony, an iſland near Spain was by the Greek *deſcribers*, named Erythra. *Brown.*

* DESCRIER. *n. ſ.* [from the verb.] A diſcoverer; a detecter.—

The glad *deſcrier* ſhall not miſs
To taſte the nectar of a kiſs. *Craſhaw.*

(1.) * DESCRIPTION. *n. ſ.* [*deſcriptio*, Latin.] 1. The act of delineating or expreſſing any perſon or thing by perceptible properties. 2. The ſentence or paſſage in which any thing is deſcribed. —A poet muſt refuſe all tedious and unneceſſary *deſcription*: a robe which is too heavy, is leſs an ornament than a burthen. *Dryden.* 3. A lax definition.—The ſort of definition which is made up of a mere collection of the moſt remarkable parts or properties, is called an imperfect definition, or a *deſcription*; whereas the definition is called perfect when it is compoſed of the eſſential difference, added to the general nature or genus. *Watts.* 4. The qualities expreſſed in a deſcription.—

I'll pay ſix thouſand, and deface the bond,
Before a friend of this *deſcription*
Shall loſe a hair. *Shak.*

(2.) DESCRIPTION, in the modern faſhionable dialect is uſed as a ſubſtitute for *ſort* or *kind*, and in this ſenſe is applied both to perſons and things. Unleſs this ſenſe of the word is reckoned ſynonymous with the *qualities* above mentioned in Dr Johnſon's 4th definition, ſanctioned with the authority of Shakeſpeare, the idiom is not older than the late Mr Burke, who perhaps borrowed the poetical expreſſion from that great bard, when he firſt introduced it into general uſe in proſe. Be that as it may, that eminent claſſical critic, the late profeſſor BEATTIE, ranks it among the numerous blemiſhes, (or as he makes Swift ſtile them, "learned gibberiſh,") which modern affectation has of late introduced into the Engliſh language. In his inimitable Dialogue in the ſhades, between Swift, a bookſeller, and Mercury, already often quoted, (ſee BLUSH, § 2; *To* CAPTURE, and *To* COMMIT, § 2.) he introduces the bookſeller, piqued at the Dean's not underſtanding his "Engliſh of the neweſt pattern," as making the following reply;—"And ſince you are pleaſed to be *provocative*, I am *bold to ſay*, that ſome of our beſt criticks *ſcout* and *reprobate* your Yahoos with the moſt *marked* energy; complain, that they *feel* ſqueamiſh, when they think of them; and *have the idea*, that *deſcriptions* of that *deſcription* can be agreeable to readers of no *deſcription*."

(3.) DESCRIPTION, in literary compoſition, is ſuch a ſtrong and beautiful repreſentation of a thing, as gives the reader a diſtinct view and ſatisfactory notion of it. See NARRATION.

* DESCRY. *n. ſ.* [from the verb.] Diſcovery; thing diſcovered.—

How near's the other army?
—Near, and on ſpeedy foot the main *deſcry*
Stands on the hourly thought. *Shak.*

* *To* DESCRY. *v. a.* [*deſcrier*, Fr.] 1. To give notice of any thing ſuddenly diſcovered; as, the ſcout *deſcried* the enemy, or gave notice of their approach. This ſenſe is now obſolete, but gave occaſion to thoſe which are now in uſe. 2. To ſpy out; to examine at a diſtance.—And the houſe of Joſeph ſent to *deſcry* Bethel. *Judg.* i. 123.—Our merchants, to their great charges, ſet forth fleets to *deſcry* the ſeas. *Abbot.* 3. To detect; to find out any thing concealed.—Of the king they got a ſight after dinner in the gallery, and of the queen mother at her own table; in neither place *deſcryed*, no, not by Cadmet, who had been lately ambaſſador in England. *Wotton.* 4. To diſcover; to perceive by the eye; to ſee any thing diſtant or obſcure.—That planet would, unto our eyes, *deſcrying* only that part whereon the light falls, appear to be horned, as the moon ſeems. *Raleigh.*—

A tow'r ſo high, it ſeem'd to reach the ſky,
Stood on the roof, from whence we could *deſcry*
All Ilium. *Denham.*

(1.) DESEADA, DESIRADA, or DESIDERADA, the firſt of the Caribbee iſlands, diſcovered by Columbus in his ſecond voyage, anno 1494, when he gave it that name. It is 10 miles long and 5 broad, and looks at a diſtance like a galley, with a low point at the NW. end. The ſoil is in ſome places black and good, in others ſandy and unproductive. It lies 12 miles E. of Guadaloupe. Lon. 61. 20. W. Lat. 16. 40. N.

(2.) DESEADA, or CAPE DESIRE, the S. point of the Straits of Magellan, at the entrance of the South Sea. Lon. 74. 18. W. Lat. 53. 4. S.

DESEADEN, a town of Perſia, in the province of Segeſtan, 30 miles SSE. of Kin.

* *To* DESECRATE. *v. a.* [*deſacro*, Latin.] To divert from the purpoſe to which any thing is conſecrated.—The founders of monaſteries imprecated

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ted evil on those who should *desecrate* their donations. *Salmon's Survey.*

* DESECRATION. *n. f.* [from *desecrate.*] The abolition of consecration.

DESENIK, a town of Hungary, 10 miles S. of Levens.

DESENZANO, or DISSENZANO, a town of Italy, in the ci-devant province of Brescian, and the capital of the department of Benaco. It is situated on the Garda, and celebrated for its wines, in which it carries on a considerable trade, as well as in corn and other grain. It contains 3400 citizens, and lies 15 miles E. of Brescia. Lon. 10. 33. E. Lat. 45. 30. N.

(1.) * DESERT. *adj.* [*desertus*, Latin.] Wild; waste; solitary; uninhabited; uncultivated; untilled.—He found him in a *desert* land, and in the waste howling wilderness. *Deut.* xxxii. 10.—The promises and bargains between two men in a *desert* island are binding to them, though they are perfectly in a state of nature, in reference to one another. *Locke.*

(2.) * DESERT. *n. f.* [*desertum*, Lat.] A wilderness: solitude; waste country; uninhabited place.

He, looking round on every side, beheld
A pathless *desert*, dusk with horrid shades.
Milton.

(3.) DESERT, § 2. See DESART, N° 1-3.

(4.) * DESERT. *n. f.* [from *deserve.*] 1. Qualities or conduct considered with respect to rewards or punishments; degree of merit or demerit.—Being of necessity a thing common, it is, through the manifold persuasions, dispositions, and occasions of men, with equal *desert* both of praise and dispraise, shunned by some, by others desired. *Hooker.*—Use every man after his *desert*, and who shall 'scape with whipping? *Shak.* 2. Proportional merit; claim to reward.—All *desert* imports an equality between the good conferred, and the good deserved, or made due. *South.* 3. Excellence; right to reward; virtue.—

More to move you,
Take my *desert* to his, and join them both.
Shak.

(5.) * DESERT. *n. f.* [properly *dessert*: the word is originally French.] The last course; the fruit or sweetmeats with which a feast is concluded. See DESSERT.

(6.) DESERT, a village of Ireland, in Waterford, Munster.

(7.) DESERT ISLAND, MOUNT, an island of the United States, on the coast of the district of Maine, in Massachusetts; containing about 200 families, divided into 2 settlements, 15 miles from each other.

* *To* DESERT. *v. a.* [*deserter*, Fr. *desero*, Lat.] 1. To forsake: to fall away from; to leave meanly or treacherously; to abandon.—I do not remember one man, who heartily wished the passing of that bill, that ever *deserted* them till the kingdom was in a flame. *Dryden.* 2. To leave; to quit.—What is it that holds and keeps the orbs in fixed stations and intervals, against an incessant and inherent tendency to *desert* them? *Bentley.* 3. To quit the army, or regiment, in which one is enlisted.

DESERTA, ARABIA. See ARABIA, § 4, N° I.

(1.) * DESERTER. *n. f.* [from *desert.*] 1. He that has forsaken his cause or his post: commonly in an ill sense.—The members of both houses, who at first withdrew, were counted *deserters*, and outed of their places in parliament. *K. Charles.*

Streight to their ancient calls, recall'd from air,
The reconcil'd *deserters* will repair. *Dryden.*

2. He that leaves the army in which he is inlisted.—They are the same *deserters*, whether they stay in our own camp, or run over to the enemies. *Decay of Piety.*—A *deserter*, who came out of the citadel, says the garrison is brought to the utmost necessity. *Tatler*, N° 59. 3. He that forsakes another; an abandoner.—The fair sex, if they had the *deserter* in their power, would certainly have shewn him more mercy than the Bacchanals did Orpheus. *Dryden.*

(2.) *A* DESERTER, (§ 1, *def.* 2.) is, by the articles of war, punishable by death; which, after conviction, is executed upon him at the head of the regiment he formerly belonged to, with his crime written on his breast.

DESERTINES, a town of France, in the department and ci-devant province of Maine. 12 miles W. of Maine.

* DESERTION. *n. f.* [from *desert.*] 1. The act of forsaking or abandoning a cause or post.—Every compliance that we are persuaded to by one, is a contradiction to the commands of the other; and our adherence to one, will necessarily involve us in a *desertion* of the other. *Rogers.* 2. [In theology.] Spiritual despondency; a sense of the dereliction of God; an opinion that grace is withdrawn.—Christ hears and sympathizes with the spiritual agonies of a soul under *desertion*, or the pressures of some stinging affliction. *South.*

* DESERTLESS. *adj.* [from *desert.*] Without merit; without claim to favour or reward.—

She said she lov'd;
Lov'd me *desertless*, who, with shame, confest
Another flame had seiz'd upon my breast. *Dryd.*

(1.) * *To* DESERVE. *v. a.* [*deservir*, Fr.] To be worthy of either good or ill.—Those they honoured, as having power to work or cease, as men *deserved* of them. *Hooker.*

What he *deserves* of you and me I know. *Shak.*
A mother cannot give him death: though he
Deserves it, he *deserves* it not from me. *Dryd.*
Since my Orazia's death I have not seen
A beauty so *deserving* to be queen. *Dryden.*

(2.) * *To* DESERVE. *v. n.* To be worthy of reward.—According to the rule of natural justice one man may merit and *deserve* of another. *South.*

* DESERVEDLY. *adv.* [from *deserve.*] Worthily; according to desert, whether of good or evil.—A man *deservedly* cuts himself off from the affections of that community which he endeavours to subvert. *Addison.*

* DESERVER. *n. f.* [from *deserve.*] A man who merits rewards. It is used, I think, only in a good sense.—

Their love is never link'd to the *deserver*,
'Till his deserts are past'd. *Shakespeare.*

Emulation will never be wanting amongst poets, when particular rewards and prizes are proposed to the best *deservers*. *Dryden.*

DESHABILLE, a French term, naturalized of late.

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late. It properly ſignifies a night-gown, and other neceſſaries, made uſe of in dreſſing or undreſſing. Mr —— is not to be ſpoken with, he is yet in his *deſhabille*, i. e. undreſſed or in his night gown. The word is compounded of the privative *de* and *s'habiler*, "to dreſs one's ſelf."

DESILACII, in heraldry, is where a beaſt has its limbs ſeparated from its body, ſo that they ſtill remain on the eſcutcheon, with only a ſmall ſeparation from their natural places.

* DESICCANTS. *n. ſ.* [from *deſiccate*.] Applications that dry up the flow of ſores; driers.—This, in the beginning, may be prevented by *deſiccants*, and waſted. *Wiſeman*.

* *To* DESICCATE. *v. a.* [*deſicco*, Lat.] 1. To dry up; to exhauſt of moiſture.—In bodies *deſiccated* by heat or age, when the native ſpirit goeth forth, and the moiſture with it, the air with time getteth into the pores. *Bacon*.—Seminal ferments were elevated from the ſea, or ſome *deſiccated* places thereof, by the heat of the ſun. *Hale*. 2. To exhale moiſture.—Where there is moiſture enough, or ſuperfluous, there wine helpeth to digeſt and *deſiccate* the moiſture. *Bacon's Nat. Hiſt.*

* DESICCATION. *n. ſ.* [from *deſiccate*.] The act of making dry: the ſtate of being dried.—If the ſpirits iſſue out of the body, there followeth *deſiccation*, induration, and conſumption. *Bacon*.

* DESICCATIVE. *adj.* [from *deſiccate*.] That which has the power of drying.

DESIDERADA, See DESEADA, N° 1.

* *To* DESIDERATE. *v. a.* [*deſidero*, Lat.] To want; to miſs; to deſire in abſence. A word ſcarcely uſed.—Eclipſes are of wonderful aſſiſtance toward the ſolution of this ſo deſirable and ſo much *deſiderated* problem. *Cheyne*.

* DESIDERATUM. [Lat.] Somewhat which enquiry has not yet been able to ſettle or diſcover; as, the longitude is the *deſideratum* of navigation. The triſection of an angle, and the quadrature of a circle, are the *deſiderate* of geometry.

* DESIDIOSE. *adj.* [*deſidioſus*, Latin.] Idle; lazy; heavy. *Dict.*

(1.) * DESIGN. *n. ſ.* [from the verb.] 1. An intention; a purpoſe. 2. A ſcheme; a plan of action.—Is he a prudent man, as to his temporal eſtate, that lays *deſigns* only for a day, without any proſpect to the remaining part of his life? *Tillotſon*. 3. A ſcheme formed to the detriment of another.—A ſedate ſettled *deſign* upon another man's life, put him in a ſtate of war with him againſt whom he has declared ſuch an intention. *Locke*. 4. The idea which an artiſt endeavours to execute or expreſs.—I doubt not but in the *deſigns* of ſeveral Greek medals one may often ſee the hand of an Apelles or Protogenes. *Addiſon*.—

Thy hand ſtrikes out ſome new *deſign*,
Where life awakes and dawns at every line. *Pope*.

(2.) DESIGN, (§ 1. *def.* 4.) ſignifies the plan, order, repreſentation, or conſtruction of a building, book, painting, &c. See ARCHITECTURE, HISTORY, ORATORY, PAINTING, and POETRY.

(3.) DESIGN, in manufactories, expreſſes the figures wherewith the workman enriches his ſtuff or ſilk, and which he copies after ſome painter or eminent draughtſman, as in diaper, damaſk, and other flowered ſilk and tapeſtry, and the like. In undertaking of ſuch kinds of figured ſtuffs, it is neceſſary, ſays Monſ. Savary, that, before the firſt ſtroke of the ſhuttle, the whole deſign be repreſented on the threads of the warp, we do not mean in colours, but with an infinite number of little packthreads, which being diſpoſed ſo as to raiſe the threads of the warp, let the workman ſee, from time to time, what kind of ſilk is to be put in the eye of the ſhuttle for woof. This method of preparing the work is called *reading the deſign*, and *reading the figure*, which is performed in the following manner: A paper is provided, conſiderably broader than the ſtuff, and of a length proportionate to what is intended to be repreſented thereon. This they divide lengthwiſe, by as many black lines as there are intended threads in the warp; and croſs theſe lines, by others drawn breadthwiſe, which, with the former make little equal ſquares; on the paper thus ſquared, the draughtſman deſigns his figures, and heightens them with colours as he ſees fit. When the deſign is finiſhed, a workman reads it, while another lays it on the ſimblot. *To read the deſign*, is to tell the perſon who manages the loom, the number of ſquares or threads compriſed in the ſpace he is reading, intimating at the ſame time, whether it is ground or figure. To put what is read on the ſimblot, is to faſten little ſtrings to the ſeveral packthreads, which are to raiſe the threads named; and this they continue to do till the whole deſign is read. Every piece being compoſed of ſeveral repetitions of the ſame deſign, when the whole deſign is drawn, the drawer, to re-begin the deſign afreſh, has nothing to do but to raiſe the little ſtrings, with ſlip knots, to the top of the ſimblot, which he had laid down to the bottom: this he is to repeat as often as is neceſſary till the whole is manufactured. The ribbon weavers have likewiſe a deſign, but far more ſimple than that now deſcribed. It is drawn on paper with lines and ſquares, repreſenting the threads of the warp and woof. But inſtead of lines, whereof the figures of the former conſiſt, theſe are conſtituted of points only, or dots, placed in certain of the little ſquares formed by the interſection of the lines. Theſe points mark the threads of the warp that are to be raiſed, and the ſpaces left blank denote the threads that are to keep their ſituation: the reſt is managed as in the former.

(4.) DESIGN, in muſic, is juſtly defined by Rouſſeau to be the invention and the conduct of the ſubject, the diſpoſition of every part, and the general order of the whole. It is in a diſtribution formed with intelligence and taſte, in a juſt proportion between all the parts, that the perfection of deſign conſiſts; and is above all, in this point, that the immortal Pergoleſo has ſhown his judgment and his taſte, and has left ſo far behind him all his competitors. His *Stabat Mater*, his *Orfeo*, his *Serva Padrona*, are, in three different ſpecies of compoſition, three maſterpieces of *deſign* equally perfect. This idea of the general deſign of a work is likewiſe particularly applicable to every piece of which it conſiſts; thus the compoſer plans an air, a duett, a chorus, &c. For this purpoſe, after having invented his ſubject, he diſtributes it, according to the rules of a legitimate modulation, into all the parts where it ought to be perceived, in ſuch a proportion, that its impreſ-

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tion may not be loſt on the minds of the audience without the graces of novelty. The compoſer errs in deſigning who ſuffers his ſubject to be forgot; he is ſtill more culpable who purſues it till it become trite and tireſome,

(5.) DESIGN is particularly uſed, in painting, for the firſt idea of a large work, drawn roughly, and in littles with an intention to be executed and finiſhed in large. In this ſenſe, it is the ſimple contour or outlines of the figures intended to be repreſented, or the lines that terminate and circumſcribe them: ſuch deſign is ſometimes drawn in crayons on ink, without any ſhadows at all; ſometimes it is hatched, that is, the ſhadows are expreſſed by ſenſible outlines, uſually drawn acroſs each other with the pen, crayon, or graver. Sometimes the ſhadows are done with the crayon rubbed ſo as that there do not appear any lines: at other times, the grains or ſtroke of the crayon appear, as not being rubbed; ſometimes the deſign is waſhed, that is, the ſhadows are done with a pencil in Indian ink, or ſome other liquor; and ſometimes the deſign is coloured, that is, colours are laid on much like thoſe intended for the grand work.

* *To* DESIGN. *v. a.* [*deſigno*, Lat. *deſſiner*, Fr.] 1. To purpoſe; to intend any thing. 2. To form or order with a particular purpoſe: with *for*.—The acts of religious worſhip were purpoſely *deſigned for* the acknowledgment of a being, whom the moſt excellent creatures are bound to adore as well as we. *Stilling fleet.*—

You are not *for* obſcurity *deſign'd*,
But, like the ſun, muſt cheer all human kind.
Dryden.

3. To devote intentionally: with *to*.—One of thoſe places was *deſigned* by the old man *to* his ſon. *Clarendon.*—He was born to the inheritance of a ſplendid fortune; he was *deſigned to* the ſtudy of the law. *Dryden.* 4. To plan; to project; to form in idea.—We are to obſerve whether the picture or out lines be well drawn, or, as more elegant artizans term it, well *deſigned*; then, whether it be well coloured, which be the two general heads. *Wotton.* 5. To mark out by particular tokens: little uſed.—'Tis not enough to make a man a ſubject, to convince him that there is regal power in the world; but there muſt be ways of *deſigning* and knowing the perſon to whom this regal power of right belongs. *Locke.*

* DESIGNABLE. *adj.* [*deſigno*, Lat.] Diſtinguiſhable; capable to be particularly marked out.—The power of all natural agents is limited: the mover muſt be confined to obſerve theſe proportions, and cannot paſs over all theſe infinite *deſignable* degrees in an inſtant. *Digby.*

(1.) * DESIGNATION. *n. ſ.* [*deſignatio*, Lat.] 1. The act of pointing or marking out by ſome particular token.—This is a plain *deſignation* of the duke of Marlborough; one kind of ſtuff uſed to fatten land is called marle, and every body knows that borough is a name for a town. *Swift.* 2. Appointment; direction.—William the conqueror forbore to uſe that claim in the beginning, but mixed it with titulary pretence, grounded upon the will and *deſignation* of Edward the Confeſſor. *Bacon.* 3. Import; intention.—Finite and infinite ſeem to be looked upon by the mind as the modes of quantity, and to be attributed primarily in their firſt *deſignation* only to thoſe things which have parts, and are incapable of increaſe or diminution. *Locke.*

(2.) DESIGNATION of an eſtate is made by the tenants, butments, and boundings. Among the Romans, there were deſignations of the conſuls and other magiſtrates, ſome time before their elections.

DESIGNATOR, a Roman officer, who aſſigned and marked each perſon his place and rank in public ceremonies, ſhows, proceſſions, &c. He was a kind of maſter of the ceremonies, who regulated the ſeats, march, order, &c. There were deſignators at funeral ſolemnities, and at the games, theatres, and ſhows, who not only aſſigned every one his place, but alſo led him to it; as appears from the prologue to the Pœnulus of Placetus. Much of the ſame nature were the AGONOTHETÆ of the Greeks.

* DESIGNEDLY. *adv.* [from *deſign*.] Purpoſely; intentionally; by deſign or purpoſe; not ignorantly; not inadvertently; not fortuitouſly.—Uſes made things; that is to ſay, ſome things were made *deſignedly*, and on purpoſe, for ſuch an uſe as they ſerve to. *Ray.*—The next thing is ſometimes *deſignedly* to put children in pain; but care muſt be taken that this be done when the child is in good humour. *Locke.*

* DESIGNER. *n. ſ.* [from *deſign*.] 1. One that deſigns, intends, or purpoſes; a purpoſer. 2. A plotter; a contriver; one that lays ſchemes.—It has therefore always been both the rule and practice for ſuch *deſigners* to ſuborn the publick into reſt, to countenance and cover their private. *Decay of Piety.* 3. One that forms the idea of any thing in painting or ſculpture.—There is a great affinity between deſigning and poetry; for the Latin poets, and the *deſigners* of the Roman medals, lived very near one another, and were bred up to the ſame reliſh for wit and fancy. *Addiſon.*

(1.) DESIGNING, *n. ſ.* the art of delineating or drawing the appearance of natural objects, by lines, on a plane. To deſign, according to the rules of mathematics, makes the object of perfect perſpective. See PERSPECTIVE.

(2.) * DESIGNING. *participal adj.* [from *deſign*.] Inſidious; treacherous; deceitful; fraudulently artful.—

'Twould ſhew me poor, indebted, and compell'd,
Deſigning, mercenary; and I know
You would not wiſh to think I could be bought.
Southern.

* DESIGNLESS. *adj.* [from *deſign*.] Without intention; without deſign; unknowing; inadvertent.

* DESIGNLESSLY. *adv.* [from *deſignleſs*.] Without intention; ignorantly; inadvertently.—In this great concert of his whole creation, the *deſignleſsly* conſpiring voices are as differing as the conditions of the reſpective ſingers. *Boyle.*

* DESIGNMENT. *n. ſ.* [from *deſign*.] 1. A purpoſe and intent.—The ſanctity of the Chriſtian religion excludes fraud and falſehood from the *deſignments* and aim of its firſt promulgators. *Decay of Piety.*—'Tis a greater credit to know the ways of captivating nature, and making her ſubſerve our

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her purpoſes and *deſignments*, than to have learned all the intrigues of policy. *Glanville.* 2. A ſcheme of hoſtility.—She received advice both of the king's deſperate eſtate, and of the duke's *deſignments* againſt her. *Hayward.* 3. The idea, or ſketch of a work.—The ſcenes which repreſent cities and countries are not really ſuch, but only painted on boards and canvaſs; but ſhall that excuſe the ill painture or *deſignment* of them. *Dryden.*

DESINE, a town of Arabia, in the country of Oman, 240 miles SW of Maſcat.

* DESIRABLE. *adj.* [from *deſire.*] 1. That which is to be wiſhed with earneſtneſs.—Adjudged caſes collected by men of great ſagacity, will improve his mind, toward acquiring this *deſirable* amplitude and extent of thought. *Watts.*—He cannot but confeſs, that it is a thing the moſt *deſireable* to man, and moſt agreeable to the goodneſs of God, that he ſhould ſend forth his light and his truth by a ſpecial revelation of this will. *Rogers.* 2. Pleaſing; delightful.—She then let drop ſome expreſſions about an agate ſnuff box; I immediately took the hint, and bought one, being unwilling to omit any thing that might make me *deſirable* in her eyes. *Addiſon.*—Our own ſex, our kindred, our houſes, and our very names, ſeem to have ſomething good and *deſirable* in them. *Watts.*

DESIRADA. See DESEADA, N° 2.

(1.) * DESIRE. *n. ſ.* [*deſir*, Fr, *deſeo*, Ital. *deſiderium*, Lat.] Wiſh; eagerneſs to obtain or enjoy.—*Deſire* is the uneaſineſs a man finds in himſelf upon the abſence of any thing, whoſe preſent enjoyment carries the idea of delight with it. *Locke.*—

Deſire's the vaſt extent of human mind;
It mounts above, and leaves poor hope behind.
Dryden.

(2.) DESIRE, CAPE. See DESEADA, N° 2.

* *To* DESIRE. *v. a.* [*deſirer*, Fr. *deſiderare*, Lat.] 1. To wiſh; to long for; to covet.—Thou ſhalt not *deſire* the ſilver or gold. *Deut.* vii. 25. 2. To expreſs wiſhes; to appear to long.—

Jove beheld it with a *deſiring* look. *Dryden.*

3. To aſk; to intreat.—

But ſince you take ſuch int'reſt in our woe,
And Troy's diſaſt'rous end *deſire* to know,
I will reſtrain my tears, and briefly tell
What in our laſt fatal night befell. *Dryden.*

4. To require; to demand. Not in uſe.—

A doleful caſe *deſires* a doleful ſong,
Without vain art or curious compliments.
Spenſer.

* DESIRER. *n. ſ.* [from *deſire.*] One that is eager of any thing; a wiſher.—I will counterfeit the bewitchment of ſome popular man, and give it bountifully to the *deſirers*. *Shakeſ.*

* DESIROUS. *adj.* [from *deſire.*] Full of deſire; eager; longing after; wiſhing for.—The ſame piety which maketh them that are in authority *deſirous* to pleaſe and reſemble God by juſtice, inflameth every way men of action with zeal to do good. *Hooker.*—Be not *deſirous* of his dainties; for they are deceitful meat. *Prov.* xxiii. 2.—Men are drowſy and *deſirous* to ſleep before the fit of an ague, and yawn and ſtretch. *Bacon.*

* DESIROUSLY. *adv.* [from *deſirous.*] Eagerly with deſire; with ardent wiſhes. *Dict.*

* DESIROUSNESS. *n. ſ.* [from *deſirous.*] Fulneſs of deſire; eagerneſs. *Dict.*

DESISE, a town of France, in the department of Soane and Loire, 15 miles E. of Autun.

* *To* DESIST. *v. n.* [*deſiſto*, Lat.] To ceaſe from any thing; to ſtop; with *from.*—There are many who will not quit a project, though they find it pernicious or abſurd; but will readily *deſiſt from* it, when they are convinced it is impracticable. *Addiſon.*

* DESISTANCE. *n ſ.* [from *deſiſt.*] The act of deſiſting; ceſſation.—Men uſually give freeleſt where they have not given before: and make it both the motive and excuſe of their *deſiſtance* from giving any more, that they have given already. *Boyle.*

* DESITIVE. *adj.* [*deſitus*, Latin.] Ending; concludent; final.—Inceptive and *deſitive* propoſitions are of this ſort: the fogs vaniſh as the ſun riſes, but the fogs have not yet begun to vaniſh; therefore the ſun is not yet riſen. *Watts.*

* DESK. *n. ſ.* [*diſk*, a table, Dutch.] An inclining table for the uſe of writers or readers, made commonly with a box or repoſitory under it.—He is drawn leaning on a *deſk*, with his bible before him. *Walton's Angler.*—I have been obliged to leave unfiniſhed in my *deſk* the heads of two eſſays. *Pope.*

DESKFORD, [from *Deiſh*, Gael. a lake, and *ford*, or perhaps a contraction for *Decius's Fort*,] a pariſh of Scotland, in Banffſhire; about 5 miles long from N. to S. and 3 broad. It is in the form of a ſtrath almoſt ſurrounded with hills, but has a ſmall opening to the N. and S. The climate is healthy; the ſoil is generally a loam with a ſtrong clay bottom; and produces wheat, barley, oats, peas, beans, and good crops of hay. The horſe-hoeing huſbandry has been introduced with ſucceſs. About 20,000 cabbages were managed in this way, in 1790. There are many large trees in this pariſh. Mr Chalmers wiſhes Dr Johnſon had directed his tour through Deſkford, and deigned to pull down the blinds of his carriage. He mentions a holly tree 8 feet 4½ inches in girth, at the height of two feet above the ground; a young aſh 12 feet 3½ inches in girth, with a ſhank 20 feet high, of the ſame dimenſions; and an old aſh 24 feet 5½ inches in girth. There is a lime ſtone quarry, which affords lime of a ſuperior quality and colour; and there is a bleachfield of 10 acres, at which are whitened annually 1900 pieces of cloth, and 1700 ſpindles of yarn. Improvements, however, are ſtill retarded by ſervices; and Mr Chalmers juſtly obſerves, that "it is aſtoniſhing, that heritors, in many reſpects liberal minded and indulgent to their tenants, ſtill continue this pernicious veſtige of feudal ſlavery." *Stat. Acc.* IV. 366. The population in 1801, was 610.

DESNA, a river of Ruſſia, which runs into the Dnieper, near Kiow.

DESOJA, a town of Spain, in Navarre, 10 miles SW. of Eſtella.

* DESOLATE. *adj.* [*deſolatus*, Lat.] 1. Without inhabitants; uninhabited.—

Let us ſeek ſome *deſolate* ſhade, and there
Weep our ſad boſoms empty. *Shakeſ.*

—This hero appears at firſt in a *deſolate* iſland, ſitting upon the ſide of the ſea. *Broome.* 2. Depri-

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ved of inhabitants laid waſte.—This city will be *deſolate*, without an inhabitant. *Jer.* xxvi. 3. Solitary; without ſociety.

* *To* DESOLATE. *v. a.* [*deſolo*, Lat.] To deprive of inhabitants; to lay waſte; to make deſert.—The iſland of Atlantis was not ſwallowed by an earthquake, but was *deſolated* by a particular deluge. *Bacon.*

* DESOLATELY. *adv.* [from *deſolate.*] In a deſolate manner.

(1.) * DESOLATION. *n. ſ.* [from *deſolate.*] 1. Deſtruction of inhabitants; reduction to ſolitude.—What with your praiſes of the country, what with your diſcourſe of the lamentable *deſolation* thereof made by thoſe Scots, you have filled me with a great compaſſion. *Spenſer's State of Ireland.*

Without her follows to myſelf and thee,
Herſelf, the land, and many a Chriſtian ſoul,
Death, *deſolation*, ruin and decay. *Shakeſp.*

2. Gloomineſs; ſadneſs; melancholy; deſtitution. and then the terribleneſs of the continual motion, the *deſolation* of the far being from comfort, the eye and the ear having ugly images before it, doth ſtill vex the mind, even when it is beſt armed againſt it. *Sidney.*—

To complete
The ſcene of *deſolation* ſtretch'd around,
The grim guards ſtand. *Thomſon.*

3. A place waſted and forſaken.—How is Babylon become a *deſolation* among the nations! *Jer.* i. 23.

(2.) DESOLATION. See KERGUELEN'S LAND.

(1.) * DESPAIR. *n. ſ.* [*deſeſpoir*, Fr.] 1. Hopeleſſneſs; deſpondence; loſs of hope.—*Deſpair* is the thought of the unattainableneſs of any good, which works differently in men's minds, ſometimes producing uneaſineſs or pain, ſometimes reſt and indolency. *Locke.*—You had either never attempted this change, ſet on with hope, or never diſcovered it, ſtopt with *deſpair*. *Sydney.*—We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in *deſpair*. 2 *Cor.* iv. 8.

Equal their flame, unequal was their care;
One lov'd with hope, one languiſh'd with *deſpair*.
Dryden.

2. That which cauſes deſpair; that of which there is no hope.—

Strangely viſited people,
All ſwol'n and ulc'rous, pitiful to the eye;
The mere *deſpair* of ſurgery he cures;
Hanging a golden ſtamp about their necks,
Put on with holy prayers. *Shakeſ.*

3. [In theology.] Loſs of confidence in the mercy of God.—Are not all or moſt evangelical virtues and graces in danger of extremes? As there is, God knows, too often a defect on the one ſide, ſo there may be an exceſs on the other: may not hope in God, or godly ſorrow, be perverted into preſumption or *deſpair*? *Spratt.*

(2.) DESPAIR, a bay of the SW. coaſt of Newfoundland, adjoining to Fortune bay on the NE.

* *To* DESPAIR. *v. n.* [*deſpero*, Latin.] To be without hope; to deſpond: with *of* before a noun.—Though thou dreweſt a ſword at thy friend, yet *deſpair* not; for there may be a turning. *Eccluſ.* xxii. 21.—We commend the wit of the Chineſe, who *deſpair of* making of gold, but are mad upon making of ſilver. *Bacon.*—Never *deſpair of* God's bleſſings here, or of his reward hereafter; but go on as you have begun. *Wake.*

* DESPAIRER. *n. ſ.* [from *deſpair.*] One without hope.—

He chears the fearful, and commends the bold,
And makes *deſpairers* hope for good ſucceſs.
Dryden.

* DESPAIRFUL. *adj.* [*deſpair* and *full.*] Hopeleſs. Obſolete.—

That ſweet but four *deſpairful* care. *Sidney.*

—Other cries amongſt the Iriſh, favour of the Scythian barbariſm; as the lamentations of their burials, with *deſpairful* outcries. *Spenſer.*

* DESPAIRINGLY. *adv.* [from *deſpairing.*] In a manner betokening hopleſſneſs or deſpondency.—He ſpeaks ſeverely and *deſpairingly* of our ſociety. *Boyle.*

DESPARD, Edward, Marcus, a man whoſe abilities and bravery might have done honour to his country, but who, engaging in a traiterous conſpiracy againſt the perſon and government of the king, brought himſelf to a premature and diſgraceful death. He was a native of Queen's county in Ireland, where his family maintained conſiderable reſpectability; and having ſhown an early inclination to a military life, he entered into the army as an enſign, and became diſtinguiſhed for his ſkill as an engineer. About the cloſe of the American war, he ſerved in the Weſt Indies, where his talents appeared particularly conſpicuous in an expedition on the Spaniſh main, in which he had for a coadjutor, captain NELSON, whoſe after ſervices to his country raiſed him to the higheſt honours, and whoſe lamentable but triumphant death at Trafalgar, will make lord Nelſon be remembered while Trafalgar ſounds in Britiſh ears. Deſpard was promoted to the rank of lieutenant colonel for his atchievements on the above occaſion, and in 1784 he was appointed ſuperintendant of the Engliſh affairs in the bay of Honduras; but his conduct proving offenſive to the ſettlers, they ſent home complaints againſt him, in conſequence of which he was ſuſpended, and arrived in England in 1790. He made application to government for an inveſtigation of his conduct, but was rejected, as were alſo his claims; upon which he became a violent democrat, and, in conſequence of his inflammatory conduct was apprehended and ſent, during the ſuſpenſion of the Habeas Corpus, to Cold Bath Fields priſon, from whence he was removed to the Houſe of Induſtry at Shrewſbury, and next to Tothill fields bridewell. He was afterwards liberated on his own recognizance; but his long confinement had not the deſired effect to teach him prudence. He was not content with the enjoyment of liberty, but endeavoured to ſeduce and corrupt the ſoldiery, and having collected ſome few of ſimilar ſentiments, they held ſecret meetings at different alehouſes, to which no perſons were admitted without a treaſonable oath. Various plans were among this club for the murder of the king; and at laſt it was reſolved to make the attack when his majeſty ſhould go to the parliament houſe; but ſome of the conſpirators having diſcovered the plot, the colonel and ſeveral others were apprehended, and after a confinement of ſome time, were

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were brought to trial by a special commission at the sessions house in Southwark, Feb. 5, 1803. The clearest proof appearing for the charges, Despard and nine others were found guilty, and on Monday the 21st were all executed on a scaffold on the top of the prison gate, and after their heads were cut off, the remains were delivered to their friends for interment. The colonel, in place of shewing any signs of repentance or concern for the misery he had brought upon himself and fellow sufferers, gloried in the cause to the last.

* DESPATCH. *n. s.* [from the verb.] 1. Hasty execution; speedy performance.—Affected *despatch* is one of the most dangerous things to business that can be. *Bacon.*—The *despatch* of a good office is very often as beneficial to the solicitor as the good office itself. *Addison.* 2. Conduct; management. Obsolete.—

You shall put
This night's great business into my *despatch*,
Which shall, to all our nights and days to come,
Give solely sovereign sway and masterdom. *Shak.*

3. Express; hasty messenger or message, as *despatches* were sent away.

* *To* DESPATCH. *v. a.* [*despescher*, French.] 1. To send away hastily.—Doctor Theodore Coleby, a sober man, I *dispatched* immediately to Utrecht, to bring the moxa, and learn the exact method of using it. *Temple.*—

The good Æneas, whose paternal care
Julius' absence could no longer bear,
Despatch'd Achates to the ships in haste,
To give a glad relation of the past. *Dryden.*

2. To send out of the world; to put to death.—And the company shall stone them with stones, and *despatch* them with their swords. *Ezek.* xxiii.

In combating, but two of you will fall;
And we resolve we will *despatch* you all. *Dryd.*

3. To perform a business quickly; as, I *despatched* my affairs, and ran hither.—Therefore commanded he his chariot-men to drive without ceasing, and to *dispatch* the journey, the judgment of God now following him. 2 *Mac.* ix. 4.—No sooner is one action *despatched*, which, by such a determination as the will, we are set upon, but another uneasiness is ready to set us on work. *Locke.* 4. To conclude an affair with another.—

What, are the brothers parted?
—They have *despatch'd* with Pompey; he is gone. *Shak.*

* DESPATCHFUL. *adj.* [from *despatch.*] Bent on haste; intent on speedy execution of business.—

So saying, with *despatchful* looks in haste
She turns, on hospitable thoughts intent. *Milt.*

DESPERADO, *n. s.* [Span.] a desperate man.

* DESPERATE. *adj.* [*desperatus*, Latin.] 1. Without hope.—

Since his exile she hath despis'd me most;
Forsworn my company, and rail'd at me,
That I am *desperate* of obtaining her. *Shakesp.*

2. Without care of safety; rash; precipitant; fearless of danger.—He who goes on without any thought or care of reforming, such an one was vulgarly called a *desperate* person, and that sure is a most damning sin. *Hammond.* 3. Irretrievable; unsurmountable; irrecoverable.—These debts may be well called *desperate* ones, for a mad man owes them. *Shakespeare.*—In a part of Asia, the sick, when their cause comes to be thought *desperate*, are carried out and laid on the earth, before they are dead, and left there. *Locke.*—I am a man of *desperate* fortunes, that is, a man whose friends are dead; for I never aimed at any other fortune than in my friends. *Pope to Swift.* 4. Mad; hot-brained; furious.—Were it not the part of a *desperate* physician to wish his friend dead, rather than to apply the best endeavours of his skill for his recovery? *Spenser.* 5. It is sometimes used in a sense nearly ludicrous, and only marks any bad quality predominating in a high degree.—

Concluding all mere *desp'rate* sots and fools,
That durst depart from Aristotle's rules. *Pope.*

* DESPERATELY. *adv.* [from *desperate.*] 1. Furiously; madly; without attention to safety or danger.—There might be somewhat in it that he would not have done, or desired undone, when he broke forth as *desperately* as before he had done uncivilly. *Brown.* 2. In a great degree; violently: this sense is ludicrous.—She fell *desperately* in love with him, and took a voyage into Sicily in pursuit of him. *Addison.*

* DESPERATENESS. *n. s.* [from *desperate.*] Madness; fury; precipitance.—The going on not only in terrours and amazement of conscience, but also boldly, hopingly, confidently, in wilful habits of sin, is called a *desperateness* also; and the more bold thus, the more desperate. *Hammond.*

* DESPERATION *n. s.* [from *desperate.*] Hopelessness; despair; despondency.—As long as we are guilty of any past sin, and have no promise of remission, whatever our future care be, this *desperation* of success chills all our industry, and we sin on, because we have sinned. *Hammond.*

* DESPICABLE. *adj.* [*despicabilis*, Lat.] Contemptible; vile; mean; sordid; worthless. It is applied equally to persons or things.—

All th' earth he gave thee to possess and rule,
No *despicable* gift. *Milton.*

—All the quiet that could be expected from such a reign, must be the result of absolute power on the one hand, and a *despicable* slavery on the other. *Addison.*—When men of rank and figure pass away their lives in criminal pursuits and practices, they render themselves more vile and *despicable* than any innocent man can be, whatever low station his fortune and birth have placed him in. *Addison.*

* DESPICABLENESS. *n. s.* [from *despicable.*] Meanness; vileness; worthlessness.—We consider the great disproportion between the infinity of the reward and the *despicableness* of our service. *Decay of Piety.*

* DESPICABLY. *adv.* [from *despicable*] Meanly; sordidly; vilely.—

Here wonted Naples crowns the happy shore,
Nor vainly rich, nor *despicably* poor;
The town in soft solemnities delights,
And gentle poets to her arms invites. *Addison.*

* DESPICABLE. *adj.* [from *despise.*] Contemptible; despicable; regarded with contempt. A word scarcely used but in low conversation.—I am obliged to you for taking notice of a poor old distressed courtier, commonly the most *despicable* thing in the world. *Arbuthnot to Pope.*

* *To* DESPISE. *v. a.* [*despiser*, old French, *Skinner*; *despicio*, Latin.] 1. To scorn; to contemn

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temn; to ſlight; to diſreſpect.—For, lo, I will make thee ſmall among the Heathen, and *deſpiſed* among men. *Jer.* xlix. 15.—

My ſons their old unhappy fire *deſpiſe*,
Spoil'd of his kingdom, and depriv'd of eyes.
Pope.

2. In *Shakeſpeare* it ſeems once to ſignify *abhor*, as from the Italian *deſpettare*.—

Let not your ears *deſpiſe* my tongue for ever,
Which ſhall poſſeſs them with the heavieſt ſound
That ever yet they heard. *Shakeſ.*

* DESPISER. *n. ſ.* [from *deſpiſe*.] Contemner; ſcorner.—

Art thou thus bolden'd, man, by thy diſtreſs?
Or elſe a rude *deſpiſer* of good manners,
That in civility thou ſeem'ſt ſo empty. *Shakeſ.*

—Wiſdom is commonly, at long running, juſtified even of her *deſpiſers*. *Governm. of the Tongue.*

* DESPITE. *n. ſ.* [*ſpijt*, Dutch; *dépit*, Fr.] 1. Malice; anger; malignity; malicionſneſs; ſpleen; hatred.—

Thou wretch! *deſpite* o'erwhelm thee! *Shak.*

—Theſe conſiderations are uſually the cauſes of *deſpite*, diſdain, or averſion from others. *Sprat.*

2. Defiance; unſubdued oppoſition.—

I have not quitted yet a victor's right;
I'll make you happy in your own *deſpite*. *Dryd.*

Say, would the tender creature in *deſpite*
Of heat by day, and chilling dews by night,
Its life maintain. *Blackmore.*

3. Act of malice; act of oppoſition.—

His puniſhment, eternal miſery,
As a *deſpite* done againſt the moſt High,
Thee once to gain companions of his woe. *Milt.*

* *To* DESPITE. *v. a.* [from the noun.] To vex; to offend; to diſappoint; to give uneaſineſs to.—Saturn, with his wife Rhea, fled by night, ſetting the town on fire to *deſpite* Bacchus. *Raleigh.*

* DESPITEFUL. *adj.* [*deſpite* and *full*.] Malicious; full of ſpleen; full of hate; malignant; miſchievous: uſed both of perſons and things.—Preſerve us from the hands of our *deſpiteful* and deadly enemies. *King Charles.*

Mean while the heinous and *deſpiteful* act
Of Satan, done in Paradiſe was known
In heaven. *Milton.*

* DESPITEFULLY. *adj.* [from *deſpiteful*.] Maliciouſly; malignantly.—Pray for them that *deſpitefully* uſe you and perſecute you. *Matt.* v. 44.

* DESPITEFULNESS. *n. ſ.* [from *deſpiteful*.] Malice; hate; malignity.—Let us examine him with *deſpitefulneſs* and torture, that we may know his meekneſs, and prove his patience. *Wiſdom*, ii. 19.

* DESPITEOUS. *adj.* [from *deſpite*.] Malicious; furious. A word now out of uſe.—

The knight of the red-croſs, when him he ſpy'd
Spurring ſo hot with rage *deſpiteous*,
'Gain fairly couch his ſpear. *Fairy Queen.*

Turning *deſpiteous* torture out of door. *Shak.*

* DESPITEOUSLY. *adv.* [from *deſpiteous*.] In a furious manner: not in uſe.—

The mortal ſteel *deſpiteouſly* entail'd,
Deep in their fleſh, quite thro' the iron walls,
That a large purple ſtream adown their giambeux falls. *Spenſer.*

* *To* DESPOIL. *v. a.* [*deſpolio*, Lat.] 1. To rob; to deprive; with *of*.—

You are nobly born,
Deſpoiled of your honour in your life. *Shake.*

He waits with helliſh rancour imminent,
To intercept thy way, or ſend thee back
Deſpoil'd of innocence, *of* faith, *of* bliſs. *Milt.*

He pale as death, *deſpoil'd of* his array,
Into the queen's apartments takes his way. *Dr.*

2. To diveſt by any accident.—Theſe form ſtones *deſpoiled* of their ſhells, and expoſed up the ſurface of the ground, in time moulder aw *Woodward.* 3. Simply to ſtrip: not in uſe.—

A groom gan *deſpoil*
Of puiſſant arms, and laid in eaſy bed. *Spenſ.*

* DESPOLIATION. *n. ſ.* [from *deſpolio*, La The act of deſpoiling or ſtripping.

* *To* DESPOND. *v. a.* [*deſpondeo*, Latin.] To deſpair; to loſe hope; to become hopeleſs deſperate.—It is every man's duty to labour in h calling, and not to *deſpond* for any miſcarriages diſappointments that were not in his power to p vent. *L'Eſtrange.*—There is no ſurer remedy f ſuperſtitious and *deſponding* weakneſs, than firſt govern ourſelves by the beſt improvement of th reaſon which providence has given us for a guid and then, when we have done our own parts, commit all chearfully, for the reſt, to the go pleaſure of Heaven with truſt and reſignatio *L'Eſtrange.*—Others depreſs their own mind *deſpond* at the firſt difficulty; and conclude, th making any progreſs in knowledge, farther tha ſerves their ordinary buſineſs, is above their cap cities. *Locke.* 2. [In theology.] To loſe hope o the divine mercy.—He conſiders what is the n tural tendency of ſuch a virtue, or ſuch a vice: h is well apprized that the repreſentation of ſom of theſe things may convince the underſtanding ſome may terrify the conſcience, ſome may allur the ſlothful; and ſome encourage the *deſponding* mind. *Watts.*

* DESPONDENCY. *n. ſ.* [from *deſpondent*.] Deſpair; hopeleſſneſs; deſperation.

* DESPONDENT. *adj.* [*deſpondens*, Lat.] De ſpairing; hopeleſs; without hope.—It is wel known, both from ancient and modern experi ence, that the very boldeſt atheiſts, out of thei debauches and company, when they chance to b ſurpriſed with ſolitude or ſickneſs, are the moſt ſuſpicious, timorous, and *deſpondent* wretches in the world. *Bentley.*—

Congregated thruſhes, linnets, fit
On the dead tree, a dull *deſpondent* flock. *Thomſon.*

* *To* DESPONSATE. *v. a.* [*deſponſo*, Lat.] To betroth; to affiance; to unite by reciprocal pro miſes of marriage.

* DESPONSATION. *n. ſ.* [from *deſponſate*.] The act of betrothing perſons to each other.

DESPORTES, Francis, a French painter born in Champagne in 1661. He acquired great repu tation, not only in France, but in England and Poland: He particularly excelled in ſtill life. He was received into the academy of painting, made pictures for the tapeſtry of the Gobelins, and died at Paris in 1742.

(1.) * DESPOT. *n. ſ.* [δεσπότης.] An abſolute prince; one that governs with unlimited authority. This word is not in uſe, except as applied to ſome Dacian prince; as, the *deſpot* of Servia.

(2.) DESPOT.

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(2.) DESPOT originally ſignified the ſame with *herus*, a *maſter*: but in time it underwent the ſame fate on medals, as, among the Romans, Cæſar did with regard to Auguſtus; ΒΑCΙΛΕΥC *king*, anſwering to Auguſtus, and ΔΕCΠΟΤΗC, *deſpot*, to Cæſar. See CÆSAR, N° 3. Thus, Nicephorus having ordered his ſon Stauracius to be crowned, the ſon, out of reſpect would only take the name ΔΕCΠΟΤΗC, leaving to his father that of ΒΑCΙΛΕΥC. The following emperors, however, preferred the quality of ΔΕCΠΟΤΗC to that of ΒΑCΙΛΕΥC; particularly Conſtantine XII, Michael Ducas, Romanus Diogenes, Nicephorus Botoniates, the Comneni, and ſome others. In imitation of the princes, the princeſſes likewiſe aſſumed the title of ΔΕCΠΟΙΝΑ. It was the emperor Alexius Angelus, that created the dignity of deſpot, and made it the firſt after that of emperor, or Auguſtus, above thoſe of Sebaſtocrator and Cæſar. See AUGUSTUS, N° 1. The deſpots were uſually the emperor's ſons or ſons-in-law, and their colleagues or copartners in the empire, as well as their preſumptive heirs. Thoſe who were ſons of the emperors had more privileges and authority, than thoſe who were only ſons-in-law. Codin, p. 38. deſcribes the habit and ornaments of the deſpot. See the notes of father Goar on that author. Under the ſucceſſors of Conſtantine the Great, the title *deſpot of Sparta* was given to the emperor's ſon or brother, who had the city of Sparta or Lacedemon by way of apendage.

(3.) DESPOT is at preſent a title of quality given to the princes of Wallachia, Servia, and ſome of the neighbouring countries.

* DESPOTICAL. DESPOTICK. *adj.* [from *deſpot.*] Abſolute in power; unlimited authority; arbitrary; unaccountable.—In all its directions of the inferior faculties, reaſon conveyed its ſuggeſtions with clearneſs, and enjoined them with power; it had the paſſions in perfect ſubjection; though its command over them was but perſuaſive and political, yet it had the force of coactive and *deſpotical*. *South.*—We may ſee in a neighbouring government the ill conſequences of having a *deſpotick* prince, for notwithſtanding there is vaſt extent of lands, and many of them better than thoſe of the Swiſs and Griſons, the common people among the latter are in a much better ſituation. *Addiſon.*—Patriots were forced to give way to the madneſs of the people, who were now wholly bent upon ſingle and *deſpotick* ſlavery. *Swift.*

* DESPOTICALNESS. *n. ſ.* [from *deſpotical.*] Abſolute authority.

(1.) * DESPOTISM. *n. ſ.* [*deſpotiſme*, Fr. from *deſpot.*] Abſolute power.

(2.) DESPOTISM is particularly uſed for an arbitrary government, where the power of the prince is unlimited, and his will a law to his ſubjects: ſuch are thoſe of Turkey, Perſia, and moſt of the eaſtern governments; and even thoſe of Europe, if we except the republics, our own, and of late the French government.

DESPOUILLE, in heraldry, the whole caſe, ſkin, or ſlough of a beaſt, with the head, feet, tail, and all appurtenances, ſo that being filled and ſtuffed it looks like the entire creature.

DESPREAUX. See BOILEAU.

* *To* DESPUMATE. *v. a.* [*deſpumo*, Lat.] To throw off parts in foam; to froth; to work.

(1.) * DESPUMATION. *n. ſ.* [from *deſpumate.*] The act of throwing off excrementitious parts in ſcum or foam.

(2.) DESPUMATION. See DEPURATION, § 2.

* DESQUAMATION. *n. ſ.* [from *ſquama*, Lat.] The act of ſcaling foul bones. Term of chirurgery.

DESSAU, or DESSAW, a ſtrong town of Germany, in Upper Saxony, the capital of Anhalt, belonging to the prince of Anhalt Deſſau. It was firſt fortified by Pr. Leopold in 1341. It has one Lutheran and two Calviniſt churches. The people manufacture cloths, hats and ſtockings. It is ſeated on the Elbe, 28 miles SE. of Magdeburg, 37 N. of Leipſick, 48 SW. of Potſdam, and 60 NW. of Dreſden. Lon. 12. 22. E. Lat. 51. 53. N.

DESSAULT, Peter Joſeph, an eminent French ſurgeon, born at Magny Vernois, near Macon, in 1744. His parents held rather a low ſtation in life; but he received the early part of his education in a ſchool of the Jeſuits, with a view to the prieſthood, which he declined, his own mind leading him rather to ſtudy medicine, and became an apprentice in the military hoſpital of Befort. In this ſituation he loſt no opportunity of gaining knowledge in anatomy and ſurgery; and being previouſly a conſiderable proficient in the mathematics, he made uſe of what knowledge he acquired here, in the inveſtigation of phyſiological ſubjects, after the example of Borelli and others. In tranſlating Borelli's work *De Motu Animalium*, and in the notes and illuſtrations which he added, he gave ſtrong proofs, even at this early period, of his indefatigable induſtry, although the principles upon which he proceeded were erroneous. When about 20 years of age, he removed to Paris, where the moſt favourable opportunities offered of enlarging his knowledge of anatomy and ſurgery, to the ſtudy of which he applied with uncommon aſſiduity and ſucceſs. The greater part of his time was ſpent at the anatomical theatres and hoſpitals; but too cloſe attention greatly injured his health, and being ſeized with a cachectical diſeaſe, was confined to bed for a whole year. At laſt, however, the ſtrength of his conſtitution, aided by the kind offices of a young friend, who cloſely attended to the progreſs of his diſorder, overcame, and his health was re-eſtabliſhed; but the activity of his mind, ſpurred on by the narrowneſs of his circumſtances, would not allow him to indulge in repoſe. In the winter of 1766 he commenced teacher of anatomy, and his fame ſoon ſpreading, he was in a ſhort time attended by 300 pupils, many of whom exceeded him in years. By this ſucceſs, however, the jealouſy and envy of the eſtabliſhed teachers was raiſed againſt him, and their influence exerted to put him to ſilence; and ſuch was the weight of his opponents, that, though he was patroniſed by ſome very eminent ſurgeons, he would have been obliged to renounce public teaching, if a friend had not allowed him to adopt his name and authority, and thus to proceed. Though his reputation now became greater and more extenſive, he did not think proper to enter upon private practice, till he ſhould be ſettled in ſome diſtinguiſhed public ſituation. In 1776, he was admitted a member of the corpora-

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tion of ſurgeons, and ſo much had his merits gained upon that body, that they allowed him to pay his fees at his own convenience; his circumſtances, perhaps, being ſtill ſomewhat limited. He was afterwards ſucceſſively called to fill the honourable ſtations in the corporation and academy of ſurgery, and in 1782 was appointed ſurgeon-major to the hoſpital of Charity. At this time Deſſault was conſidered as one of the firſt ſurgeons in Paris; and, having ſucceeded to the next vacancy at the Hotel Dieu, he was intruſted with almoſt the whole ſurgical department of that hoſpital, after the death of Moreau. A clinical ſchool of ſurgery, on a liberal and extenſive plan, was here inſtituted by him, which attracted a concourſe of ſtudents not only from all corners of France, but from foreign countries; and his lectures were frequently attended by 600 ſtudents; ſo that it may be ſaid the greater part of the ſurgeons in the French army derived the knowledge of their profeſſion from his ſchool. The efficacy and ſimplicity of Deſſault's practice was always remarkable; and among the improvements which he introduced into ſurgery may be noticed bandages for the retention of fractured limbs, the uſe of compreſſions in promoting the cure of ulcers, the uſe of ligature in umbilical hernia of children, the extraction of looſe cartilages in joints, the uſe of bougies in ſchirroſities of the rectum, and that of elaſtic probes in contractions of the urethra. Beſides which he introduced ſeveral eſſential improvements in the conſtruction of ſurgical inſtruments. In 1791 he commenced his *Journal de Chirurgerie*, a work of conſiderable reputation as recording the moſt intereſting caſes which had occurred in the clinical ſchool, with the obſervations he made on them in the courſe of his lectures; the editing of which he intruſted to his ſtudents. In the midſt of his uſeful and important labours, however, the prevailing parties of this turbulent period took offence at him as ſtanding neutral; and in 1792, after being twice examined, he was ſeized while delivering a lecture, and confined in the Luxembourg priſon, where he remained three days; but his uſefulneſs made him be reſtored to liberty and to his former ſituation. Upon the eſtabliſhment of the ſchool of health, he was made clinical profeſſor for external maladies; and he was particularly inſtrumental in the converſion of the Eveché into an hoſpital for ſurgical operations. But, ſo deeply was he affected by the horrid ſcenes which were exhibited in May 1795, that he was ſeized with a fever, accompanied with delirium; and died on the 1ſt of June that year, aged 51. Such was the public opinion of Deſſault's integrity, that the populace entertained a ſuſpicion of his having being poiſoned, becauſe he would have no hand againſt the Dauphin, whom he attended in the Temple, and who ſurvived him but a ſhort time. The republic ſettled a penſion on his widow. Deſſault's attention was wholly engroſſed by his profeſſion; in the purſuit of which, fame was much more the object of his ambition than wealth, the acquiſition of which he on many occaſions declined. His temper was warm, and at times even violent; but his ſentiments were always refined and exalted. He left a work entitled *Traité des Maladies chirurgicales*, &c. 2 vols. 8vo.

* DESERT. *n. ſ.* [*deſſerte*, French.] The laſt courſe at an entertainment; the fruit or ſweetmeats ſet on the table after the meat.—

To give thee all thy due, thou haſt the art
To make a ſupper with a fine *deſſert*. *Dryden.*

DESSOUBRE, a river of France, which runs into the Doubs, at St Hypolite.

DESTAKTUBDE, a Tartarian village of Siberia, 48 miles SW. of Yakutſk.

* *To* DESTINATE. *v. a.* [*deſtino*, Lat.] To deſign for any particular end or purpoſe —Birds are *deſtinated* to fly among the branches of trees and buſhes. *Ray on the Creation.*

* DESTINATION. *n. ſ.* [from *deſtinate*.] The purpoſe for which any thing was appointed; the ultimate deſign.—The paſſages through which ſpirits are conveyed to the membranes, being almoſt infinite, and each of them drawn through ſo many meanders, it is wonderful that they ſhould perform their regular *deſtinations* without loſing their way. *Glanville.*—There is a great variety of apprehenſions and fancies of men, in the *deſtination* and application of things to ſeveral ends and uſes. *Hale.*

* *To* DESTINE. *v. a.* [*deſtino*, Latin.] 1. To doom; to devote; to appoint unalterably to any ſtate or condition.—

All altars flame; before each altar lies,
Drench'd in his gore, the *deſtin'd* ſacrifice. *Dryden.*

2. To appoint to any uſe or purpoſe.—Too thin blood ſtrays into the immediate ſubordinate veſſels, which are *deſtined* to carry humours ſecreted from the blood. *Arbuthnot.* 3. To devote; to doom to puniſhment or miſery: uſed abſolutely.—

May Heav'n around this *deſtin'd* head
The choiceſt of its curſes ſhed. *Prior.*

4. To fix unalterably.—

The infernal judge's dreadful pow'r,
From the dark urn ſhall throw thy *deſtin'd* hour. *Prior.*

DESTINIES, in mythology. See PARCÆ.

* DESTINY. *n. ſ.* [*deſtinée*, French.] 1. The power that ſpins the life, and determines the fate of living beings.—

Thou art neither like thy ſire or dam;
But like a foul miſ-ſhapen ſtigmatick,
Mark'd by the *deſtinies* to be avoided. *Shakeſ.*

3. Fate; invincible neceſſity.—

He ſaid, dear daughter, rightly may I rue
The fall of famous children born of me;
But who can turn the ſtream of *deſtiny*,
Or break the chain of ſtrong neceſſity,
Which faſt is tied to Jove's external ſeat? *F. Q.*

3. Doom; condition in future time.—

At the pit of Achron
Meet me i' th' morning; thither he
Will come to know his *deſtiny*. *Shakeſpeare.*

* DESTITUTE. *adj.* [*deſtitutus*, Lat.] 1. Forſaken; abandoned: with *of*.—To forſake the true God of heaven, is to fall into all ſuch evils upon the face of the earth, as men, either *deſtitute of* grace divine, may commit, or unprotected from above, may endure. *Hooker.* 2. Abject; friendleſs.—He will regard the prayer of the *deſtitute*, and not deſpiſe their prayer. *Pſal.* cii. 17. 3. In want of.—Nothing can be a greater inſtance of the love

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love that mankind has for liberty, than ſuch a ſavage mountain covered with people, and the Campania of Rome, which lies in the ſame country *deſtitute* of inhabitants. *Addiſon.*

* DESTITUTION. *n. ſ.* [from *deſtitute.*] Want; the ſtate in which ſomething is wanted: applied to perſons.—That *deſtitution* in food and cloathing is ſuch an impediment, as, 'till it be removed, ſuffereth not the mind of man to admit any other care. *Hooker.*—The order of paying the debts of contract or reſtitution is ſet down by the civil laws of a kingdom: in *deſtitution* or want of ſuch rules, we are to obſerve the neceſſity of the creditor, the time of the delay, and the ſpecial obligation of friendſhip. *Taylor.*

* *To* DESTROY. *v. a.* [*deſtruo*, Lat. *deſtruire*, Fr.] 1. To overturn a city; to raze a building; to ruin.—The Lord will *deſtroy* this city. *Gen.* xix. 14. 2. To lay waſte; to make deſolate.—Solyman ſent his army, which burnt and *deſtroyed* the country villages. *Knolles.* 3. To kill.—A people, great and many, and tall as the Anakims; but the Lord *deſtroyed* them before them, and they ſucceeded them, and dwelt in their ſtead. *Deut.* ii. 21.—The wiſe Providence hath placed a certain antipathy between ſome animals and many inſects, whereby they delight in their deſtruction, though they uſe them not as food; as the peacock *deſtroys* ſnakes and adders; the weaſel, mice and rats; ſpiders, flies; and ſome ſorts of flies *deſtroy* ſpiders. *Hale.* 4. To put an end to; to bring to nought.—Do we not ſee that ſlothful, intemperate, and incontinent perſons *deſtroy* their bodies with diſeaſes, their reputations with diſgrace, and their faculties with want? *Bentley.*—There will be as many ſovereigns as fathers; the mother too hath her title, which *deſtroys* the ſovereignty of one ſupreme monarch. *Locke.*

* DESTROYER. *n. ſ.* [from *deſtroy.*] The perſon that deſtroys or lays waſte; a murderer.—It is ſaid, that Aſſur both founded it and ruined it: it may be underſtood, that Aſſur the founder was the ſon of Shem, and Aſſur the *deſtroyer* was an Aſſyrian. *Raleigh.*—

Triumph, to be ſtyl'd great conquerors,
Patrons of mankind, gods, and ſons of gods!
Deſtroyers rightlier call'd, and ſlayers of men.
Milton.

* DESTRUCTIBLE. *adj.* [from *deſtruo*, Lat.] Liable to deſtruction.

* DESTRUCTIBILITY. *n. ſ.* [from *deſtructible.*] Liableneſs to deſtruction.

(1.) * DESTRUCTION. *n. ſ.* [*deſtructio*, Lat.] 1. The act of deſtroying; ſubverſion; demolition. 2. Murder; maſſacre.—

'Tis ſafer to be that which we deſtroy,
Than by *deſtruction* dwell in doubtful joy. *Shak.*

3. The ſtate of being deſtroyed; ruin; murder ſuffered.—

If that your moody diſcontented ſouls,
Do thro' the clouds behold this preſent hour,
Even for revenge mock my *deſtruction*. *Shak.*

4. The cauſe of deſtruction; a deſtroyer; a depopulator: as a conſuming plague. The *deſtruction* that waſteth at noon-day. *Pſ.* xci. 6. 5. [In theology.] Eternal death.—Broad is the way that leadeth to *deſtruction*. *Matthew.*

(2.) DESTRUCTION may be defined an alteration of any thing from its natural ſtate, to one contrary to nature: whereby it is deemed the ſame with CORRUPTION.

(3.) DESTRUCTION, CHEMICAL, or CORRUPTION, is nothing but a reſolution of the whole naturally mixt body into its parts.

* DESTRUCTIVE. *adj.* [*deſtructivus*, low Latin.] 1. That which deſtroys; waſteful; cauſing ruin and devaſtation; that which brings to deſtruction.—

In ports and roads remote,
Deſtructive fires among whole fleets we ſend.
Dryden.

—One may think, that the continuation of exiſtence, with a kind of reſiſtance to any *deſtructive* force, is the continuation of ſolidity. *Locke.* 2. With *of.*—He will put an end to ſo abſurd a practice, which makes our moſt refined diverſions *deſtructive of* all politeneſs. *Addiſon.*—Both are defects equally *deſtructive of* true religion *Rogers.* 3. With *to.*—In a firm building, even the cavities ought not to be filled with rubbiſh which is of a periſhable kind, *deſtructive to* the ſtrength. *Dryden.*—Exceſs of cold, as well as heat, pains us; becauſe it is equally *deſtructive to* that temper which is neceſſary to the preſervation of life. *Locke.*

* DESTRUCTIVELY. *adv.* [from *deſtructive*] Ruinouſly; miſchievouſly; with power to deſtroy.—What remains but to breathe out Moſes's wiſh? O that men were not ſo *deſtructive'y* fooliſh. *Decay of Piety.*

* DESTRUCTIVENESS. *n. ſ.* [from *deſtructive.*] The quality of deſtroying or ruining—The vice of profeſſors exceeds the *deſtructiveneſs* of the moſt hoſtile aſſaults, as inteſtine treachery is more ruinous than foreign violence. *Decay of Piety.*

* DESTRUCTOR. *n. ſ.* [from *deſtroy*] Deſtroyer; conſumer.—Helmont wittily calls the fire the *deſtructor* and the artificial death of things. *Boyle.*

* DESUDATION. *n. ſ.* [*deſudatio*, Lat.] A profuſe and inordinate ſweating, from what cauſe ſoever.

* DESUETUDE. *n. ſ.* [*deſuetudo*, Lat.] Ceſſation to be accuſtomed; diſcontinuance of practice or habit.—By the irruption of numerous armies of barbarous people, thoſe countries were quickly fallen off, with barbariſm and *deſuetude*, from their former civility and knowledge. *Hale.*—We ſee in all things how *deſuetude* does contract and narrow our faculties, ſo that we can apprehend only thoſe things wherein we are converſant. *Government of the Tongue.*

DESULTOR, in antiquity, a vaulter or leaper, who, leading one horſe by the bridle, and riding another, jumped from the back of the one to the other, as the cuſtom was, after they had run ſeveral courſes or heats. This practice required great dexterity, being performed before the uſe of either ſaddles or ſtirrups. The cuſtom was practiſed in the army when neceſſary, but chiefly amongſt the Numidians, who always carried with them two horſes at leaſt for that purpoſe, changing them as they tired. The Greeks and Romans borrowed the practice from them; but only uſed it at races, games, &c. The Sarmatæ were great maſters of this exerciſe, and the Huſſars have ſtill ſome ſmall remains of it.

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* DESULTORIOUS. } *adj.* [*defultorius*, Lat.]
* DESULTORY. } Roving from thing to thing; unfettled; immethodical; unconftant. *Defultorious* is not in ufe.—'Tis not for a *defultory* thought to attone for a lewd courfe of life, nor for any thing but the fuperinducing of a virtuous habit upon a vicious one, to qualify an effectual converfion. *L'Eftrange.*—Let but the leaft trifle crofs his way, and his *defultorious* fancy preſently takes the ſcent, leaves the unfiniſhed and half-mangled notion, and ſkips away in purſuit of the new game. *Norris.*—Take my *defultory* thoughts in their native order, as they riſe in my mind, without being reduced to rules, and marſhalled according to art. *Felton on the Claſſicks.*

* *To* DESUME. *v. a.* [*defumo*, Lat.] To take from any thing; to borrow.—This pebble doth ſuppoſe, as pre-exiſtent to it, the more ſimple matter out of which it is *deſumed*, the heat and influence of the ſun, and the due preparation of the matter. *Hale.*—They have left us relations ſuitable to thoſe of Ælian and Pliny, whence they *deſumed* their narrations. *Brown.*—Laws, if convenient and uſeful, are never the worſe, though they be *deſumed* and taken from the laws of other countries. *Hale.*

DESUNNEY, or } a river of Wales, in the
DESUNNY, } county of Merioneth, which runs into the Iriſh ſea, 5 miles SE. from Surnaburgh point.

DESURENES, or } a town of France, in the
DESVRES, } department of the Straits of Calais; 9 miles SE. of Boulogne, and 16 WSW. of St Omer.

DESWARTE, a river of France, in the ci-devant province of Brabant, which runs into the Demer near Dieſt.

* *To* DETACH. *v. a.* [*detacher*, Fr.] 1. To ſeparate; to diſengage; to part from ſomething.—The heat takes along with it a ſort of vegetative and terreſtrial matter, which it *detaches* from the uppermoſt ſtratum. *Woodward.*—The ſeveral parts of it are *detached* one from the other, and yet join again one cannot tell how. *Pope.* 2. To ſend out part of a greater body of men on an expedition.—If ten men are in war with forty, and the latter *detach* only an equal number to the engagement, what benefit do they receive from their ſuperiority? *Addiſon.*

(1.) * DETACHMENT. *n. ſ.* [from *detach.*] A body of troops ſent out from the main army.—The Czar diſpatched inſtructions to ſend out *detachments* of cavalry, to prevent the king of Sweden's joining his army. *Tatler*, N° 53.

(2.) DETACHMENTS are ſometimes made of entire ſquadrons and battalions; but more generally of a number of men picked out from ſeveral regiments or companies equally, to be employed as the general may ſee proper; whether on an attack, at a ſiege, or in parties, to ſcour the country. A detachment of 2000 or 3000 men, is a command for a brigadier; 800 for a colonel; 400 or 500 for a lieutenant-colonel. A captain never marches on a detachment with leſs than 50 men, a lieutenant, an enſign, and two ſerjeants. A lieutenant is allowed 30, and a ſerjeant; and a ſerjeant 10 or 12 men.

* DETAIL. *n. ſ.* [*détail*, Fr.] A minute and particular account.—I chuſe, rather than trouble the reader with a *detail* here, to defer them to the proper place. *Woodward.*—I was unable to treat this part of my ſubject more in *detail*, without becoming dry and tedious. *Pope.*

* *To* DETAIL. *v. a.* [*detailler* Fr.] To relate particularly; to particulariſe; to diſplay minutely and diſtinctly.—They will perceive the mistakes of theſe philoſophers, and be able to anſwer their arguments, without my being obliged to *detail* them. *Cheyne.*

* *To* DETAIN. *v. a.* [*detineo*, Lat.] 1. To keep that which belongs to another.—*Detain* not the wages of the hireling; for every degree of detention of it, beyond the time, is injuſtice and uncharitableneſs. *Taylor.* 2. To withhold; to keep back.—He has deſcribed the paſſion of Calypſo and the indecent advances ſhe made to *detain* him from his country. *Broome.* 3. To reſtrain from departure.—Let us *detain* thee until we ſhall have made ready a kid. *Judg.* xiii. 15. 4. To hold in cuſtody.

* DETAINDER. *n. ſ.* [from *detain.*] The name of a writ for holding one in cuſtody.

* DETAINER. *n. ſ.* [from *detain.*] He that holds back any one's right; he that detains anything.—Judge of the obligation that lies upon all ſorts of injurious perſons; the ſacrilegious, the *detainers* of tithes, and cheaters of mens inheritance. *Taylor.*

DETCHIN, a town of Northumberland, SW of Holy Iſland.

* *To* DETECT. *v. a.* [*detectus*, Lat.] 1. To diſcover; to find out any crime or artifice.—There's no true lover in the foreſt, elſe ſighting every minute, and groaning every hour, would *detect* the lazy foot of time as well as a clock. *Shakeſpeare.*—

Though ſhould I hold my peace, yet thou
Would'ſt eaſily *detect* what I conceal. *Milton.*

2. To diſcover in general.—The utmoſt infinite ramifications and inoſculations of all the ſeveral ſorts of veſſels may eaſily be *detected* by glaſſes. *Ray.*

* DETECTER. *n. ſ.* [from *detect.*] A diſcoverer; one that finds out what another deſires to hide.—Oh, heavens! that this treaſon were not; or not I the *detecter*. *Shakeſpeare.*—Hypocriſy has a ſecret hatred of its *detecter*; that which will bring it to a teſt which it cannot paſs. *Decay of Piety.*

* DETECTION. *n. ſ.* [from *detect.*] 1. Diſcovery of guilt or fraud, or any other fault.—Should I come to her with any *detection* in my hand, I could drive her then from the ward of her purity. *Shak.*—That is a ſign of the true evangelical zeal, and note for the *detection* of its contrary; it ſhould abound more in the mild and good-natured affection, than in the vehement and wrathful paſſions. *Spratt.*—*Detection* of the incoherence of looſe diſcourſes was wholly owing to the ſyllogiſtical form. *Locke.* 2. Diſcovery of any thing hidden.—Not only the ſea, but rivers and rains alſo, are inſtrumental to the *detection* of amber, and other foſſils, by waſhing away the earth and dirt that concealed them. *Woodward.*

* DETENTION. *n. ſ.* [from *detain.*] 1. The act of keeping what belongs to another.—How

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How goes the world, that I am thus encountred
With clam'rous claims of debt, of broken bonds,
And the *detention* of long ſince due debts,
Againſt my honour? *Shak.*

Confinement; reſtraint.—This worketh by *detention* of the ſpirits and conſtipation of the tangible parts. *Bacon.*

DETENTS, in a clock, are thoſe ſtops which, being lifted up or let fall down, lock and unlock the clock in ſtriking. See CLOCK WORK, 2.

DETENT-WHEEL, or HOOP-WHEEL, in a clock, a wheel which has a hoop almoſt round it, where there is a vacancy, at which the clock locks.

* *To* DETER. *v. a.* [*deterreo*, Lat.] To diſcourage by terrour; to fright from any thing.—

I never yet the tragick ſtrain aſſay'd,
Deterr'd by the inimitable maid. *Waller.*

Beauty or unbecomingneſs are of more force to draw or *deter* imitation, than any diſcourſes which can be made to them. *Locke.*—The ladies may not be *deterred* from correſponding with me by this method. *Addiſon.*—

My own face *deters* me from my glaſs;
And Kneller only ſhews what Celia was. *Prior.*

* *To* DETERGE. *v. a.* [*detergo*, Latin.] To cleanſe a ſore; to purge any part from feculence or obſtructions.—Conſider the part and habit of body, and add or diminiſh your ſimples as you deſign to *deterge* or incarn. *Wiſeman.*—Sea ſalt preſerves bodies, through which it paſſeth, from corruption, and *detergeth* the veſſels, and, keeps the humours from putrefaction. *Arbuthnot.*

(1.) * DETERGENT. *adj.* [from *deterge.*] That which cleanſes,—The food ought to be nouriſhing and *detergent*. *Arbuthnot.*

(4.) DETERGENTS, in pharmacy, ſuch medicines as are not only ſoftening and adheſive, but alſo, by a peculiar activity, conjoined with a ſuitable configuration of parts, are apt to abrade and carry along with them ſuch particles as they lay hold on in their paſſage.

* DETERIORATION. *n. ſ.* [from *deterior*, Lat.] The act of making any thing worſe; The ſtate of growing worſe.

* DETERMENT. *n. ſ.* [from *deter.*] Cauſe of diſcouragement; that by which one is deterred. A good word, but not now uſed.—This will not be thought a diſcouragement unto ſpirits, which endeavour to advantage nature by art: nor will the ill ſucceſs of ſome be made a ſufficient *determent* unto others. *Brown.*—Theſe are not all the *determents* that oppoſed my obeying you. *Boyle.*

* DETERMINABLE. *adj.* [from *determine.*] That which may be certainly decided.—Whether all plants have ſeeds were more eaſily *determinable* if we could conclude concerning harts tongue, and, ferne and ſome others. *Brown.*—About this matter, which ſeems ſo eaſily *determinable* by ſenſe, accurate and ſober men widely diſagree. *Boyle.*

* DETERMINATE. *adj.* [*determinatus*, Lat.] 1. Settled; definite; determined.—Demonſtrations in numbers, if they are no more evident and exact than in extenſion, yet they are more general in their uſe, and *determinate* in their application. *Locke.*—To make all the planets move about the ſun in circular orbs, there muſt be given to each, by a *determinate* impulſe, thoſe preſent particular degrees of velocity which they now have, in proportion to their diſtances from the ſun, and to the quantity of the ſolar matter. *Bentley.* 1. Eſtabliſhed; ſettled by rule; poſitive.—Scriptures are read before the time of divine ſervice, and, without either choice or ſtint, appointed by any *determinate* order. *Hooker.* 3. Deciſive; concluſive.—

I' th' progreſs of this buſineſs,
Ere a *determinate* reſolution, he,
I mean the biſhop, did require a reſpite. *Shak.*

4. Fixed; reſolute.—Like men diffuſed in a long peace, more *determinate* to do, than ſkilful how to do. *Sidney.* 5. Reſolved.—

My *determinate* voyage is mere extravagancy.
Shakeſpeare.

* *To* DETERMINATE. *v. a.* [*determiner*, Fr.] To limit; to fix; to determine; to terminate: not in uſe.—

The fly ſlow hours ſhall not *determinate*
The dateleſs limit of thy dear exile. *Shakeſ.*

* DETERMINATELY. *adv.* [from *determinate.*] 1. Reſolutely; with fixed reſolve.—The queen obeyed the king's commandment, full of raging agonies, and *determinated* bent, that ſhe would ſeek all loving means to win Zelmane. *Sidney.* 2. Certainly; unchangeably.—Think thus with yourſelves, that you have not the making of things true or falſe; but that the truth and exiſtence of things is already fixed and ſettled, and that the principles of religion are already either *determinately* true or falſe, before you think of them. *Tillotſon.*

(1.) * DETERMINATION. *n. ſ.* [from *determinate.*] 1. Abſolute direction to a certain end: —When we voluntarily waſte much of our lives, that remiſſneſs can by no means conſiſt with a conſtant *determination* of will or deſire to the greateſt apparent good. *Locke.* 2. The reſult of deliberation; concluſion formed; reſolution taken.—They have acquainted me with their *determination* which is to go home; and to trouble you no more. *Shak.*—The proper acts of the intellect are intelleſtion, deliberation, and *determination* or deciſion. *Hale.*—It is much diſputed by divines, concerning the power of man's will to good and evil in the ſtate of innocence; and, upon very nice and dangerous precipices, ſtand their *determinations* on either ſide. *South.*—Conſult thy judgment, affections and inclinations, and make thy *determination* upon every particular: and be always as ſuſpicious of thyſelf as poſſible. *Calamy.* 3. Judicial deciſion.—He confined the knowledge of governing to juſtice and lenity, and to the ſpeedy *determination* of civil and criminal cauſes. *Gulliver's Travels.*

(2.) DETERMINATION, among divines, is an act of divine power, limiting the agency of ſecond cauſes, in every inſtance, to what the Deity predeſtinated, concerning them. See PREDESTINATION.

(3.) DETERMINATION, in mechanics, ſignifies much the ſame with the tendency or direction of a body in motion. See MECHANICS.

* DETERMINATIVE. *adj.* [from *determinate.*] 1. That which uncontrolably directs to a certain end.—That individual action which is juſtly puniſhed as ſinful in us, cannot proceed from the ſpecial influence and *determinative* power of a juſt cauſe,

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cauſe. *Bramb. againſt Hobbes.* 2. That which makes a limitation.—If the term added to make up the complex ſubject does not neceſſarily or conſtantly belong to it, then it is *determinative*, and limits the ſubject to a particular part of its extenſion; as, every pious man ſhall be happy. *Watts.*

* DETERMINATOR. *n. ſ.* [from *determinate.*] One who determines.—They have recourſe unto the great *determinator* of virginity, conceptions, fertility, and the inſcrutable infirmities of the whole body. *Brown.*

(1.) * *To* DETERMINE. *v. a.* [*determiner*, Fr, *determino*, Latin.] 1. To fix; to ſettle.—

Is it concluded he ſhall be protector?
—It is *determin'd*, not concluded yet;
But ſo it muſt be, if the king miſcarry. *Shak.*

—More particularly to *determine* the proper ſeaſon for grammar, I do not ſee how it can be made a ſtudy, but as an introduction to rhetorick. *Locke.* 2. To conclude; to fix ultimately.—Milton's ſubject was ſtill greater than Homer's or Virgil's: it does not *determine* the fate of ſingle perſons or nations, but of a whole ſpecies. *Addiſon.*—

Deſtruction hangs on every word we ſpeak,
On every thought, 'till the concluding ſtroke
Determines all, and cloſes our deſign. *Addiſon.*

3. To bound; to confine.—The knowledge of men hitherto hath been *determined* by the view or ſight; ſo that whatſoever is inviſible, either in reſpect of the fineneſs of the body itſelf, or the ſmallneſs of the parts, or of the ſubtility of the motion, is little enquired. *Bacon.*—The principium individuation is is exiſtence itſelf, which *determines* a being of any ſort to a particular time and place, incommunicable to two beings of the ſame kind. *Locke.*—No ſooner have they climbed that hill, which thus *determines* their view at a diſtance, but a new proſpect is opened. *Attrbury.* 4. To adjuſt; to limit; to define.—He that has ſettled in his mind *determined* ideas, with names affixed to them, will be able to diſcern their differences one from another, which is really diſtinguiſhing. *Locke.* 5. To influence the choice.—A man may ſuſpend the act of his choice from being *determined* for or againſt the thing propoſed, 'till he has examined it. *Locke.*—As ſoon as the ſtudious man's hunger and thirſt makes him uneaſy, he, whoſe will was never *determined* to any purſuit of good cheer, is, by the uneaſineſs of hunger and thirſt, preſently *determined* to eating and drinking. *Locke.* 6. To reſolve.—Jonathan knew that it was *determined* of his father to ſlay David. 1 *Sam.* xx. 33. 7. To decide.—I do not aſk whether bodies ſo exiſt, that the motion of one cannot be without the motion of another: to *determine* this either way, is to beg the queſtion for or againſt a vacuum. *Locke.* 8. To put an end to; to deſtroy.—

Now where is he that will not ſtay ſo long.
'Till ſickneſs hath *determin'd* me? *Shakeſpeare.*

(2.) * *To* DETERMINE. *v. n.* 1. To conclude; to form a final concluſion.—

Eve! now expect great tidings, which perhaps
Of us will ſoon *determine*, or impoſe
New laws to be obſerv'd. *Milton.*

2. To ſettle opinion.—It is indifferent to the matter in hand which way the learned ſhall *determine* of it. *Locke.* 3. To end; to come to an end.—They were apprehended, and after conviction the danger *determined* by their deaths. *Hayward.*—[illegible] pleaſure ſpringing from a gratified paſſion, as [illegible] of the pleaſure of ſin does, muſt needs *determine* with that paſſion. *South.* 4. To make a decil[illegible]

She ſoon ſhall know of us,
How honourably and how kindly we
Determine ſo to her. *Shakeſp[illegible]*

5. To end conſequentially.—Revolutions of [illegible] many times, make way for new inſtitutions [illegible] forms; and often *determine* in either ſetting [illegible] ſome tyranny at home, or bringing in ſome [illegible] queſt from abroad. *Temple.* 6. To reſolve [illegible] cerning any thing.—

Now, noble peers, the cauſe why we are [illegible]
Is to *determine* of the coronation. *Shakeſp[illegible]*

DETERN, a town of Germany, in the circ[illegible] Weſtphalia, and county of Eaſt Friefland, [illegible] S. of Stickhauſen.

* DETERRATION. *n. ſ.* [*de* and *terra*, [illegible] *deterrer*, Fr.] Diſcovery of any thing by re[illegible] of the earth that hides it; the act of unburyi[illegible] This concerns the raiſing of new mountains; *terrations*, or the devolution of earth down [illegible] the valleys, from the hills and higher gro[illegible] *Woodward.*

* DETERSION. *n. ſ.* [from *detergo*, Lat.] act of cleanſing a ſore.—I endeavoured *deter[illegible]* but the matter could not be diſcharged. *Wi[illegible]*

(1.) * DETERSIVE. *adj.* [from *deterge.*] ving the power to cleanſe.

(2.) * DETERSIVE, *n. ſ.* An application that the power of cleanſing wounds.—We freque[illegible] ſee ſimple ulcers afflicted with ſharp hum[illegible] which corrode them, and render them [illegible] ſordid ulcers, if not timely relieved by *de[illegible]* and lenients. *Wiſeman.*

* *To* DETEST. *v. a.* [*deteſtor*, Lat.] To h[illegible] to abhor; to abominate.—

Nigh thereto the ever-damned beaſt
Durſt not approach; for he was deadly ma[illegible]
And all that life preſerved did *deteſt*. *F. Q[illegible]*
I've liv'd in ſuch diſhonour, that the gods
Deteſt my baſeneſs. *Shakeſp[illegible]*
Who dares think one thing, and another t[illegible]
My heart *deteſts* him as the gates of hell. *[illegible]*

* DETESTABLE. *adj.* [from *deteſt.*] Hate[illegible] abhorred; abominable; odious.—

Beguil'd, divorced, wronged, ſpighted, ſla[illegible]
Moſt *deteſtable* death. *Shakeſp[illegible]*

—He defired him to conſider that both arm[illegible] conſiſted of Chriſtians, to whom nothing is mo[illegible] *deteſtable* than effuſion of human blood. *Hayw[illegible]*

* DETESTABLY. *adv.* [from *deteſtable.*] Ha[illegible] fully; abominably; odiouſly.—It ſtands here ſta[illegible] matized by the apoſtle as a temper of mind, re[illegible] dering men ſo *deteſtably* bad, that the great enem[illegible] of mankind neither can nor deſires to make the[illegible] worſe. *South.*

* DETESTATION. *n. ſ.* [from *deteſt.*] 1. Ha[illegible] red; abhorence; abomination.—Then only di[illegible] misfortune make her ſee what ſhe bad done, eſpe[illegible] cially finding in us rather *deteſtation* than pit[illegible] *Sidney.* 2. It is ſometimes uſed with *for*: but [illegible] ſeems more proper.—

The *deteſtation* you can expreſs
For vice in all its glitt'ring dreſs. *Sa[illegible]*

* DETESTER. *n. ſ.* [from *deteſt.*] One that hates or abhors.

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DETHMOLD, or DETMOLD, a town of Germany, in the circle of Weſtphalia, and county of Lippe, ſeated on the Wehera, near the mountain of Teutberg, where Varus was defeated: 25 miles SSW. of Minden, and 37 N. of Leipſick. Lon. 8. 55. E. Lat. 52. 0. N.

* *To* DETHRONE. *v. a.* [*detroner*, Fr. *de* and *thronus*, Lat.] To diveſt of regality; to throw down from the throne; to deprive of regal dignity.

(1.) * DETINUE. *n. ſ.* [*detinue*, Fr.] A writ that lies againſt him, who, having goods or chattels delivered him to keep, refuſes to deliver them again. *Cowel.*

(2.) DETINUE lies for any thing certain and valuable, wherein one may have a property or right; as for a horſe, cow, ſheep, hens, dogs, jewels, plate, cloth, bags of money, ſacks of corn, &c. It muſt be laid ſo certain, that the thing detained may be known and recovered: and therefore, for money out of a bag, or corn out of a ſack, &c. it lies not; for the money or corn cannot in this caſe be known from other money or corn; ſo that the party muſt have an action on the caſe, &c. Yet detinue may be brought for a piece of gold of the price of 22 s. though not for 22 s. in money. In this action, the thing detained is generally to be recovered, and not damages; but if one cannot recover the thing itſelf, he ſhall recover damages for the thing, and alſo for the detainer.

DETLING, a town in Kent, near Maidſtone.

DETMOLD. See DETHMOLD.

To DETONATE. *v. n.* See *To* DETONIZE.

(1.) * DETONATION. *n. ſ.* [*detono*, Latin.] Somewhat more forcible than the ordinary crackling of ſalts in calcination: as in the going off of the pulvis or aurum fulminans, or the like. It is alſo uſed for that noiſe which happens upon the mixture of fluids that ferment with violence; as oil of turpentine with oil of vitriol, reſembling the exploſion of gunpowder. *Quincy.*—A new coal is not to be caſt on the nitre, 'till the *detonation* occaſioned by the former be either quite or almoſt altogether ended; unleſs it chance that the puffing matter do blow the coal too ſoon out of the crucible. *Boyle.*

(2.) DETONATION, in chemiſtry, ſignifies an exploſion with noiſe made by the ſudden inflammation of ſome combuſtible body: Such are the exploſions of *gun-powder*, *fulminating gold*, and *fulminating powder*. See CHEMISTRY, *Index.*

* *To* DETONIZE. *v. a.* [from *detono*, Lat.] To calcine with detonation. A chemical term.—Nineteen parts in twenty of *detonized* nitre is deſtroyed in 18 days. *Arbuthnot on Air.*

* *To* DETORT. *v. a.* [*detortus*, of *detorqueo*, Latin.] To wreſt from the original import, meaning, or deſign.—They have aſſumed what amounts to an infallibility in the private ſpirit, and have *detorted* texts of ſcripture to the ſedition, diſturbance, and deſtruction of the civil government. *Dryden.*

DETOUR DES ANGLOIS, or ENGLISH TURN, a circular direction of the river Miſſiſippi, in N. America, ſo very conſiderable, that veſſels cannot paſs it with the ſame wind that conducted them to it, and muſt either wait for a favourable wind, or make faſt to the bank, and haul cloſe; there being ſufficient depth of water for any veſſel that can enter the river. The two forts and batteries at this place on both ſides the river, are more than ſufficient to ſtop the progreſs of any veſſel whatever. Dr Cox, of New-Jerſey, aſcended the Miſſiſippi to this place, anno 1698, took poſſeſſion and called the country Carolina. It lies 18 miles below New Orleans, and 87 above the Balize. The banks of the river are ſettled and well cultivated from this to New Orleans, and there is a good road for carriages all the way.

* *To* DETRACT. *v. a.* [*detractum*, Lat. *detracter*, Fr.] 1. To derogate; to take away by envy, calumny, or cenſure, any thing from the reputation of another: with *from*.—Thoſe were aſſiſtants in private, but not truſted to manage the affairs in publick for that would *detract from* the honour of the principal ambaſſador. *Bacon.*—No envy can *detract from* this: it will ſhine in hiſtory, and like ſwans, grow whiter the longer it endures. *Dryden.* 2. To take away; to withdraw.—By the largeneſs of the cornices they hinder both the light within, and likewiſe *detract* much from the view of the front without. *Wotton.*—The multitude of partners does *detract* nothing from each private ſhare, nor does the publickneſs of it leſſen propriety in it. *Boyle.*

* DETRACTER. *n. ſ.* [from *detract*.] One that takes away another's reputation; one that impairs the honour of another injuriouſly.—I am right glad to be thus ſatisfied, in that I yet was never able till now to choke the mouth of ſuch *detracters* with the certain knowledge of their ſlanderous untruths. *Spenſer on Ireland.*

Away the fair *detracters* went,
And gave by turns their cenſures vent. *Swift.*

* DETRACTION. *n. ſ.* [*detractio*, Lat. *detraction*, Fr.] *Detraction*, in the native importance of the word, ſignifies the withdrawing or taking off from a thing; and, as it is applied to the reputation, it denotes the impairing or leſſening a man in point of fame, rendering him leſs valued and eſteemed by others, which is the final aim of *detraction*. *Ayliffe.*—If *detraction* could invite us, diſcretion ſurely would contain us from any derogatory intention. *Brown.*—To put a ſtop to the inſults and *detractions* of vain men, I reſolved to enter into the examination. *Woodward.*—To conſider an author as the ſubject of obloquy and *detraction*, we may obſerve with what pleaſure a work is received by the invidious part of mankind, in which a writer falls ſhort of himſelf. *Addiſon.*

* DETRACTORY. *adj.* [from *detract*.] Defamatory by denial of deſert; derogatory. Sometimes with *to*, properly *from*.—This is not only derogatory unto the wiſdom of God, who hath propoſed the world unto our knowledge, and thereby the notion of himſelf, but alſo *detractory unto* the intellect and ſenſe of man, expreſſedly diſpoſed for that inquiſition. *Brown.*—In mentioning the joys of heaven, I uſe the expreſſions I find leſs *detractory from* a theme above our praiſes. *Boyle.*—The *detractory* lye takes from a great man the reputation that juſtly belongs to him. *Arbuthnot.*

* DETRACTRESS. *n. ſ.* [from *detract*.] A cenſorious woman.—If any ſhall detract from a lady's character, unleſs ſhe be abſent, the ſaid *detractreſs* ſhall be forthwith ordered to the loweſt place of the room. *Addiſon.*

DETRANCHE, in heraldry, a line bend-wiſe, proceeding

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proceeding always from the dexter ſide, but not from the very angle diagonally athwart the ſhield.

* DETRIMENT. *n. ſ.* [from *detrimentum*, Lat.] Loſs; damage; miſchief; diminution; harm.—Difficult it muſt be for one Chriſtian church to aboliſh that which all had received and held for the ſpace of many ages, and that without any *detriment* unto religion. *Hooker.*—

If your joint pow'r prevail, th' affairs of hell
No *detriment* need fear: go and be ſtrong. *Milt.*

—Let a family burn but a candle a night leſs than the uſual number, and they may take in the Spectator without *detriment* to their private affairs. *Addiſon.*

* DETRIMENTAL. *adj.* [from *detriment.*] Miſchievous; harmful; cauſing loſs.—Among all honorary rewards, which are neither dangerous nor *detrimental* to the donor, I remember none ſo remarkable as the titles which are beſtowed by the emperor of China: theſe are never given to any ſubject 'till the ſubject is dead. *Addiſon.*—Obſtinacy in prejudices, which are *detrimental* to our country, ought not to be miſtaken for virtuous reſolution and firmneſs of mind. *Addiſon.*

* DETRITION. *n. ſ.* [*detero, detritus*, Latin.] The act of wearing away. *Diet.*

(1.) D'ETROIT, or) one of the principal
(1.) D'ETROIT, FORT,) towns, and beſt fortified, in the North Weſtern Territory of the United States: ſituated on the W. bank of the D'Etroit, (N° 3.) between lake Erie and lake St Clair; 18 miles N. of the W. end of the former, and 9 miles below the latter. Fort D'Etroit is of an oblong figure, built with ſtockades, and advantageouſly ſituated with one entire ſide commanding the river. It is near a mile in circumference, and encloſes about 300 wooden houſes and a Roman Catholic church. It is built in a regular manner, with 2 parallel ſtreets, croſſing each other at right angles; and its ſituation is delightful, in the centre of a pleaſant and fruitful country. For 8 miles below, and the ſame diſtance above Fort D'Etroit, on both ſides of the river, the country is divided into regular and well cultivated plantations; and from the contiguity of the farmers' houſes to each other, they appear as two long extended villages. The inhabitants, who were moſtly French, were about 2000 in number in 1778, 500 of whom were as good markſmen as the Indians themſelves; and as well accuſtomed to the woods. They raiſe large flocks of black cattle, and great quantities of corn, which they grind by wind mills, and manufacture into excellent flour. The chief trade of D'Etroit conſiſts in a barter of coarſe European goods with the natives for furs, deer ſkins, tallow, &c. By the treaty of Greenville, Aug. 3, 1795, the Indians have ceded to the United States the poſt of D'Etroit, and all the land to the N. the W. and the S. of it, of which the Indian title has been extinguiſhed by gifts or grants to the French or Engliſh governments, and ſo much more land is to be annexed to D'Etroit as ſhall be comprehended between Roſine river on the S. lake St Clair on the N. and a line the general courſe whereof ſhall be 6 miles from the W. end of lake Erie and D'Etroit river. The fort, &c. was delivered up by the Britiſh in July, 1796, according to the treaty. It lies 78 miles N. of lake Erie, and 724 NW. by W. from Philadelphia. Lon. 82. 56. W. Lat. 42. 40. N.

(2.) D'ETROIT, a rivulet, which runs into D'Etroit river, (N° 3.) from the NW.

(3.) D'ETROIT RIVER, or STRAIT OF ST CLAIR, flows from lake St Clair into the W. end of lake Erie, forming part of the boundary between the United States and Upper Canada. In aſcending it, its entrance is more than 3 miles wide, but perceptibly diminiſhes; ſo that oppoſite the iſland 18 miles from lake Erie, it does not exceed half a mile in width; from thence to lake St Clair it widens to more than a mile. The channel of this ſtrait is wide, and deep enough for ſhips of great burden, although it is incommoded by ſeveral iſlands, one of which is more than 7 miles in length. Theſe iſlands are of a fertile ſoil, and from their ſituation afford a very agreeable appearance. The length of the river is 28 miles, and ſeveral ſtreams fall into it chiefly from the NW. viz. Bauche, Clora, Curriere, D'Etroit, and Huron.

* *To* DETRUDE. *v. a.* [*detrudo*, Lat.] To thruſt down; to force into a lower place.—Philoſophers are of opinion, that the ſouls of men may, for their miſcarriages, be *detruded* into the bodies of beaſts. *Locke.*—

At thy command the vernal ſun awakes
The torpid ſap, *detruded* to the root
By wintry winds *Thom.*

* *To* DETRUNCATE. *v. a.* [*detrunco*, Lat.] To lop; to cut; to ſhorten by deprivation of parts.

* DETRUNCATION. *n. ſ.* [from *detruncate.*] The act of lopping or cutting.

* DETRUSION. *n. ſ.* [from *detruſio*, Lat.] The act of thruſting or forcing down.—From this *detruſion* of the waters towards the ſide, the preſſure towards the pole muſt be much increaſed. *Keill againſt Burnet.*

DETTELBACH, a town of Germany, in the circle of Franconia, and biſhopric of Wurzburg, on the Maine, 9 miles E. of Wurzburgh.

DETTEZ, a town of France, in the department of Saone and Loire, 8 miles WSW. of Montcenis.

(1.) DETTINGEN, a town of Germany, in the circle of Franconia, and principality of Hohenlohe, 10 miles E. of Ohringen.

(2.) DETTINGEN, a village of Germany, in the electorate of Mentz, ſituated on the E. ſide of the Maine, where a battle was fought between the Engliſh, under the command of King George in perſon, and the Earl of Stair, and the French under the command of the duke of Noailles. The Engliſh had the honour of the day; but were ſoon obliged to leave the field of battle, which was taken poſſeſſion of by the French, who treated the wounded Engliſh with great clemency. It is 6 miles S. of Hanau, and 6 NW. of Aſchaffenburg. Lon. 9. 5. E. Lat. 49. 55. N.

DEVETOR, a river of North Wales, which runs into the Tivy, in the county of Cardigan.

* DETURBATION. *n. ſ.* [*deturbo*, Lat.] The act of throwing down; degradation. *Diet.*

(1.) DEVA, DEVANA, or DEUNA, in ancient geography, a town of the Cornavii in Britain, now called CHESTER.

(2.) DEVA, in modern geography, a river of Spain

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Spain, which passes by Mondragon, Placentia, &c. and runs into the sea at Deva, (N° 3.)

(3.) DEVA, a sea port town of Spain, in the province of Guipuscoa, 15 miles W. of St Sebastian. Lon. 14. 21. E. Lat. 43. 20. N.

(4.) DEVA, a town of Transylvania, 10 miles W. of Millenbach.

(1.) DEVANA, the ancient name of the DEE.

(2.) DEVANA. See DEVA, (N° 1.)

DEVASTATION. *n. f.* [*devastio*, Lat.] Waste; wreck; desolation; destruction.—

By *devastation* the rough warrior gains,
And farmers fatten most when famine reigns.
Garth.

DEUCALEDONIUS OCEANUS, or, what is nearer the original pronunciation, DUACALEDONIUS, [from *Duab Gael*, the northern Highlanders,] a sea on the NW. coast of Scotland.

DEUCALION, king of Thessaly. The flood said to have happened in his time, about A. A. C. 2970, is supposed to have been only an inundation of that country, occasioned by heavy rains, and an earthquake that stopped the course of the river Peneus where it usually discharged itself into the sea. According to the mythology, he was the son of Prometheus. He governed his people with equity; but the rest of mankind being extremely wicked, were destroyed by a flood, while Deucalion and Pyrrha his queen saved themselves by ascending mount Parnassus. When the waters were retired, they went and consulted the oracle of Themis, on the means by which the earth was to be repeopled; when they were ordered to veil their heads and faces, to unloose their girdles, and throw behind their backs the bones of their great mother. At this advice Pyrrha was seized with horror; but Deucalion explained the mystery, observing, that their great mother must mean the earth, and her bones the stones; when taking them up, those Deucalion threw over his head became men, and those thrown by Pyrrha, women. Bryant and others have supposed, that Deucalion was the same with the patriarch Noah; and that his flood in Thessaly, as well as that of Cecrops in Attica, and of Prometheus in Egypt, are the same with that of Noah recorded in Scripture. See DELUGE, § 5.

DEUCE. *n. s.* [*deux*, Fr.] 1. Two: a word used in games.—You are a gentleman and gamester; then, I am sure, you know how much the sum of *deuce* ace amounts to. *Shakespeare.*

2. The devil. See DEUSE.

To DEVELOP. *v. a.* [*developer*, Fr.] To disengage from something that enfolds and conceals; to disentangle; to clear from its covering.—

Take him to *develop*, if you can,
And hew the block off, and get out the man.
Dunciad.

DEVELTO, or ZAGORIA. See ZAGORIA.

DEVENSHRING. See DEVONSHEERING.

DEVENTER, a large, strong, trading, and populous town of Holland, in the department of the Issel, and ci-devant province of Overyssel, with a university. It is surrounded with strong walls, flanked with several towers, and with ditches full of water. It is seated on the river Yssel, 50 miles E. of Amsterdam, and 42 W. of Benthem. Lon. 5. 58. E. Lat. 52. 18. N.

DEVER, a rivulet in Wiltshire. Like the Mole in Surry, it runs under ground for about a mile, and afterwards breaks out, and runs above ground.

(1.) DEVEREUX, Robert, earl of Essex, the son of Walter Devereux, viscount Hereford, was born at Netherwood in Herefordshire, in 1567. He succeeded to the title at ten years of age; and about two years after, was sent, by his guardian lord Burleigh, to Trinity college in Cambridge. He took the degree of M. A. in 1582. In 1584, being in his 17th year, he appeared at the court of queen Elizabeth, who immediately honoured him with singular marks of her favour; as he was not only her relation, but the son of one of her most faithful servants, the son-in-law of her favourite Leicester, and a very handsome and accomplished youth. Towards the end of 1585, he attended Leicester to Holland; and gave signal proofs of his personal courage during the campaign of 1586, particularly at the battle of Zutphen, where the gallant Sidney was mortally wounded. On this occasion the earl of Leicester made him a knight banneret. In 1587, Leicester being appointed lord steward of the household, Essex succeeded him in the post of master of the horse; and in 1588, when the queen assembled an army at Tilbury to oppose the Spanish invasion, Essex was made general of the horse. From this time he was considered as the happy favourite of the queen. And, to fix the people's opinion in that respect, the queen conferred on him the honour of the garter. So quick an elevation, and to so great a height, could not but affect so young a man as the earl of Essex; who showed henceforwards a very high spirit, and often behaved petulently even to the queen herself, who did not love to be controlled by her subjects. His eagerness about this time to dispute her favour with Sir Charles Blount, afterwards lord Mountjoy and earl of Devonshire, cost him some blood; for Sir Charles thinking himself affronted by the earl, challenged him, and after a short dispute, wounded him in the knee. The queen, so far from being displeased with it, is said to have sworn a good round oath, that it was fit somebody should take him down, otherwise there would be no ruling him. However, she reconciled the rivals; who, to their honour, continued good friends as long as they lived. Essex, however, was not so captivated with his situation, as to be insensible to the charms of military glory. In 1589, Sir John Norris and Sir Francis Drake having sailed on an expedition against Spain, our young favourite, without the knowledge of his royal mistress, followed the fleet; which he joined as they were sailing towards Lisbon, and acted with great resolution in the repulse of the Spanish garrison of that city. The queen wrote him a very severe letter; but was, after his return, soon appeased. Soon after he again incurred her displeasure by marrying the widow of Sir Philip Sidney. In 1591, he was sent to France with the command of 4000 men to the assistance of Henry IV. In 1596, he was joined with admiral Howard in the command of the famous expedition against Cadiz. In 1597, he was appointed master of the ordnance, and commanded another expedition against Spain, called the *Island Voyage*. Not long after his return, he was cre-

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created earl marſhal of England; and on the death of the great lord Burleigh, in 1598, elected chancellor of the univerſity of Cambridge. This was one of the laſt inſtances of this great man's proſperity. He was now advanced too high to ſit at eaſe; and thoſe who longed for his honours and employments, very cloſely applied themſelves to bring about his fall. The firſt great ſhock he received aroſe from a warm diſpute between the queen and himſelf, about the choice of ſome fit perſons to ſuperintend the affairs of Ireland. Camden tells us, that nobody was preſent but the lord admiral, ſecretary Cecil, and Windebank clerk of the ſeal. The queen looked upon Sir William Knolls, uncle to Eſſex, as the moſt proper perſon for that charge: Eſſex contended, that Sir George Carew was a much fitter man for it. When the queen could not be perſuaded to approve his choice, he ſo far forgot his duty, as to turn his back upon her in a contemptuous manner; which inſolence ſhe not being able to bear, gave him a box on the ear, and bid him "go and be hanged." Eſſex put his hand to his ſword, and ſwore revenge. Where was his gallantry on this occaſion? Could a ſtroke from an angry woman tinge the honour of a gallant ſoldier? This violent ſtorm, however, ſoon ſubſided; and they were reconciled. The total reduction of Ireland being brought upon the tapis ſoon after, the earl was pitched upon as the only man from whom it could be expected. This was an artful contrivance of his enemies, who hoped to ruin him; nor were their expectations diſappointed. He declined this fatal preferment as long as he could: but, perceiving that he ſhould have no quiet at home, he accepted it; and his commiſſion for lord lieutenant paſſed the great ſeal, 12th March 1598. His enemies now began to inſinuate, that he had ſought this command, for the ſake of greater things which he then was meditating: but there is a letter of his to the queen, preſerved in the Harleian collections, which ſhows, that he was ſo far from entering upon it with alacrity, that he looked upon it rather as a baniſhment, and a place aſſigned him for a retreat from his ſovereign's diſpleaſure, than a potent government beſtowed upon him by her favour. The earl met with nothing in Ireland but ill ſucceſs; in the midſt of which, an army was ſuddenly raiſed in England, under the command of the earl of Nottingham; nobody well knowing why, but in reality from the ſuggeſtions of Eſſex's enemies, that he rather meditated an invaſion on his native country, than the reduction of the Iriſh rebels. This made him reſolve to quit his poſt, and come over to England; which he accordingly did without leave. He burſt into the queen's bed chamber as ſhe was riſing, and ſhe received him with a mixture of tenderneſs and ſeverity: but ſhe, ſoon after, thought fit to deprive him of all his employments, except that of maſter of the horſe. He was committed to the cuſtody of the lord keeper, with whom he continued ſix months. No ſooner had he regained his liberty, than he was guilty of many extravagancies. He firſt determined to obtain an audience of the queen by force. He refuſed to attend the council when ſummoned. When the queen ſent the lord keeper, lord chief juſtice, and two others, to know his grievances, he confined them; and then marched with his friends into the city, in expectation that the people would riſe in his favour; but in that he was diſappointed. He was at laſt beſieged, and taken in his houſe in Eſſex ſtreet; committed to the tower; tried by his peers, condemned, and executed. Thus did this brave man, this favourite of his queen, this idol of the people, fall a ſacrifice to his want of that diſſimulation, and court policy, by which his enemies effected his ruin. He was a polite ſcholar and a generous friend to literature. To thoſe who have not conſulted and compared the ſeveral authors who have related the ſtory of this unfortunate earl, it muſt appear wonderful, if he was really beloved by queen Elizabeth, that ſhe could conſent to his execution. That ſhe had conceived a tender paſſion for him, is proved beyond a doubt by Mr Walpole in his entertaining *Catalogue of Noble Authors*. "I am aware (ſays he) that it is become a mode to treat the queen's paſſion for him as a romance. Voltaire laughs at it; and obſerves, that when her ſtruggle about him muſt have been the greateſt (the time of his death), ſhe was 68. Had *he* been 68, it is probable ſhe would *not* have been in love with him."—"Whenever Eſſex acted a fit of ſickneſs, not a day paſſed without the queen's ſending often to ſee him) and once went ſo far as to ſit long by him, and order his *broths and things*." Mr Walpole farther obſerves, that her court and cotemporaries had an uniform opinion of her paſſion for Eſſex, and quotes ſeveral inſtances from a letter written by Sir Francis Bacon to the earl; in which he adviſes him to conſult her taſte in his very apparel and geſtures, and to give way to any other inclination ſhe may have. Sir Francis adviſed the queen herſelf, knowing her inclination, to keep the earl about her for *ſociety*. After his confinement, on hearing he was ill, ſhe ſent him word, with tears in her eyes, that if ſhe might with her honour, ſhe would viſit him. "If (ſays Mr Walpole) theſe inſtances are problematic, are the following ſo? In one of the curious letters of Rowland White, he ſays, *the queen hath of late uſed the fair Mrs Bridges with words and blows of anger*. In a ſubſequent letter, he ſays, *the earl is again fallen in love with his faireſt B. It cannot but come to the queen's ear, and then he is undone*."—Eſſex himſelf ſays, that her fond parting with him when he ſet out for Ireland, pierced his very ſoul. In proportion to our belief of the exiſtence of the queen's affection, her motives for conſenting to his execution become more inexplicable. Queen Elizabeth had a very high opinion of her beauty and perſonal attractions, and probably expected more adoration than the earl's paſſion for variety would ſuffer him to pay. Towards the end of her life, ſhe was certainly an object of diſguſt. He had too much honeſty to feign a paſſion which he did not feel. The queen alſo gave credit to the reports of his ambitious projects. It is ſaid, however, that, concerning his execution, ſhe was irreſolute to the laſt, and ſent orders to countermand it; but, conſidering his obſtinacy in refuſing to aſk her pardon, afterwards directed that he ſhould die. It is reported, that the queen in the height of her paſſion, had given him a ring ordering him to keep it, and that whatever crime

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he should commit, she would pardon him when he should return that pledge. The earl upon his condemnation, applied to Admiral Howard's lady, his relation, desiring her, by a person whom she could trust, to return it into the queen's own hands; but her husband, who was one of the earl's greatest enemies, and to whom she had imprudently told the circumstance, would not suffer her to acquit herself of the commission; so that the queen consented to the earl's death, being full of indignation against so proud and haughty a spirit, who chose rather to die than implore her mercy. Some time after, the admiral's lady fell sick, and being near her death, she sent word to the queen that she had something of great consequence to communicate before she died. The queen came to her bedside, and having ordered all her attendants to withdraw, the lady returned, but too late, the ring, desiring to be excused that she did not return it sooner; on which, it is said, the queen immediately retired, overwhelmed with grief. The earl of Essex died in the 34th year of his age; leaving by his lady one son and two daughters.

(2.) DEVEREUX, a town 7 miles S. of Hereford.

DEVERGENCE. *n. s.* [*devergentia*, Latin.] Declivity; declination. *Dict.*

DEVERON, a river of Scotland, which runs into the Moray Frith at Banff.

DEVER RILL. See DEVER.

To DEVEST. *v. a.* [*devester*, French; *de* and *vestio*, Latin.] 1. To strip; to deprive of cloaths.

Then of his arms Androgeus he *devests*,
His sword, his shield he takes, and plumed crests. *Denham.*

To annul; to take away any thing good.—What are those breaches of the law of nature and nations, which do forfeit and *devest* all right and title in a nation to government? *Bacon.* 3. To free from any thing bad.—

Come on, thou little inmate of this breast,
Which for thy sake from passions I *devest*. *Prior.*

* DEVEX. *adj.* [*devexus*, Lat.] Bending down; convex; incurvated downwards.

* DEVEXITY. *n. s.* [from *devex*.] Incurvation downwards; declivity.

DEVIAC, a town of France in the department of Charente, 15 miles S. of Angoulesme.

DEVIALAIA, a river of Siberia, which runs into the Ofenoka. Lon. 167. 20. E. Ferro. Lat. 65. 25. N.

* To DEVIATE. *v. n.* [*de via decedere*, Lat.] To wander from the right or common way.—

The rest to some faint meaning make pretence,
But Shadwell never *deviates* into sense. *Dryden.*

Besides places which may *deviate* from the sense of the author, it would be kind to observe any deficiencies in the diction. *Pope.* 2. To go astray; to err; to sin; to offend.

* DEVIATION. *n. s.* [from *deviate*.] 1. The act of quitting the right way; error; wandering.—These bodies constantly move round in the same paths, without making the least *deviation*. *Cheyne.* 2. Variation from established rule.—Having once surveyed the true and proper natural alphabet, we may easily discover the *deviations* from it, in all the alphabets in use, either by defect of single characters, of letters, or by confusion of them. *Holder.* 3. Offence; obliquity of conduct.—Worthy persons, if inadvertently drawn into a *deviation*, will endeavour instantly to recover their lost ground, that they may not bring error into habit. *Clarissa.*

(1.) * DEVICE. *n. s.* [*devise*, French; *devisa*, Italian.] 1. A contrivance; a stratagem.—

This is our *device*,
That Falstaff at that oak shall meet with us. *Shak.*

—He intended it as a politick *device* to lessen their interest, and keep them low in the world. *Atterbury.* 2. A design; a scheme formed; project; speculation.—Touching the exchange of laws in practice with laws in *device*, which they say are better for the state of the church, if they might take place; the farther we examine them, the greater cause we find to conclude, although we continue the same we are, the harm is not great. *Hooker.*—His *device* is against Babylon to destroy it. *Jer.* li. 11.—There are many *devices* in a man's heart; nevertheless, the counsel of the Lord shall stand. *Prov.* xix. 21. 3. The emblem on a shield; the ensign armorial of a nation or family.—They intend to let the world see what party they are of, by figures and designs upon their fans; as the knights errant used to distinguish themselves by *devices* on their shields. *Addison.* 4. Invention; genius.—He's gentle; never schooled, and yet learned; full of noble *device*, of all sorts enchantingly beloved. *Shak.*

(2.) DEVICE, among painters. See DEVISE.

DEVICOTTA, a town of India, in the Carnatic, situated at the mouth of the northern branch of the Cauvery, on the bay of Bengal, in the country of Tanjore, 20 miles N. of Tranquebar. Lon. 79. 56. E. Lat. 11. 21. N.

DEVICZA, a town of Poland, in the palatinate of Sandomirz, 48 miles SSW. of Sandomirz.

(1.) * DEVIL. *n. s.* [*diovul*, Saxon; *diabolus*, Latin. It were more properly written *divel*.] 1. A fallen angel; the tempter and spiritual enemy of mankind.—

Are you a man?
——Ay, and a bold one, that dare look on that
Which might appal the *devil*. *Shak.*

2. A wicked man or woman.—

See thyself, *devil*;
Proper deformity seems not the fiend
So horrid as in woman. *Shak.*

3. A ludicrous term for mischief.—

A war of profit mitigates the evil;
But to be tax'd, and beaten, is the *devil*. *Granv.*

4. A kind of expletive, expressing wonder or vexation.—

The things, we know, are neither rich nor rare;
But wonder how the *devil* they got there! *Pope.*

5. A kind of ludicrous negative in an adverbial sense.—

The devil was well, the *devil* a monk was he.
A Proverb.

(2.) DEVIL, an evil angel, one of those celestial spirits cast down from heaven for pretending to equal himself with God. The Ethiopians paint the devil white, to be even with the Europeans who paint him black. There is no mention of the word *devil* in the Old Testament, but only of the words *Satan* and *Belial*: nor do we meet with it in any heathen authors, in the sense it is taken among

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mong Chriſtians, that is, as a creature revolted from God. Their theology went no farther than to evil genii or dæmons. See DÆMON and DÆMONIAC, § I. 1, 2. Some of the American idolaters have a notion of two collateral independent beings, one of whom is good, and the other evil; which laſt they imagine has the direction and ſuperintendence of this earth, for which reaſon they chiefly worſhip him; whence thoſe that give us an account of the religion of theſe ſavages give out, that they worſhip the devil. The Chaldeans and Perſians, in like manner, believed both a good principle and an evil one; which laſt they imagined was an enemy to mankind. Iſaiah, ſpeaking according to ſome commentators, of the fall of the devil, calls him *Lucifer*, from his former elevation and ſtate of glory; but others explain this paſſage of Iſaiah in reference to the king of Babylon, who had been precipitated from his throne and glory. The Arabians call Lucifer, *Eblis*; which ſome think is only a diminutive or corruption of the word *Diabolus*.

(3.) DEVIL IN A BUSH, in botany. See NICELLA.

(4.) DEVIL ON THE NECK, a tormenting engine made of iron, ſtraitening and wincing the neck of a man, with his legs together, in a horrible manner; ſo that the more he ſtirs in it, the ſtraiter it preſſes him; formerly uſed by the perſecuting papiſts.

(5.) DEVIL, SEA, a ſpecies of RAIA.

* DEVILISH. *adj.* [from *devil.*] 1. Partaking of the qualities of a devil; diabolical; miſchievous; malicious; deſtructive.—Gynecia miſtruſted greatly Cecropia, becauſe ſhe had heard much of the *deviliſh* wickedneſs of her heart. *Sidney.*—

He trains his *deviliſh* engin'ry, impal'd
On ev'ry ſide with ſhadowy ſquadrons deep.
Milton.

2. Having communication with the devil.—

The dutcheſs, by his ſubornation,
Upon my life began her *deviliſh* practices. *Shak.*

3. An epithet of abhorrence or contempt.—A *deviliſh* knave! beſides the knave is handſome, young, and blyth: all thoſe requiſites are in him that delight. *Shak.* 4. Exceſſive: in a ludicrous ſenſe.—

Thy hair and beard are of a different die,
Short of a foot, diſtorted of an eye,
With all theſe tokens of a knave complete,
If thou are honeſt, thou'rt a *deviliſh* cheat,
Addiſon.

* DEVILISHLY. *adv.* [from *deviliſh.*] In a manner ſuiting the devil; diabolically.—Thoſe trumpeters threatened them with continual alarms of damnation, if they did not venture life, fortune, and all, in that which wickedly and *deviliſhly* thoſe impoſtors called the cauſe of God. *South.*

DEVILISHNESS. *n. ſ.* very great wickedneſs.

* DEVILKIN. *n. ſ.* [from *devil.*] A little devil. *Clariſſa.*

DEVIL'S ARSE-A-PEAK, a great unfathomable hole or cavern in Derbyſhire. *Bailey.*

(1.) DEVIL'S BIT, in botany. See SCABIOSA.

(2.) DEVIL'S BIT, YELLOW, the trivial name of a ſpecies of LEONTODON.

DEVIL'S DROP, an ancient beacon on a high hill at Dover.

DEVIL'S FIG. See ARGEMONE.

DEVIL'S GUTS. See CUSCUTA.

DEVIL'S ISLAND, an iſland of the United States, on the E. ſide of Cheſapeak bay, in Somerſet county, Maryland, between Fiſhing bay and Nanokin river.

DEVIL'S ISLE, one of the Molucca iſles.

DEVIL'S MOUTH, a frightful volcano of N. America, near Leon Nicaraguay in New Spain, ſeated near the lake. Lon. 65. 10. W. Lat. 13. 10.

DEVIL'S NOSE, a promontory of N. America on the S. ſide of Lake Ontario, 16 miles E. of Fiſhing bay, and 23 NW. of the mouth of Geneſſee river.

DEVIL'S RACE, rocks on the coaſt of Caſbaſh bay, on the S. ſide of Jamaica.

DEVINCTIO, } in antiquity, was uſed
DEVINCTION, } ſignify a love charm or incantation to gain the affection of a perſon beloved. It was done by tying knots; and is thus deſcribed by Virgil in his 8th Eclogue:

Nectе tribus nodis ternos, Amarylli, colores:
Nectе, Amaryllі, modo; et Veneris, dic, vincula nectо.

DEVINGTON, a town near Feverſham, Kent.

* DEVIOUS. *adj.* [*devius*, Latin.] 1. Out of the common tract.—

Creuſa kept behind: by choice we ſtray
Through ev'ry dark and ev'ry *devious* way.
Dryden.

2. Wandering; roving; rambling.—

Every muſe,
And every blooming pleaſure, wait without
To bleſs the wildly *devious* morning walk.
Thomſon.

3. Erring; going aſtray from rectitude.—One *devious* ſtep, at firſt ſetting out, frequently leads a perſon into a wilderneſs of doubt and errour. *Clariſſa.* 4. It is uſed likewiſe of perſons. Roving; idly vagrant; erring from the way.

(1.) * DEVISE. *n. ſ.* [*deviſe*, a will, old French] 1. The act of giving or bequeathing by will.—This word is properly attributed, in our common law, to him that bequeaths his goods by his laſt will or teſtament in writing; and the reaſon is, becauſe thoſe that now appertain only to the diviſour, by this act are diſtributed into many parts. *Cowel.*—The alienation is made by *deviſe* in a laſt will only, and the third part of theſe profits is there demandable. *Locke.* 2. Contrivance. See DEVICE.—God hath omitted nothing needful to his purpoſe, nor left his intention to be accompliſhed by our *deviſes*. *Hooker.*

(2.) DEVISE, or DEVICE, in heraldry, painting, and ſculpture, an emblem uſed to repreſent a certain family, perſon, action, or quality; with a ſuitable motto, applied in a figurative ſenſe. See MOTTO. The eſſence of a device conſiſts in a metaphorical ſimilitude between the things repreſenting and repreſented: thus a young noble man, of great courage and ambition, is ſaid to have born his deviſe, in a carouſal at the court of France, a rocket mounted in the air, with this motto in Italian, "*proco duri purche m'inalzi*;" expreſſing, that he preferred a ſhort life, provided he might thereby attain to glory and eminence. The Italians have reduced the making of deviſes into an art, ſome of the principal laws of which are theſe. 1. That there be nothing extravagant

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monſtrous in the figures. 2. That figures be never joined which have no relation or affinity with one another; excepting ſome whimſical unions eſtabliſhed in ancient tables, which cuſtom has authoriſed. 3. That the human body be never uſed. 4. The fewer figures the better. 5. The motto ſhould be every way ſuitable.

(1.) * *To* DEVISE. *v. a.* [*deviſer*, French, as of *deviſare*, to look about. *Skinner.*] 1. To contrive; to form by art; to invent; to excogitate; to ſtrike out by thought.—Whether they, at their firſt coming into the land, or afterwards, by trading with other nations which had letters, learned them of them, or *deviſed* them among themſelves, is very doubtful. *Spenſer's State of Ireland.*—He could by his ſkill draw after him the weight of five thouſand buſhels of grain, and *deviſe* thoſe rare engines which ſhot ſmall ſtones at hand, but great ones afar off. *Peacham.*—

Ye ſons of art, one curious piece *deviſe*,
From whoſe conſtructure motion ſhall ariſe.
Blackmore.

2. To plan; to ſcheme.—Behold I frame evil againſt you, and *deviſe* a device againſt you. *Jer.* xviii. 11.

(2.) *To* DEVISE. *v. a.* [from the noun.] To grant by will. A law term.

(3.) * *To* DEVISE. *v. n.* To conſider; to contrive; to lay plans; to form ſchemes; anciently with *of*.—Since we are ſo far entered, let us I pray you, a little *deviſe of* thoſe evils by which that country is held in that wretched caſe, that it cannot, as you ſay, be recured. *Spenſer's Ireland.*—*Deviſe* but how you'll uſe him when he comes, and let us two *deviſe* to bring him hither. *Shak.*

* DEVISEE. *n. ſ.* He to whom ſomething is bequeathed by will.

* DEVISER. *n. ſ.* [from *deviſe*.] A contriver; an inventer.—Being divided from truth in themſelves, they are yet farther removed by advenient deception; for true it is, if I ſay they are daily mocked into errour by *deviſers*. *Brown.*—The authors of uſeful inventions, the *deviſers* of wholeſome laws, as were the philoſophers of ancient times were honoured as the fathers and prophets of their country, *Grew.*

* DEVISOUR. *n. ſ.* He that gives by will. See DEVISE.

* DEVITABLE. *adj.* [*divitibilis*, Lat.] Poſſible to be avoided; avoidable. *Dict.*

* DEVITATION. *n. ſ.* [*divitatio*, Lat.] The act of eſcaping or avoiding. *Dict.*

DEVIZES, a town of England in the county of Wilts, of great antiquity, containing 2593 houſes, and 7909 inhabitants, two churches and a chapel, beſides a place of worſhip for diſſenters. It is a corporation and a borough town returning two members to parliament. Here was formerly a caſtle, ſuppoſed to be one of the ſtrongeſt in England; but it is now nearly deſtroyed. Two markets are held weekly, one on Monday, principally for butcher's meat; the other on Thurſday for corn, wool, cattle, &c. conſidered one of the beſt in England. Conſiderable manufactures are carried on here, particularly of ſerges, kerſeymeres, and broad cloth. In the market place is erected a ſtone and inſcription to a memorial of divine vengeance inflicted on an unhappy woman, who called God to witneſs a falſehood. It is 19 miles E. of Bath, and 88 and a half W. of London. Lon. 2. 1. W. Lat. 51. 18. N.

DEULE, a river of France, in the ci-devant province of Flanders, which runs into the Lys, at Deulemont.

DEULEMONT, a town of France in the department of the North, at the conflux of the Deule and the Lys, 6 miles NW. of Liſle.

DEVNISH, an iſland of Ireland, in Lough Erne, 3 miles from Enniſkillin, in Fermanagh.

DEUNX, in Roman antiquity, 11 ounces, or eleven 12ths of the LIBRA.

* DEVOID. *adj.* [*vuide*, French.] 1. Empty; vacant; void.—

When I awoke and found her place *devoid*,
And nought but preſſed graſs where ſhe had lyen,
I ſorrow'd all ſo much as earſt I joy'd. *F. Queen.*

2. Without any thing, whether good or evil; free from; in want of.—

He flung it from him, and *devoid* of dread,
Upon him lightly leaped without heed. *F. Queen.*
We Tyrians are not ſo *devoid* of ſenſe,
Nor ſo remote from Phœbus' influence. *Dryden.*

* DEVOIR. *n. ſ.* [*devoir*, French.] 1. Service. A ſenſe not now uſed.—To reſtore again the kingdom of the Mamalukes, he offered him their utmoſt *devoir* and ſervice. *Knolles.* 2. Act of civility or obſequiouſneſs.—Gentlemen who do not deſign to marry, yet pay their *devoirs* to one particular fair. *Spectator.*—

Aukward and ſupple, each *devoir* to pay,
She flatters her good lady twice a-day. *Pope.*

(1.) * *To* DEVOLVE. *v. a.* [*devolvo*, Latin.] 1. To roll down.—

Through ſplendid kingdoms he *devolves* his maze,
Now wanders wild through ſolitary tracts
Of life deſerted ſand. *Thomſon.*

2. To move from one hand to another.—Upon the duke of Ormond, the king had wholly *devolved* the care and diſpoſition of all affairs in Ireland. *Temple.*—The matter which *devolves* from the hills down upon the lower ground, does not conſiderably raiſe and augment them. *Woodward.*

(2.) * *To* DEVOLVE. *v. n.* 1. To roll down. 2. To fall in ſucceſſion into new hands.—Suppoſing people, by wanting ſpiritual bleſſings, did loſe all their right to temporal, yet that forfeiture muſt *devolve* only to the ſupreme Lord. *Decay of Piety.*

DEVOLVED, *part.* ſomething acquired by DEVOLUTION. It is alſo uſed for a right, acquired by a ſuperior, of conferring a benefice, when the inferior and ordinary collator has neglected to confer, or has conferred it on an unqualified perſon. If a patron neglects to preſent to a benefice within ſix months, the preſentation devolves upon the biſhop, from thence to the primate, and from thence to the king.

* DEVOLUTION. *n. ſ.* [*devolutio*, Latin.] 1. The act of rolling down.—The raiſing of new mountains, deterrations, or the *devolution* of earth down upon the valleys from the hills and high grounds, will fall under our conſideration. *Woodward.* 2. Removal ſucceſſive from hand to hand.—The juriſdiction exerciſed in thoſe courts is derived

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fived from the crown of England, and the laſt *devolution* is to the king by way of appeal. *Hale.*

(1.) DEVON, a river of Scotland, in the counties of Perth and Clackmannan, which riſes in the Ochil hills, and after running 10 miles directly E. makes a turn to the W. at a place hence called the *Crook of Devon*; then paſſes through the vale of Glendovan to the Rumbling Bridge and Caldron Linn, where it forms a ſcenery, wild, beautiful, and romantic beyond all deſcription. The Rumbling Bridge conſiſts of one arch thrown over a horrible chaſm, worn by the Devon, about 80 feet deep and very narrow. The bottom is ſtrewed with fragments of rocks, where the water is ſeen guſhing between them. In many places the ſides project, and almoſt lock into each other. A few ſhrubs and pendulous trees ſhoot out from the rugged cliffs, and ſerve to increaſe the tremendous appearance of the ſcene; while the ear is filled with the cawing of daws, the cooing of wood pigeons, and the noiſe of the ruſhing waters. At the Caldron Linn, the river has worn away the ſofter parts of the ſtone, and formed immenſe pits, into which the water falls with a tremendous noiſe. The hollow ſound proceeding from the bottom of the chaſm, and the boiling turbulence of the water daſhing on the rocks have a terrifying effect. Below this, the whole river is precipitated in one ſheet, from a height of 40 feet upon large ſtones which it has torn from the face of the rock. Afterwards through a deep rich valley, it falls into the Forth, 4 miles W. of Clackmannan. In 1776, a plan for making this river navigable for ſeveral miles was given in to the Board of Police by Mr James Watt. The expence, by his eſtimate would not have exceeded L.2000 ſterling. "Had this plan been carried into execution, (ſays the rev. Mr Moodie,) a track of more than 10,000 acres of coal, at preſent entirely locked up from the ſea ſale, would have been expoſed to the public market; beſides many other advantages of trade, that muſt have accrued to the neighbouring country. The extenſive iron works, begun by the Devon Company (in 1794) on the banks of this river, render it highly probable, that the plan will ſtill be executed." *Stat. Acc.* XIV. 614.

(1.) DEVON, BLACK, a river of Scotland in Clackmannanſhire, which riſes in the Saline hills; and running W. through the pariſh of Clackmannan, falls into the Forth. It ſerves ſeveral lakes and mills with water.

DEVONSHEERING, the burning of land by way of manure. The method is to cut off the turf about 4 inches thick, and burn it in heaps, and then ſpread the aſhes upon the land. See *To* DENSHIRE.

DEVONSHIRE, a county of England, bounded on the S. and SE. by the Engliſh channel, on the N. and NW. by the Briſtol channel, on the E. by Somerſetſhire and Dorſetſhire, and on the W. by Cornwall. It is about 69 miles long from N. to S. and 64 broad. The ſoil is various; in the weſtern parts it is coarſe and mooriſh, bad for ſheep, but proper for black cattle. In the northern parts, the dry ſoil and downs are well adapted to ſheep, with numerous flocks of which they are well covered. Tolerable crops of corn are alſo produced there when the land is well manured. The ſoil of the reſt of the county is rich and fertile both in corn and paſture, yielding alſo in ſome places plenty of marle. In other places they pare off and burn the ſurface, making uſe of the aſhes as a manure. Dr Campbell ſtyles it a rich and pleaſant country; as in different parts it abounds with all ſorts of grain, produces abundance of fruit, has mines of lead, iron, and ſilver, in which it formerly exceeded Cornwall, though now it is greatly inferior. On the coaſt alſo they have herring and pilchard fiſheries. Devonſhire ſends two members to parliament for the county, and 24 from the towns. It is divided into 33 hundreds, and contains one city, 40 market towns, 1733 villages, and 394 pariſhes, with about 343,000 inhabitants. The air is ſo mild in the valleys, that myrtle grows on the coaſt unſheltered; but it is cold and ſharp on the mountains. It is ſaid no venomous creature will live in Devonſhire. Excellent marble is found in the SW. of it, and a peculiar rich ſand which will fertilize the pooreſt land. Its chief rivers are the Dart, the Ex, the Tamar and the Teigne. The county gives the title of Duke to the noble family of Cavendiſh.

* DEVORATION. *n. ſ.* [from *devoro*, Latin.] The act of devouring. *Dict.*

DEVOTE. *adj.* For devoted.—

How on a ſudden loſt,
Defac'd, deflower'd, and now to death *devote!*
Milton.

* *To* DEVOLVE. *v. a.* [*devoveo devotus*, Latin.] 1. To dedicate; to conſecrate; to appropriate by vow.—No *devoted* thing that a man ſhall *devote* unto the Lord, of all that he hath, both of man and beaſt, and of the field of his poſſeſſion, ſhall be ſold or redeemed. *Lev.* xxvii. 21.—

What black magician conjures up this fiend,
To ſtop *devoted* charitable deeds? *Shak.*

2. To addict; as to a ſect, or ſtudy.—If perſons of this make ſhould ever *devote* themſelves to ſcience they ſhould be well aſſured of a ſolid and ſtrong conſtitution of body. *Watts.* 3. To condemn; to reſign to ill.—Aliens were *devoted* to their rapine a deſpight. *Decay of Piety.*—

Ah why, Penelope, this cauſeleſs fear,
To render ſleep's ſoft bleſſings inſincere!
Alike *devote* to ſorrow's dire extreme,
The day reflection, and the midnight dream. *Pope.*

4. To addict; to give up to ill.—The Romans having once debauched their ſenſes with the pleaſures of other nations, they *devoted* themſelves unto all wickedneſs. *Grew.* 5. To curſe; to execrate; to doom to deſtruction.—

To deſtruction ſacred, and *devote*,
He with his whole poſterity muſt die. *Milton.*
Goddeſs of maids, and conſcious of our hearts
So keep me from the vengeance of thy darts,
Which Niobe's *devoted* iſſue felt,
When hiſſing through the ſkies, the feather'd deaths were dealt. *Dryden.*

* DEVOTEDNESS. *n. ſ.* [from *devote.*] The ſtage of being devoted or dedicated; conſecration; addictedneſs.—The owning of our obligation unto virtue, may be ſtyled natural religion; that is to

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to say, a *devotedneſs* unto God, ſo as to act according to his will. *Grew.*

* DEVOTEE. *n. ſ.* [*devot*, French.] One erroneouſly or ſuperſtitiouſly religious; a bigot.

(1.) * DEVOTION. *n. ſ.* [*devotion*, French; *devotio*, Latin.] 1. The ſtate of being conſecrated or dedicated. 2. Piety; acts of religion; devoutneſs.—

Mean time her warlike brother on the ſeas
His waving ſtreamers to the winds diſplay,
And vows for his return, with vain *devotion*, pays. *Dryden.*

3. An act of external worſhip.—Religious minds are inflamed with the love of publick *devotion*. *Hooker.*—For as I paſſed by and beheld your *devotions*, I found an altar with this inſcription, To the unknown God. *Acts*, xvii. 23.—

In vain doth man the name of juſt expect,
If his *devotions* he to God neglect. *Denham.*

4. Prayer; expreſſion of devotion.—Your *devotion* has its opportunity? we muſt pray always, but chiefly at certain times. *Spratt.* 5. The ſtate of the mind under a ſtrong ſenſe of dependance upon God; devoutneſs; piety.—

Grateful to acknowledge whence his good
Deſcends, thither with heart, and voice and eyes
Directed in *devotion*, to adore
And worſhip God ſupreme, who made him chief
Of all his works. *Milton.*

—*Devotion* may be conſidered either as an exerciſe of publick or private prayers at ſet times and occaſions, or as a temper of the mind, a ſtate and diſpoſition of the heart, which is rightly affected with ſuch exerciſes. *Law on Chriſt's Perfection.* 6. An act of reverence, reſpect, or ceremony.—

Wither away ſo faſt?
—Upon the like *devotions* as yourſelves,
To gratulate the gentle princes there. *Shak.*

7. Strong affection; ardent love; ſuch as makes the lover the ſole property of the perſon loved.—He had a particular reverence for the perſon of the king, and the more extraordinary *devotion* for that of the prince, as he had the honour to be truſted with his education. *Clarendon.* 8. Earneſtneſs; ardour; eagerneſs.—He ſeeks their heat with greater *devotion* than they can render it him; and leaves nothing undone that may fully diſcover him their oppoſite. *Shakeſpeare.* 9. Diſpoſal; power: ſtate of dependance on any one.—Arundel caſtle would keep that rich corner of the country at his majeſty's *devotion*. *Clarendon.*

(2.) DEVOTION is moſt generally uſed to denote religious ſervice, as we ſee in the above definitions and examples; but notwithſtanding all theſe it would yet ſeem to require ſome farther explanation, to preſerve the genuine ſenſe of the word. Devotion is evidently formed from the verb *To* DEVOTE; and its meaning appears pretty clearly marked in Paul's words above quoted by Dr Johnſon, under his 3d definition; As Paul paſſed through Athens, he beheld among the temples and altars devoted to the Athenian gods, at which the people worſhipped, or to which they devoted themſelves and part of their ſubſtance, (for theſe temples and altars were enriched by the things devoted to their gods,) one bearing this inſcription *To the unknown God*. From this concluſion of the paſſage, it will not be doubted that the ſenſe of it is given here; and if ſo, devotion muſt either ſignify the action of devoting or the thing devoted, or perhaps both. But whichever of theſe be approved, it is clear that devotion has a reſpect to devoting; and to apply it to any ſervice, where this is not kept in view, corrupts the meaning of the word; yet it ſeems doubtful whether either *Hooker*, *Spratt*, or *Law*, had this in their eye, though the two latter are cited under definitions not foreign from the ſenſe of the word here given. Many are conſidered devout men who are yet ſtrangers to the practice of true devotion. Cornelius of whom we have an account, Acts x, called a devout man is and it appears, that he, though a Roman ſoldier; was a man devoted to the ſervice of God; nor can we have a better view of what devotion is then in the account of this man, "who gave much alms to the people, and prayed to God alway." Though that devotion is vain which would accommodate both to God and to the world, it is equally vain, if it be ſuppoſed to conſiſt of a certain courſe of religious duties, or of putting on the habit or appearance of the monk or the hermit, and ſtanding altogether aloof from the world. The character of devotion has frequently ſuffered from the forbidding air which has been thrown over it, by bigotry and ſuperſtition. When freer and more cheerful minds have not had occaſion to ſee it accompanied with thoſe feelings of delight and benevolence which naturally attend it, they are apt to be prejudiced againſt piety, by miſtaking this ungracious appearance for its genuine form. Nor has the rant of vulgar enthuſiaſts contributed little to beget and ſtrengthen the ſame averſion in perſons of a cool and ſpeculative temper, who have happened to meet with ſuch images and phraſes among religioniſts of a certain ſtrain, as ill ſuit the rational, pure, and ſpiritual nature of true devotion It may alſo be noticed, on the other ſide, that people of taſte and ſenſibility have not ſeldom been diſguſted with the inſipid ſtyle too often imployed on ſuch ſubjects, by thoſe who poſſeſs neither, or who purpoſely avoid every thing of that kind, from an aim at ſimplicity miſunderſtood, or perhaps from a fear of being thought too warm, in an age of faſhionable in difference and falſe refinement. Wherever the vital ſpirit of Chriſtian devotion, founded on genuine faith in Chriſt, prevails, its immediate objects will be to adore the perfections of God; to entertain with reverence and complacence the various intimations of his pleaſure, eſpecially thoſe contained in holy writ; to acknowledge our abſolute dependence, and infinite obligations to him; to confeſs and lament the diſorders of our nature, and the tranſgreſſions of our lives; to implore his grace and mercy through Jeſus Chriſt; to intercede for our brethren of mankind; to pray for the propagation and eſtabliſhment of truth, righteouſneſs, and peace on earth; in fine, to long for a more entire conformity to the will of God, and to breathe after the everlaſting enjoyment of his friendſhip. The effects of ſuch a ſpirit habitually cheriſhed, and feelingly expreſſed before him, muſt ſurely be important and happy. Among theſe may be reckoned, a profound humility

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mility in the sight of God, a high veneration for his presence and attributes, an ardent zeal for his worship and honour, a constant imitation of our Saviour's divine example, a diffusive charity for men of all denominations, a generous and unwearied self-denial for the sake of virtue and society, a total resignation to Providence, an increasing esteem for the gospel, with clearer and firmer hopes of that immortal life which it has brought to light.

(3.) DEVOTION, or BEING DEVOTED, among the ancient Romans, was a kind of sacrifice or ceremony, whereby they consecrated themselves to the service of some person. The ancients had a notion, that the life of one might be ransomed by the death of another; whence these devotions became frequent for the lives of the emperors. Devotion to any particular person was unknown among the Romans till the time of Augustus. The very day after the title of Augustus had been conferred upon Octavius, Pacuvius, a tribune of the people, publickly declared, that he would devote himself to Augustus, and obey him at the expence of his life (as was the practice among the barbarous nations), if he was commanded. This example of mean flattery was immediately followed by all the rest; till at length it became an established custom never to go to salute the emperor, without declaring that they were devoted to him. Before this, the Roman practice was much more noble and patriotic, viz. that of devoting themselves to their country. See DECIUS, N° 2—4.

* DEVOTIONAL. *adj.* [from *devotion.*] Pertaining to devotion; annexed to worship; religious.—Nor are the sobereſt of them so apt for that *devotional* compliance and juncture of hearts, which I desire to bear in holy offices, to be performed with me. *King Charles.*—The favourable opinion and good word of men comes often times at a very easy rate, by a very few demure looks, with some *devotional* postures and grimaces. *South.*

* DEVOTIONALIST. *n. ſ.* [from *devotion.*] A man zealous without knowledge; superstitiously devout.

* *To* DEVOUR. *v. a.* [*devoro*, Lat.] 1. To eat up ravenously, as a wild beast or animal of prey.—We will say some evil beast has *devoured* him. *Genesis.*—

So looks the pent up lion o'er the wretch,
That trembles under his *devouring* paws.
Shakesp.

2. To destroy or consume with rapidity and violence.—A fire *devoureth* before them, and behind them a flame burneth, *Joel*, ii. 3.—

How dire a tempest from Mycenæ pour'd,
Our plains, our temples, and our town *devour'd*;
It was the waste of war. *Dryden.*

3. To swallow up: to annihilate.—Such a pleasure as grows fresher upon enjoyment; and though continually fed upon, yet never *devoured*. *South.* 4. To enjoy with avidity.—

Longing they look, and gaping at the fight,
Devour her o'er and o'er with vast delight.
Dryden.

* DEVOURER. *n. ſ.* [from *devour.*] A consumer; he that devours; he that preys upon.—Since those leviathans are withdrawn, the lesser *devourers* supply their place: fraud succeeds to violence. *Decay of Piety.*—Carp and tench do best together, all other fish being *devourers* of their spawn. *Mortimer.*

* DEVOUT. *adj.* [*devotus*, Lat.] 1. Pious; religious; devoted to holy duties.—We must be constant and *devout* in the worship of our God and ready in all acts of benevolence to our neighbour. *Rogers.* 2. Filled with pious thoughts.—

For this, with soul *devout*, he thank'd the god;
And, of success secure, returned to his abode.
Dryden.

4. Expressive of devotion or piety.—

Anon dry ground appears, and from his arm
The ancient fire descends, with all his train
Then with uplifted hands and eye *devout*,
Grateful to heav'n. *Milton.*

DEVOURING, in heraldry, is where fishes are born in an escutcheon in a feeding posture, as they swallow all the meat whole.

* DEVOUTLY. *adj.* [from *devout.*] Piously; with ardent devotion; religiously.—One of the wise men having a while attentively and *devoutly* viewed and contemplated this pillar and cross, fell down upon his face. *Bacon.*—

Think, O my soul, *devoutly* think,
How, with affrighted eyes
Thou saw'st the wide extended deep
In all its horrors rise! *Addison.*

—To second causes we seem to trust, without expressing, so *devoutly* as we ought to do, our dependance on the first. *Atterbury.*

DEUPRAG, a town of Asia, in Thibet, 60 miles S. of Sirinagur.

* DEUSE. *n. ſ.* [more properly than *deuce*, *Junius* from *Dusius*, the name of a certain species of evil spirits.] The devil: a ludicrous word.—

It was the prettiest prologue, as he wrote it.
Well, the *deuce* take me if I ha'n't forgot it.
Congreve.

DEUTERO-CANONICAL. [from Δευτερος, second, and κανονικος, canonical,] in the school theology an appellation given to certain books of holy scripture, which were added to the canon after the rest; either because they were not wrote till after the compilation of the canon, or by reason of some dispute as to their canonicalness. The Jews acknowledge several books in their canon, which were put there later than the rest. They say, that under Ezra a great assembly of their doctors which they call by way of eminence the *great synagogue*, made the collection of the sacred books which we now have in the Hebrew Old Testament. And they agree that they put books therein which had not been so before the Babylonish captivity; such are those of Ezra, Nehemiah, Esther, Ezekiel, Daniel, Haggai, Zechariah, and Malachi. The Romish church has since added others to the canon that were not, and could not be, in the canon of the Jews, being wrote long after. Such are several of the apocryphal books, as the Maccabees, Ecclesiasticus, Wisdom, &c. Others were added still later, by reason their canonicalness has not been previously examined. The deuterocanonical books in the modern canon, are the epistle to the Hebrews; those of James and Jude th

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the IId. of St Peter; the IId. and IIId. of St John; and the Revelation.

*DEUTEROGAMY. *n. ſ.* [δευτερος and γαμος.] A ſecond marriage. *Dict.*

(1.) * DEUTERONOMY. *n. ſ.* [δευτερος and νομος.] The 2d book of the law; the 5th book of Moſes.

(2.) DEUTERONOMY was the laſt of thoſe books written by Moſes, and it contains, as its name imports, *the repetition of the law.* It was written in the 40th year after the delivery from Egypt, in the country of the Moabites beyond Jordan, Moſes being then in the 120th year of his age. It contains in the Hebrew 11 paraches, though there are only 10 in the editions of the rabbins at Venice, XX. chapters, and 955 verſes. In the Greek, Latin, and other verſions, it contains XXXIV. chapters. The laſt is not by Moſes. Some ſay it was written by Joſhua immediately after Moſes's death; which is the moſt probable opinion. Others ſay it was added by Ezra. See PENTATEUCH. This book opens with an intereſting addreſs to the Iſraelites, in which Moſes briefly recapitulates the many inſtances in which they had experienced the divine favour ſince their departure from Horeb. He deſcribes the ſucceſs and victories which had marked their progreſs; and the incredulous murmurs and ingratitude, by which the people had incenſed God; ſo that of the multitude which were brought out of Egypt, only two now remained. He proceeds to rehearſe the various commandments, ſtatutes, and judgments which had been delivered to them by God, that they might become "a wiſe and underſtanding people;" and while Moſes interſperſes with thoſe many frequent inſtances of their paſt miſconduct, he unfolds the glorious attributes of God, and illuſtrates many perſuaſive motives. He enjoins them, on their firſt entrance to Canaan, to give a ſolemn public diſplay of their reverence for God's law, by erecting ſtones on which all its words and precepts might be inſcribed. He renews the covenant with the people, including all that previouſly paſſed at Horeb; and ratified thoſe aſſurances of ſpiritual bleſſings, long ſince imparted to Abraham and his deſcendants. He then, in conſiſtency with the promiſes and ſanctions of both covenants, ſets forth, for their inſtruction, *life and good, and death and evil*, temporal and eternal recompence, preſent and future puniſhment.

DEUTEROPOTMI. in Grecian antiquity, a ſignation given to ſuch of the Athenians as had been thought dead, and after the celebration of the funeral rites, unexpectedly recovered. It was unlawful for the deuteropotmi to enter into the temple of the Eumenides, or to be admitted to the ſacrifices, till after they were purified, by being paſſed through the lap of a woman's gown, that they might ſeem to be new born.

*DEUTEROSCOPY. *n. ſ.* [δευτερος and σκοπεω.] The ſecond intention; the meaning beyond the literal ſenſe: not in uſe.—Not attaining the *deuteroſcopy*, or ſecond intention of the words, they are fain to omit their conſequences, coherences, figures, or tropologies. *Brown's Vulgar Errours.*

DEUTEROSIS, [Δευτερωσις,] the Greek name by which the Jews call their Miſchnah, or ſecond law. See MISCHNAH.

DEUX-NATTES, or the TWO NETHES, a department of the French empire, one of the nine into which the ci-devant Auſtrian Netherlands were divided in 1796. It comprehends part of the late province of Auſtrian Brabant. ANTWERP is the chief city.

(1.) DEUX PONTS, a ci-devant duchy and principality of Germany, lately in the circle of the Upper Rhine. It was compoſed of the ancient county of the ſame name, and the county of Veldentz, and was bounded by the ci-devant provinces of Alſace and Lorrain on the S. and SW. by the electorate of Treves on the N. and the Lower Palatinate on the E.; but much interſected by the poſſeſſions of different princes. In the year 1385, it was annexed to the Palatinate. The deſcendants of the princes palatine having obtained the throne of Sweden, and given three princes to that kingdom, Charles X. XI. and XII. it remained under the dominion of Sweden during that period; but this line becoming extinct, it deſcended to the houſe of Birkenfield, in the poſſeſſion of which it continued till its late ſubjection to the power of France. The duchy was overrun by the French in 1793, and finally attached to that kingdom in 1797, and chiefly included in the department of the Sarre and Moſelle. It is mountainous, and abounds in mines of copper, mercury, iron, and coals; as well as in vineyards, paſtures, and corn fields, which ſufficiently ſupply the people. The principality, when under the German empire, paid for the Roman month 240 florins, and to the imperial chamber 172 rix dollars and 36 kruitzers. The revenues were eſtimated at 500,000 florins.

(2.) DEUX PONTS, or ZWEYBRUCKEN, (as the Germans call it,) a town of Germany, now annexed to France, and included in the department of Sarre and Moſelle, of which it is the capital; as it was, till December 1797, of the ci-devant duchy, N° 1. It was the ſeat of juſtice for the principality, and has churches for Roman Catholics, Lutherans, and Calviniſts. It is ſeated on the Erlbach, 46 miles W. of Manheim, 50 SW. of Mentz, and 49 N. by W. of Straſburgh. Lon. 7. 26. E. Lat. 49. 16. N.

(1.) * DEW. *n. ſ.* [*deaw*, Sax. *daauw*. Dut.] The moiſture upon the ground.—Fogs which we frequently obſerve after ſun-ſetting, even in our hotteſt months, are nothing but a vapour conſiſting of water; which vapour was ſent up in greater quantity all the foregoing day, than now in the evening: but the ſun then being above the horizon, taking it at the ſurface of the earth, and rapidly mounting it up into the atmoſphere, it was not diſcernible: the ſun being now gone off, the vapour ſtagnates at and near the earth, and ſaturates the air 'till it is ſo thick as to be eaſily viſible therein: and when at length the heat there is ſomewhat further ſpent, which is uſually about the middle of the night, it falls down again in a *dew*, alighting upon herbs and other vegetables, which it cheriſhes, cools, and refreſhes. *Woodward.*—*Dews* and rain are but the returns of moiſt vapours condenſed. *Bacon.*—

Now ſliding ſtreams and thirſty plants renew,
And feed their fibres with reviving *dew*. *Pope.*

(2.) DEW is a denſe moiſt vapour, found on the earth

earth in ſpring and ſummer mornings in form of a miſling rain, being collected there chiefly while the ſun is below the horizon. Dr Hutton defines it to be "a thin light inſenſible miſt, or rain, aſcending with a ſlow motion, and falling while the ſun is below the horizon." He adds, "that it appears to differ from rain, as *leſs* from *more*. Its origin and matter are doubtleſs from the vapours and exhalations that riſe from the earth and water." See EXHALATION.

(3,) DEW, EXPERIMENTS RESPECTING THE FORMATION OF. It has been diſputed whether the dew is formed from the vapours *aſcending* from the earth during the night time, or from the *deſcent* of ſuch as have been already raiſed through the day. M. Huet ſhows that dew does not fall but riſes. The moſt remarkable experiments adduced in favour of this hypotheſis are thoſe of Mr du Fay of the (ci-devant Royal) Academy of Sciences at Paris. He ſuppoſed, that if the dew *aſcended*, it muſt wet a body placed low down ſooner than one placed on a higher ſituation; and, if a number of bodies were placed in this manner, the lowermoſt would be wetted firſt; and the reſt in like manner, gradually up to the top. To determine this, he placed two ladders againſt one another, meeting at their tops, ſpreading wide aſunder at the bottom, and ſo tall as to reach 32 feet high. To the ſeveral ſteps of theſe he faſtened large ſquares of glaſs like the panes of windows, placing them in ſuch a manner that they ſhould not overſhade one another. On the trial it appeared exactly as Mr du Fay had apprehended. The lower ſurface of the firſt piece of glaſs was firſt wetted, then the upper, then the lower ſurface of the pane next above it; and ſo on, till all the pieces were wetted to the top. Hence it appears plain to him, that the dews conſiſted of the vapours aſcending from the earth during the night; which, being condenſed by the coldneſs of the atmoſphere, are prevented from being diſſipated as in the day time by the ſun's heat. He afterwards tried a ſimilar experiment with pieces of cloth inſtead of panes of glaſs, and the reſult was quite conformable to his expectations. He weighed all the pieces of cloth next morning, to know what quantity of water each had imbibed, and found thoſe that had been placed lowermoſt conſiderably heavier than ſuch as had been placed at the top; though he owns that this experiment did not ſucceed ſo perfectly as the former. M. Muſchenbroek, who embraced the contrary opinion, thought he had invalidated all Mr du Fay's proofs, by repeating his experiments with the ſame ſucceſs, on a plane covered with ſheet lead. But to this Mr Du Fay replied, that there was no occaſion for ſuppoſing the vapour to riſe through the lead, nor from that very ſpot; but that as it aroſe from the adjoining open ground, the continual fluctuation of the air could not but ſpread it abroad, and carry it thither in its aſcent. But though this experiment of M. Muſchenbroeck's is not ſufficient to overthrow thoſe of Mr Du Fay, it muſt ſtill remain dubious whether the dew riſes or falls. One thing which ſeems to favour the hypotheſis of its deſcent is, that in cloudy weather there is little or no dew to be obſerved. From this M. De Luc brings an argument in favour of this hypotheſis. He accounts for it thus: When there are no clouds in the air, the heat of the inferior air, and that which riſes from the earth diſſipates itſelf into the ſuperior regions; and then the vapours which are diſperſed throughout the air, condenſe, and fall down in dew: But, when the clouds continue, they ſeparate the inferior from the ſuperior part of the atmoſphere, and thus prevent the diſſipation of the heat, by which means the vapours remain ſuſpended. When the ſky grows cloudy, ſome hours after ſun-ſet, although the heat has been ſenſibly diminiſhed, it is again increaſed; becauſe, continuing to riſe out of the earth, it is accumulated in the inferior air. But neither can this be reckoned a poſitive proof of the deſcent of the dew; ſince we may as well ſuppoſe the heat of the atmoſphere to be great enough to diſſipate it in its aſcent, as to keep it ſuſpended after its aſcent through the day. On the other hand, its being found in greater quantities on bodies placed low down, than on ſuch as are high up, is no proof of the aſcent of the dew; becauſe the ſame thing is obſerved of rain. A body placed low down receives more rain than one placed in an elevated ſituation; and yet the rain certainly deſcends from the atmoſphere. The reaſon why dew appears firſt on the lower parts of bodies may be, that, in the evening, the lower part of the atmoſphere is firſt cooled, and conſequently moſt diſpoſed to part with its vapours. It is alſo certain, that part of the water contained in the air may be condenſed at any time on the ſides of a glaſs by means of cold, ſo as to run down its ſides in ſmall drops like dew. It ſeems therefore, that this ſubject is not ſufficiently determined by ſuch experiments as have yet been made; nor indeed does it appear eaſy to make ſuch experiments as ſhall be perfectly deciſive of the matter.

(4.) DEW OF AUTUMN is converted into a white froſt. Out of dew putrified by the ſun, and divers inſects, which change apace from one ſpecies to another: what remains is converted into fine ſalt, with angles like thoſe of ſalt-petre, after a number of evaporations, calcinations, and fixations.

(5.) DEW OF MAY. May dew whitens like and wax. A ſpirit has been drawn from it, which had wonderful virtues attributed to it. The method of collecting and preparing it, is preſcribed by Hanneman, phyſician at Kiel. It is to be gathered in clean linen cloths; expoſed to the ſun in cloſe vials; then diſtilled, and the ſpirit thrown upon the caput mortuum; this is to be repeated till the earth unite with the ſpirit and become liquid; which happens about the 7th or 8th cohobation or diſtillation. A very red, odoriferous ſpirit is thus obtained. Stolterfoht, a phyſician of Lubec, thinks May dew may be collected in plates, eſpecially in ſtill weather, and before ſun-ſet; and Etmuller is of the ſame ſentiment. It might likewiſe be collected with a glaſs funnel expoſed to the air, having a crooked neck to convey the dew into a vial in a chamber. See *Phil. T.* N° 3, Hoffman and others. It is apparently from the preparation of this dew, that the brotherhood of the Holy Croſs took their denomination. See ROSICRUCIANS.

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(6.) D

(6.) DEW, QUANTITY OF, ESTIMATED. Dr Hales made ſome experiments, to determine the quantity of dew that falls in the night. For this purpoſe, on the 15th of Auguſt, at 7 in the even-, he filled two glazed earthen pans with moiſt ith; the dimenſions of the pans being 3 inches p, and 12 inches diameter: and he obſerves, the moiſter the earth, the more dew falls on a night; and that more than a double quan- of dew falls on a ſurface of water, than on an l ſurface of moiſt earth. Theſe pans increaſ- weight by the night's dew 180 grains; and eaſed in weight by the evaporation of the day, . 282 grs.: ſo that 540 grains more are eva- ed from the earth every 24 hours in ſummer, the dew that falls in the night; i. e. in 21 near 26 ounces from a circular area of a foot ter. Now, if 180 grains of dew, falling in ight on ſuch an area, which is equal to 113 inches, be equally ſpread on the ſurface, its will be the 159th part of an inch. He like- found that the depth of dew in a winter's was the 90th part of an inch. If therefore w 159 nights for the extent of the ſummer's will in that time amount to one inch in ; and reckoning the remaining 206 nights extent of the winter's dew, it will produce ches depth: and the dew of the whole year mount to 3·28 inches depth. But the quan- hich evaporated in a fair ſummer's day from ne ſurface, being 1 oz. and 282 grs. gives th part of an inch deep for evaporation, is four times as much as fell at night. Dr obſerves that the evaporation of a winter's nearly the ſame as in a ſummer's day; the greater moiſture in winter compenſating e ſun's greater heat in the ſummer. *Hales's ble Statics*, vol. i. p. 52. 4th edit. See EVA- TION.

(7.) DEW, RECEPTION AND REPULSION OF, IFFERENT SUBSTANCES. Several ſubſtances, ed to the ſame dew, receive and charge them- with it in a very different manner; ſome others leſs, and ſome even not at all. The ſeem to make a ſort of choice of what bo- they ſhall affix themſelves to: glaſs and cryſ- are thoſe to which they adhere in the moſt manner, and in the largeſt manner; but of all kinds never receive them at all, nor drops ever adhere to them. The reaſon of probably becauſe metals promote evapora- more than glaſs does. Thus, if a piece of and a piece of glaſs are both made equally , the former will be found to dry in much time than the latter. Hence it would ſeem, there is between metals and water ſome kind pulſion: and this may be ſufficient to keep e very ſmall quantity that falls in dew; for ever tends to make water evaporate after it is ly in contact with any ſubſtance, alſo tends p the water from ever coming into contact it. On this ſubject ſeveral curious particu- are mentioned by Dr Percival, relative to the ction and repulſion between dew and glaſs, or ine veſſels. The experiments were made by Du Fay, who, to determine with certainty ther the difference between vitrified ſubſtances metals was the ſame in all caſes, ſet a china ſaucer in the middle of a ſilver plate, and on one ſide, adjoining to it, was placed a china plate, with a ſilver diſh very much reſembling the ſaucer in the middle. In this experiment the china ſaucer was covered with dew, but the plate, though extending four inches round it, was not moiſtened in the leaſt. The china plate alſo had become quite moiſt, while the ſilver veſſel in the middle had not received the ſmalleſt drop. M. Du Fay next endeavoured to aſcertain whether a china ſaucer ſet on a plate of metal, as already deſcribed, did not receive more dew than it would have done if expoſed alone. To accompliſh this deſign, he took two watch cryſtals of equal dimenſions, and placed the one upon a plate of ſilver, the other upon a plate of china, each with its concavity uppermoſt. That which was upon the ſilver plate he ſurrounded with a ferrel of the ſame metal, well poliſhed, that no watery particles might attach themſelves to the convex ſurface of the glaſs. In this ſituation he expoſed the cryſtals for ſeveral days ſucceſſively, and always found five or ſix times more dew in that which was on the china plate than in the other placed on the ſilver. The repulſion between the dew and ſilver is further confirmed by the following experiment of M. Du Fay, with regard to the cryſtal on the ſilver plate. He informs us, that the ſmall quantity of dew on the inſide near the centre, was in minute drops; and that round the border there was a ſpace of 5 or 6 lines perfectly dry; towards which the drops regularly decreaſed in magnitude, as if the ſilver ferrel had driven away the dew from that part of the glaſs which was contiguous to it. Theſe experiments were repeated 30 times with invariable ſucceſs. M. Du Fay's experiments have received a remarkable confirmation from ſome lately made by Dr Watſon, biſhop of Landaff, with a view to determine the quantity of vapour that aſcends from a given ſurface of earth. "By means of a little bees-wax (ſays he), I faſtened a half-crown very near, but not quite contiguous, to the ſide of the glaſs; and, ſetting the glaſs with its mouth downward on the graſs, it preſently became covered with vapour, except that part of it which was next the half crown. Not only the half crown itſelf was free from vapour, but it had hindered any from ſettling on the glaſs which was near it; for there was a little ring of glaſs ſurrounding the half crown, to the diſtance of a quarter of an inch, which was quite dry, as well as that part of the glaſs which was immediately under the half crown; it ſeemed as if the ſilver had repelled the water to that diſtance. A large red wafer had the ſame effect as the half crown; it was neither wetted itſelf nor was the ring of glaſs contiguous to it wetted. A circle of white paper produced the ſame effect, ſo did ſeveral other ſubſtances, which it would be too tedious to enumerate."

(8.) DEW, SOME PHENOMENA OF, ACCOUNTED FOR. From the principles of EVAPORATION, ſeveral phenomena of dews are eaſily accounted for. Such as, for inſtance, that dews are more copious in the ſpring, than in the other ſeaſons of the year; there being then a greater ſtock of vapour in readineſs than at other times, by reaſon of the ſmall expence of it in the winter's cold and

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froſt. Hence it is too, that Egypt, and ſome other hot countries, abound with dews throughout all the heats of ſummer; for the air there being too hot to conſtipate the vapours in the day-time, they never gather into clouds; and hence they have no rain: but in climates that are exceſſively hot, the nights are remarkably cold; ſo that the vapours raiſed after ſun ſet are readily condenſed into dews.

* *To* DEW. *v. a.* [from the noun.] To wet as with dew; to moiſten; to bedew.—

A trickling ſtream of balm moſt ſovereign,
And dainty dear, which on the ground ſtill fell,
And overflowed all the fertile plain,
As it had *dewed* been with timely rain. *Fairy Q.*

Give me thy hand,
That I may *dew* it with my mournful tears.
Shakeſpeare.

In Gallick blood again
He *dews* his reeking ſword, and ſtrows the ground
With headleſs ranks. *Phillips.*

DEWART, an iſland E. of Terra Magellanica, S. America. It had its name from the firſt diſcoverer.

DEWAH, or GOGRA, a river of Hindooſtan, which croſſes the country of Oude, and joins the Ganges, 15 miles W. of Patna.

DEWAR, James, Eſq. of Vogrie, near Edinburgh, a late public-ſpirited gentleman of Edinburghſhire, whoſe name deſerves to be recorded in a work of this kind, not ſo much as an author, as on account of his philanthropic exertions on ſeveral occaſions. He was the firſt who ſet on foot the plan for the emancipation of that uſeful body of men, the colliers, in Scotland; who formerly were as much ſlaves as the African negroes in the W. Indies, and conſidered to be as much the transferable property of the proprietors of the colleries, as the boors in Ruſſia and Poland ſtill are upon the eſtates of their deſpotic maſters. About 1764, when the Corſicans, under general Paoli, were ſtruggling hard to ſhake off the yoke of the Genoeſe, Mr Dewar ſet on foot a ſubſcription among the nobility and gentry of Scotland, to ſupply them with what they chiefly wanted, arms and ammunition. But juſt as the ſubſcription was nearly completed, and the money was about to be collected and laid out for that purpoſe, the news arrived, that the Genoeſe had ſold Corſica, to the court of France, and that Paoli was come over to Britain. Conſiſtently with theſe principles, when the Comprehending Act paſſed in 1778, Mr Dewar publiſhed a ſmall treatiſe entitled—"Obſervations on an act for the more eaſy and better recruiting his majeſty's land forces and marines, commonly called *the Comprehending Act*: by a juſtice of the peace, a freeholder of Mid-Lothian, and a commiſſioner of ſupply." The ſpirit and intention of the author was ſufficiently diſplayed in the firſt page of this tract, which was humanely addreſſed "To all who feel for the miſeries of others." One of the laſt public appearances made by Mr Dewar, was his preſiding at a meeting of citizens held in Edinburgh, on the 7th Jan. 1782, upon the ſtate of public affairs; and his ſubſcribing an advertiſement in the papers, containing the reſolutions and opinion of the meeting, reſpecting the neceſſity of an immediate peace with America. Mr Dewar ſtudied the law, and was admitted a member of the Faculty of Advocates in 1756, but never practiſed as a lawyer, though he ſometimes ſat as a judge, in the juſtice of peace courts. He was twice married, and had children by both his wives. He died at Edinburgh, 15th Oct. 1788.

* DEWBERRY. *n. ſ.* [from *dew* and *berry*.] —*Dewberries*, as they ſtand here among the more delicate fruits, muſt be underſtood to mean raſberries, which are alſo of the bramble kind. *Hanmer.*

* DEWBESPRENT. *part.* [*dew* and *beſprent*.] Sprinkled with dew.—

This evening late, by then the chewing flocks
Had ta'en their ſupper on the ſavoury herb
Of knot-graſs *dewbe,prent*, and were in fold,
I ſat me down to watch upon a bank
With ivy canopied, and interwove
With flaunting honey-ſuckle. *Milton.*

DEW-BORN, in country affairs, a diſtemper in cattle, being a ſwelling in the body, as much as the ſkin can hold, ſo that ſome beaſts are in danger of burſting. It proceeds from greedineſs in feeding, when put into a rank paſture; but commonly when the graſs is full of water. In this caſe the beaſt ſhould be ſtirred up and down, and made to purge well: but the proper cure is bleeding in the tail; then take a grated nutmeg, with an egg, and breaking the top of the ſhell, put out ſo much of the white as you may have room to ſlip the nutmeg into the ſhell; mix them together and then let ſhell and all be put down the beaſt's throat; that done, walk him up and down, and he will ſoon mend.

* DEW-BURNING. *adj.* [from *dew* and *burning*] The meaning of this compound is doubtful. Perhaps it alludes to the ſparkling of dew.—

He, now to prove his late renewed might
High brandiſhing his bright *dew-burning* blade,
Upon his creſted ſcalp ſo ſore did ſmite,
That to the ſcull a yawning wound it made.
Fairy Queen.

DEW-BUTTER. Subſtances of a very different kind from the uſual dew are ſaid to have ſometimes fallen from the atmoſphere. In the *Phil. Tranſ.* we are told, that in 1695 there fell in Ireland, in the provinces of Leinſter and Munſter, for a conſiderable part of the winter and ſpring, a fatty ſubſtance reſembling butter, inſtead of the common dew. It was of a clammy texture, and dark yellow colour; and was, from its great reſemblance, generally called *dew-butter* by the country people. It always fell in the night, and chiefly in the mooriſh low grounds; and was found hanging on the tops of the graſs, and on the thatch of the houſes of the poor people. It ſeldom fell twice in the ſame place; and uſually, wherever it fell, it lay a fortnight upon the ground before it changed colour; but after that it gradually dried up, and became black. The cattle fed in the fields where it lay as well as in others, and received no harm by it. It fell in pieces of the bigneſs of one's finger-end; but they were diſperſed ſcatteringly about, and it had an offenſive ſmell like a church-yard. There were in the ſame places very ſtinking fogs during the winter, and

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ome people ſuppoſed this no other than a ſediment from the fog. It would not keep very long, ut never bred worms.

DEWCHURCH, GREAT, } Two villages in
DEWCHURCH, LITTLE, } Herefordſh. SW. f Aconbury.

DEW-CLAW, in zootomy, a ſupernumerary pendulous claw upon the hind feet of ſome ſpecies of ogs; particularly terriers.

* DEWDROP. *n. ſ.* [*dew* and *drop*.] A drop f dew which ſparkles at ſun-riſe.—

I muſt go ſeek ſome *dewdrops* here,
And hang a pearl in every cowſlip's ear. *Shak.*

DEWEE, an iſland in S. Carolina, which forms ne of the three harbours of Charleſtown city.

DEWES, a village near Chigwell, Eſſex.

DE WITT, John, the famous penſionary, as born in 1625, at Dort; where he proſecuted is ſtudies ſo diligently, that at the age of 23, he publiſhed *Elementa Curvarum Linearum*, one of he deepeſt books in mathematics at that time. After taking his degrees, and travelling, he, in 650, became penſionary of Dort, and diſtinguiſhed himſelf very early in the management of public affairs. He oppoſed with all his power the war between the Engliſh and the Dutch; and when the event juſtified his predictions, he was unanimouſly choſen penſionary of Holland. In this capacity he laboured to procure a peace with Cromwell; in which peace a ſecret article was introduced, for the excluſion of the houſe of Orange. In the war with England after the reſtoration, when it was thought expedient, on Opdam's defeat and death, that ſome of their own deputies ſhould command the fleet, he was one of the three put in commiſſion; and wrote an accurate relation of all that happened during the expedition, for which, at his return, he received the ſolemn thanks of the States-General. In 1667, he eſtabliſhed the perpetual edict for aboliſhing the office of Stadtholder, to fix the liberty of the republic, as it was hoped, on a firm baſis; which produced ſeditions and tumults, that reſtored the office, on pretence that the De Witts were enemies to the houſe of Orange, and plundered the ſtate. The penſionary begged diſmiſſion from his poſt; which was granted, with thanks for his faithful ſervices. But the invaſion of the French, and the internal diviſion among the Hollanders ſpread every where terror and confuſion; which the Orange party heightened to ruin the De Witts. Cornelius, the penſionary's brother, was impriſoned and condemned to exile; and a report being raiſed that he would be reſcued, the mob armed, and ſurrounded the priſon where the two brothers then were together, dragged them out, barbarouſly murdered them, hung the bodies on the gallows, and cut them to pieces, which many of their even broiled, and ate with ſavage fury. Such was the end of one of the greateſt geniuſes and true patriots of his age; of whom Sir William Temple, who was well acquainted with him, writes with the greateſt eſteem and admiration. He obſerves, that when he was at the head of the government, he differed nothing in his manner of living from an ordinary citizen. His office, for the firſt ten years, brought him in a little more than 300l. and in the latter part of his life, not above 700l. *per annum*. He refuſed a gift of 10,000l. from the States General, becauſe he thought it a bad precedent in the government. With great reaſon, therefore, Sir William Temple, ſpeaking of his death, obſerves, "He was a perſon that deſerved another fate, and a better return from his country; after 18 years ſpent in their miniſtry, without any care of his entertainments or eaſe, and little of his fortune. A man of unwearied induſtry, inflexible conſtancy, ſound, clear, and deep underſtanding, and untainted integrity; ſo that whenever he was blinded, it was by the paſſion he had for that which he eſteemed the good and intereſt of the ſtate. This teſtimony is juſtly due to him from all that were well acquainted with him; and is the more willingly paid, ſince there can be as little intereſt to flatter, as honour to reproach, the dead." Beſides the works already mentioned, he wrote a book containing thoſe maxims of government upon which he acted; which will be a never fading monument to his immortal memory. A tranſlation of it from the original Dutch, intitled, *The true intereſt and political maxims of the republic of Holland*, has been printed in London; to the laſt edition of which, in 1746, are prefixed hiſtorical memoirs of the illuſtrious brothers Cornelius and John De Witt, by John Campbell, Eſq.

DE-WITTSBURGH, a town of the United States of America, in the ſtate of New York, on the Suſquehannah, 155 miles NW. of New York.

* DEWLAP. *n. ſ.* [from *lapping* or *licking* the *dew*.] 1. The fleſh that hangs down from the throat of oxen.—

Large rowles of fat about his ſhoulders ſlung,
And from his neck the double *dewlap* hung.
Addiſon.

2. It is uſed in *Shakeſpeare*, for a lip flaccid with age, in contempt.—

And ſometimes lurk I in a goſſip's bowl,
In very likeneſs of a roaſted crab;
And when ſhe drinks againſt her lips I bob,
And on the wither'd *dewlap* pour the ale.

* DEWLAPT. *adj.* [from *dewlap*.] Furniſhed with dewlaps.—

The *dewlapt* bull now chaſes along the plain,
While burning love ferments in ev'ry vein. *Gay.*

DEWLAS, a village in Herefordſhire.

(1.) DEWLISH, a river in Dorſetſhire.

(2.) DEWLISH, a town ſeated on the river (N° 1.) near Sturminſter.

DEWLOE, in Cornwall, near E. and W. Loe.

DEWSBURG, a village in the Weſt Riding of Yorkſhire, at the foot of a hill to the W. of Wakefield, 8 miles SW. of Leeds. It has fairs Wed. before May 22, and Oct. 10.

DEWSTON, in Monmouthſh. between Llanvair and Caldicot.

DEWSWELL, a village S. of Hereford.

(1.) * DEWWORM. *n. ſ.* [from *dew* and *worm*.] A worm found in dew.—From the trout, the *dew-worm*, which ſome call the lob-worm, and the brandling, are the chief *Walton*.

(2.) DEW-WORM. See LUMBRICUS, N° 2.

* DEWY. *adj.* [from *dew*] 1. Reſembling dew; partaking of dew.—

From the earth a *dewy* miſt
Went up, and water'd all the ground, and each
Plant of the field. *Milton.*

2. Moiſt

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4. Moiſt with dew; roſcid.—

His *dewy* locks diſtill'd
Ambroſia. *Milton.*

Beſides the ſuccour which cold Ancien yields,
The rocks of Hernicus and *dewy* fields. *Dryd.*

DEXBORO, a village in Devonſhire.

DEXTANS, in Roman antiquity, ten ounces, or $\frac{10}{12}$ of their libra. See LIBRA.

(1.) * DEXTER. *adj.* [Latin.] The right; not the left. A term uſed in heraldry.—

My mother's blood
Runs on the *dexter* cheek, and this ſiniſter
Bounds in my ſire's. *Shakeſpeare.*

(2.) DEXTER, in heraldry, an appellation given, to whatever belongs to the right ſide of a ſhield or coat of arms: thus we ſay, *bend dexter*, *dexter point*, &c.

* DEXTERITY. *n. ſ.* [*dexteritas*, Latin.] 1. Readineſs of limbs; activity; readineſs to attain ſkill; expertneſs. 2. Readineſs of contrivance; quickneſs of expedient; ſkill of management.—His wiſdom, by often evading from perils, was turned farther into a *dexterity* to deliver himſelf from dangers when they preſſed him, than into a providence to prevent and remove them afar off. *Bacon.*—They attempted to be knaves, but wanted art and *dexterity*. *South.*

* DEXTEROUS. *adj.* [*dexter*, Lat.] 1. Expert at any manual employment; active; ready: as, a *dexterous* workman.—

For both their *dext'rous* hands the lance could wield. *Pope.*

2. Expert in management; ſubtle; full of expedients.—They confine themſelves, and are *dexterous* managers enough of the wares and products of that corner, with which they content themſelves. *Locke.*

* DEXTEROUSLY. *adv.* [from *dexterous*.] Expertly: ſkilfully; artfully.—The magiſtrate ſometimes cannot do his own office *dexterouſly*, but by acting the miniſter. *South.*—

But then by ſtudy was to cog the dice,
And *dexterouſly* to throw the lucky ſice. *Dryd.*

* DEXTRAL. *adj.* [*dexter*, Lat.] The right; not the left.—As for any tunicles or ſkins, which ſhould hinder the liver from enabling the *dextral* parts, we muſt not conceive it diffuſeth its virtue by mere irradiation, but by its veins and proper veſſels. *Brown's Vulgar Errours.*

* DEXTRALITY. *n. ſ.* [from *dextral*.] The ſtate of being on the right, not the left, ſide.—If there were a determinate prepotency in the right, and ſuch as ariſeth from a conſtant root in nature, we might expect the ſame in other animals, whoſe parts are alſo differenced by *dextrality*. *Brown.*

DEXTROCHERE, or DESTROHERE, in heraldry, is applied to the right arm painted in a ſhield, ſometimes naked; ſometimes clothed, or adorned with a bracelet; and ſometimes armed, or holding ſome moveable or member uſed in the arms.

DEY, the title of the ſovereign of Algiers, under the protection of the grand ſeignior. A prince under this title was appointed by the ſultan, at the requeſt of the Turkiſh ſoldiers, in 1710. The term *dey*, in the Turkiſh language, ſignifies *an uncle* by the mother's ſide; and the reaſon of the denomination is this: That the Turkiſh military conſider the grand ſeignior as their father; the ſtate as their mother, by which they are nouriſhed and maintained; and the dey as the brother of the ſtate, and conſequently the uncle of all who are under his dominion. Beſides the age, experience, and valour, which are neceſſary qualifications of a perſon to be elected, he muſt alſo be a native Turk, and have made the voyage to Mecca. He has no guards, nor conſiderable retinue. He preſides at the divan, and is moſt diſtinguiſhed by the reſpect and ſubmiſſion which are paid him.

DEYDESHEIM, or DIDINESHEIM, a town of France, in the department of Mont-Tonnerre, late of Germany, in the circle of the Upper Rhine, and biſhopric of Spires. It is 14 miles NW. of Spires.

DEYNSE. See DEINSE.

DEZIZE, a town of Egypt, on the Nile, ſuppoſed to be the place where the prophet Jeremiah was buried, near Cairo.

DEZKAK, a town of Perſia, in the province of Segeſtan, 110 miles ENE. of Zareng.

DEZZA, a river of Italy, which runs through the vale of Scalvæ into the Oglio.

DFJEFAN, a town of Arabia, in the country of Yemen, ſituated on the coaſt of the Red Sea, 22 miles W. of Abu-Ariſch.

DGIARON, a town of Parſia, in the province of Farſiſtan, 84 miles S. of Schiras.

DHAR, a town of Hindooſtan, in the country of Malwa, 42 miles W. of Indore, and 36 SSW. of Oudein.

DHARMSALEH, a town of Thibet, 60 miles from Sarangpour.

DHOOLPOUR, a town of Hindooſtan, in the country of Agra, 32 miles S. of Agra.

DHUL, a lake of Aſia, in the country of Caſhmere, 5 miles NE. of Caſhimere.

(1.) * DIABETES. *n. ſ.* [διαβαίνω.] A morbid copiouſneſs of urine; a fatal colliquation by the urinary paſſages.—An increaſe of that ſecretion may accompany the general colliquations; as in fluxes, hectic ſweats and coughs, *diabetes*, and other conſumptions. *Derham's Phyſico Theology.*

(2.) DIABETES. See MEDICINE, *Index.*

* DIABOLICAL. } *adj.* [from *diabolus*, Latin.]
* DIABOLICK. } Deviliſh; partaking of the qualities of the devil; impious; atrocious; nefarious; pertaining to the devil.—Does not the ambitious, the envious, and the revengeful man know very well, that the thirſt of blood, and affectation of dominion by violence and oppreſſion, is a moſt *diabolical* outrage upon the laws of God and Nature? *L'Eſtrange.*—The practice of lying is a *diabolical* exerciſe, and they that uſe it are devil's children. *Ray.*—Damned ſpirits muſt needs be all envy, deſpair, and rage; and have ſo much of a *diabolical* nature in them, as to wiſh all men to ſhare their miſery. *Atterbury.*

DIABOLONIS, *n. ſ.* a very hot ſtimulant confection prepared and ſold in Naples.

(1.) DIABOLUS. See DEVIL.

(2.) DIABOLUS MARINUS, a ſpecies of RAIA.

(3.) DIABOLUS METALLORUM, a title given by chemiſts to jupiter or tin; becauſe, when incorporated with other metals, it renders them incapable of reduction, or at leaſt very difficult to undergo that operation.

DIABROSIS,

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DIABROSIS, *n. f.* a ſolution of continuity by corroſion.

DIACATHOLICON, an univerſal medicine.

DIACAUSTIC CURVE, a ſpecies of the cauſtic curves formed by refraction.

DIACENTROS, the ſhorteſt diameter of the elliptical orbit of a planet. *Bailey.*

DIACHER, a town of Perſia, in the province of Mazenderan, 24 miles SW. of Zaweh.

DIACHYLON, in pharmacy, an emollient digeſtive plaſter compoſed of mucilages or viſcid juices drawn from certain plants. See PHARMACY.

DIACINEMA, in ſurgery, the removal of a bone a little out of its place. *Aſh.*

DIACLYSMA, a gargling of the mouth.

(1.) * DIACODIUM. *n. f.* [διακώδιον.] The ſyrup of poppies.

(2.) DIACODIUM is alſo called *ſyrupus de meconio.* See PHARMACY, *Index.*

(1.) * DIACOUSTICS. *n. f.* [διακουστικα.] The doctrine of ſounds.

(2.) DIACOUSTICS, or DIAPHONICS, the conſideration of the properties of refracted ſound, as it paſſes through different mediums. See ACOUSTICS. The word is formed from the Greek δια per, through, which intimates a paſſage; and ακουω I hear, *q. d.* the conſideration of the paſſage of the ſounds we hear. See SOUND.

DIARCII, in antiquity, the name of a faction at Athens. That city was divided into two parties: the one wiſhed for an oligarchy, and would only have a few perſons employed in the government; the others were for a democratical government, wherein the whole people ſhould have a ſhare. The firſt were called *diacrii*, and the latter *pediaci*; the latter inhabiting the lower, and the former the ακρον, or upper part of the city.—The laws of Solon imported, that Piſiſtratus ſhould be chief of the diacrii; though the ſcholiaſt on Ariſtophanes's comedy of *The Waſps*, affirms that Pandion diſtributed the quarter of the diacrii among his ſons, and put Lycus at their head.

DIACRISIS, *n. f.* a judging of diſeaſes by their ſymptoms.

DIACROMION, a medicine made of onions.

DIACRYDIUM, or DIAGRYDIUM, in pharmacy, a preparation of ſcammony. *Aſh.*

DIACYDONIUM, marmalade of quinces.

DIADELPHIA, [from δις twice, and αδελφος a brother,] the 17th claſs in the ſexual ſyſtem, comprehending thoſe plants which bear hermaphrodite flowers with two ſets of united ſtamina; but this circumſtance muſt not be abſolutely depended on. They are the *papilionacei* of Tournefort, the *irregulares tetrapetali* of Rivinus, and the *leguminoſa* of Ray. See BOTANY, *Index*; and *Plate* XXVII.

(1.) * DIADEM. *n. f.* [*diadema*, Latin.] 1. A tiara; an enſign of royalty bound about the head of Eaſtern monarchs.—

A liſt the cobler's temples ties,
To keep the hair out of their eyes;
From whence 'tis plain the *diadem*,
That princes wear derives from them. *Swift.*

2. The mark of royalty worn on the head; the crown.—

A crown,
Golden in ſhew, is but a wreath of thorns;
Brings dangers, troubles, cares, and ſleepleſs nights,
To him who wears the regal *diadem*. *Milton.*

(2.) DIADEM, in antiquity, was a head-band or fillet, worn by kings as a badge of their royalty. It was made of ſilk, thread, or wool, and tied round the temples and forehead, the ends being tied behind, and let fall on the neck. It was uſually white, and quite plain; though ſometimes embroidered with gold, and ſet with pearls and precious ſtones. In latter times, it came to be twiſted round crowns, laurels, &c. and even appears to have been worn on divers parts of the body. See CROWN, § iii. The word is derived from the Greek verb, διαδω to gird.

(1.) DIADEM, in heraldry, is applied to certain circles or rims ſerving to incloſe the crowns of ſovereign princes, and to bear the globe and croſs, or the flower deluces, for their creſt. The crowns of ſovereigns are bound, ſome with a greater, and ſome with a leſs number of diadems. The bandage about the heads of Moors on ſhields is alſo called *diadem*, in blazoning.

* DIADEMED. *adj.* [from *diadem.*] Adorned with a diadem; crowned.—

Not ſo, when *diadem'd* with rays divine,
Touch'd with the flame that breaks from virtue's ſhrine,
Her prieſtleſs muſe forbids the good to die,
And opes the temple of eternity. *Pope.*

DIADOCHE the progreſs of a diſeaſe.

DIADOSIS. [Διαδοσις, Greek.] a tradition.

* DIADROM. *n. f.* [διαδρομος.] The time in which any motion is performed; the time in which a pendulum performs its vibration.—A gry is one tenth of a line, a line one tenth of one inch, an inch one tenth of a philoſophical foot, a philoſophical foot one third of a pendulum; whoſe *diadroms*, in the latitude of forty-five degrees, are each equal to one ſecond of time, or a ſixtieth of a minute. *Locke.*

(1.) * DIÆRESIS. *n. f.* [διαιρεσις.] The ſeparation or disjunction of ſyllables: as *aër.*

(2.) DIÆRESIS, in medicine, is the conſuming of the veſſels of an animal body, when from ſome corroding cauſe certain paſſages are made, which naturally ought not to have been; or certain natural paſſages are dilated beyond their ordinary dimenſions, ſo that the humours which ought to have been contained in the veſſels extravaſate or run out.

(3.) DIÆRESIS, in ſurgery, an operation ſerving to divide and ſeparate the part when the continuity is a hindrance to the cure.

DIÆRETICS, *n. f.* Corroſive medicines.

DIÆTA, [Διαιτα, Greek,] a courſe of diet.

DIÆTETÆ, in Grecian antiquity, a kind of judges, of which there were two ſorts; viz.

1. DIÆTETÆ CLEROTI, public arbitrators, choſen by lot to determine all cauſes exceeding ten drachms, within their own tribe, and from their ſentence and appeal lay to the ſuperior courts.

2. DIÆTETÆ DIALLECTERII, private arbitrators from whoſe ſentence there lay no appeal. They always took an oath to adminiſter juſtice without partiality.

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DIÆTETICS, that branch of medicine which relates to the rules respecting food.

DAFERI, a town of Persia, in the provinces of Chorasan, 135 miles N. of Herat.

DIAGLYPHICE, the art of cutting or engraving figures on metals, such as seals, intaglios, matrices of letters, &c. or coins for metals. See ENGRAVING

DIAGNOSIS, [from διαγινωσκω, Greek, *to distinguish.*] the diagnostics or signs of a disease. See next article.

(I.) * DIAGNOSTICK. *n. s.* [διαγινωσκω.] A symptom by which a disease is distinguished from others.—I shall lay down some indisputable marks of this vice, that whenever we see the tokens, we may conclude the plague is in the house;—let us hear your *diagnosticks*. *Collier on Friar.*—One of our physicians proved disappointed of his prognosticks, or rather *diagnosticks*. *Harvey on Consumptions.*

(II.) DIAGNOSTICS, are of two kinds; viz.

1. DIAGNOSTICS, ADJUNCT, are common to several diseases, and serve only to point out the difference between diseases of the same species:

2. DIAGNOSTICS, PATHOGNOMONIC, are those which always attend the disease, and distinguish it from all others.

(1.) * DIAGONAL. *adj.* [διαγωνος.] Reaching from one angle to another, so as to divide a parallelogram into equal parts.—The monstrosity of the badger is ill-contrived, and with some disadvantage; the shortness being fixed unto the legs of one side, that might have been more properly placed upon the *diagonal* movers. *Brown's Vulgar Errours.*—All sort of stones composed of granules, will cut and rive in any direction, as well in a perpendicular, or in a *diagonal*, as horizontally and parallel to the side of the strata. *Woodward.*

(2.) * DIAGONAL. *n. s.* [from the adjective] A line drawn from angle to angle, and dividing a square into equal parts.—When a man has in his mind the idea of two lines, viz. the side and *diagonal* of a square, whereof the *diagonal* is an inch long, he may have the idea also of the division of that line into a certain number of equal parts. *Locke.*

(3.) DIAGONAL, in geometry, a right line drawn across a quadrilateral figure, from one angle to another; by some called the *diameter*, and by others the *diametral*, of the figure. See GEOMETRY.

* DIAGONALLY. *adv.* [from *diagonal.*] In a diagonal direction.—The right and left are not defined by philosophers according to common acceptation, that is, respectively from one man unto another, or any constant site in each, as though that should be the right in one, which, upon confront of facing, stands athwart or *diagonally* unto the other; but were distinguished, according unto their activity and predominant locomotion, on either side. *Brown's Vulgar Errours.*

DIAGORAS, surnamed the *Atheist*, lived in the 91st Olympiad. He was not a native of Athens but he philosophised there. He delighted in making verses, and had composed a poem which a certain poet stole from him. He sued the thief, who swore it was his own, and got glory by it. This tempted Diagoras to deny a Providence. The Athenians summoned him to give an account of his doctrine. He fled, and they set a price upon his head, promising a reward to any who should kill him; but he took shipping, and was cast away.

* (1.) DIAGRAM. *n. s.* [διαγραμμα.] A delineation of geometrical figures: a mathematical scheme. —Many a fair precept in poetry is like a seeming demonstration in the mathematicks; very specious in the *diagram*, but falling in the mechanic operation. *Dryden.*—Why do not these persons make a *diagram* of these cogitative lines and angles, and demonstrate their properties of perception and appetite, as plainly as we know the other properties of triangles and circles? *Bentley.*

(2.) DIAGRAM, among ancient musicians, the same with the scale of the moderns. See SCALE.

(1.) DIAGRAPHIC, or } *adj.* belonging to the
(1.) DIAGRAPHICAL. } descriptive arts.

(2.) DIAGRAPHIC ARTS, the arts of painting, engraving, and sculpture.

* DIAGRYDIATES. *n. s.* [*diagrydium*, Lat. Strong purgatives made with diagrydium.—All cholerick humours ought to be evacuated by *diagrydiates*, mixed with tartar, or some acid, or rhubarb powder. *Floyer.*

DIAGRYDIUM. See DIACRYDIUM.

DIAH, DIAT, a name given by the Arabs to the punishment of retaliation. By the Mahometan law, a brother, or the next relation of a murdered person, ought to take part against the murderer, and demand his blood in reparation for the murder. Before the time of Mahomet, the Arabs had a custom of putting a freeman of their prisoners to death, in lieu of ever slave they lost in battle, and a man for every woman that was killed. But Mahomet regulated the laws of reprisal; directing in the Alcoran, by the diet, that a freeman should be required for a freeman, and a slave for a slave. The Turks, probably in consequence of this law, formerly massacred almost all their prisoners of war, but they now content themselves with enslaving and selling them.

DIAHEXAPLA, } among farriers, a com-
DIAHEXAPLE, } pound medicine, so called from its containing six ingredients, viz. birthwort and gentian roots, juniper berries, bay berries, myrrh, and ivory shavings. It is commended for colds, consumptions, purfiness, and many other disorders in horses.

(1.) * DIAL. *n. s.* [*diale*, *Skinner.*] A plate marked with lines, where a hand or shadow shews the hour.—

O, gentlemen, the time of life is short:
To spend that shortness basely were too long,
Though life did ride upon a *dial's* point,
Still ending at th' arrival of an hour. *Shak.*

—If the motion be very slow, we perceive it not: we have no sense of the accretive motion of plants or animals; and the sly shadow steals away upon the *dial*, and the quickest eye can discover no more than that it is gone. *Glanville.*

(2.) DIAL is derived from the Latin *dies*, day, because it indicates the hour of the day. The ancients also called it SCIATHERIUM, from its effect by the shadow. A dial is an instrument of very great importance; for, though we may be well provided with clocks and watches, to show time; yet these are apt to be out of order, go wrong, and

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and ſtop: conſequently they will often require to be regulated by ſome invariable inſtrument, as a dial; which, being rightly conſtructed and duly placed, will always, by means of the ſun, inform us of the true ſolar time; which being corrected by the equation table publiſhed annually in the ephemerides, almanacks, and other books, will be the mean time to which clocks and watches are to be ſet. See DIALLING.

DIALACCA, in pharmacy, a medicine in which the chief ingredient is lacca.

(1.) * DIALECT. *n. ſ.* [διαλεκτος.] 1. The ſubdiviſion of language; as the Attic, Doric, Ionic, Æolic dialects. 2. Style; manner of expreſſion.—When themſelves do practiſe that whereof they write, they change their *dialect*; and thoſe words they ſhun, as if there were in them ſome ſecret ſting. *Hooker.* 3. Language; ſpeech.—

In her youth
There is a prone and ſpeechleſs *dialect*,
Such as moves men. *Shak.*

—If the conferring of a kindneſs did not bind the perſon upon whom it was conferred, to the returns of gratitude, why, in the univerſal *dialect* of the world, are kindneſſes ſtill called obligations? *South.*

(2.) DIALECT is an appellation given to the language of a province, in ſo far as it differs from that of the whole kingdom. The term is particularly uſed in ſpeaking of the ancient Greek, wherein there were 4 dialects; (ſee § 1. *def.* 1.) each of which was a perfect language in its kind, that took place in certain countries, and had peculiar beauties. In Great Britain, beſides the two grand dialects of Engliſh and Scotch, almoſt every county has a dialect of its own, all differing conſiderably in pronunciation, accent, and tone, although one and the ſame language.

DIALECTICA. See DIALECTICS, § 2, 3.

(1.) * DIALECTICAL. *adj.* [from *dialectick.*] Logical; argumental.—Thoſe *dialectical* ſubtleties that the ſchoolmen employ about phyſiological myſteries, more declare the wit of him that uſes them, than increaſe the knowledge of ſober lovers of truth. *Boyle.*

(2.) DIALECTICAL ARGUMENTS, ſuch as are barely probable, but do not convince. *Bailey.*

DIALECTICALLY, *adv.* in a dialectical manner. *Aſh.*

(1.) * DIALECTICK. *n. ſ.* [διαλεκτικη.] Logick; the act of reaſoning.

(2.) DIALECTICS, in the literary hiſtory of the ancients, that branch of logic which taught the rules and modes of reaſoning. See LOGIC, Part III. Zeno Eleates was the firſt who diſcovered the natural ſeries of principles and concluſions obſerved in reaſoning, and formed an art thereof in form of a dialogue; which, for this reaſon, was called *dialectica*.

(3.) DIALECTICS, ANCIENT. The dialectica of the ancients is uſually divided into ſeveral kinds: I. The firſt was the *eleatica*, that of Zeno Eleates, which was threefold; *viz. conſecutionem, colloquutionem*, and *contentionum*; The firſt conſiſting of rules for deducing or drawing concluſions. The ſecond, the art of dialogue; which became of ſuch univerſal uſe in philoſophy, that all reaſoning was called *interrogation*: then, ſyllogiſm being laid aſide, the philoſophers did all by dialogue; it laying on the reſpondent to conclude and argue from the ſeveral conceſſions made. The laſt part of Zeno's dialectics, ἐριστικη, was contentious, or the art of diſputing and contradicting; though ſome, particularly Laertius, aſcribe this part to Protagoras a diſciple of Zeno. II. The 2d is the *dialectica megarica*, whoſe author is Euclid, not the mathematician, but another of Megara. He gave much into the method of Zeno and Protagoras; thought there are two things appropriated to him: the firſt, that he impugned the demonſtrations of others, not by aſſumptions, but concluſions; continually making illations, a proceeding from conſequence to conſequence: the ſecond, that he ſet aſide all arguments drawn from compariſons of ſimilitude as invalid. He was ſucceeded by Eubulides, from whom the ſophiſtic way of reaſoning is ſaid to be derived. In his time the art is deſcribed as manifold: *mentiens, fallens, electra, obvelata, arcevalis, cornuta*, and *calva*. See SOPHISM. III. The 3d is the *dialectics of Plato*, which he propoſes as a kind of analyſis to direct the human mind, by dividing, defining, and bringing things to the firſt truth; where being arrived, and ſtopped there a little, it applies itſelf to explain ſenſible things, but with a view to return to the firſt truth where alone it can reſt. Such is the idea of Plato's analyſis. IV. The 4th is *Ariſtotle's dialectics*; containing the doctrine of ſimple words, delivered in his book of Prædicaments; the doctrine of propoſitions, in his book *De Interpretatione*; and that of the ſeveral kinds of ſyllogiſm, in his books of Analytics, Topics, and Elenchuſes. V. The 5th is *the dialectics of the Stoics*; which they call a part of philoſophy, and divide into rhetoric and dialectic; to which ſome add the definitive, whereby things are juſtly defined; comprehending likewiſe the canons or criterions of truth. The Stoics, before they treat of ſyllogiſms, have two principal places; the one about the ſignification of words, the other about the things ſignified. On occaſion of the firſt, they conſider abundance of things belonging to the grammarian's province: what, and how many letters; what is a word, diction, ſpeech, &c. On occaſion of the latter, they conſider things themſelves, not as without the mind, but as in it, received in it by means of the ſenſes. Accordingly, they firſt teach, that *nil fit in intellectu, quod non prius fuerit in ſenſu*; "whatever is in the mind came thither by the ſenſes;" and that *aut incuſſione ſui*, as Plato, who meets the ſight; *aut ſimilitudine*, as Cæſar by his effigy; *aut proportione*, either by enlarging as a giant, or by diminiſhing as a pygmy; *aut tranſlatione*, as a Cyclops; *aut compoſitione*, as a Centaur; *aut contrario*, as death; *aut privatione*, as a blind man. VI. The 6th is *Epicurus's dialectics*; for though he ſeems to have deſpiſed dialectic, he cultivated it with vigour. He was only averſe to that of the Stoics; who he thought attributed too much to it, as pronouncing him alone wiſe who was well verſed in dialectics. For this reaſon, Epicurus, ſeeming to ſet aſide the common dialectics, had recourſe to another way; *viz.* to certain canons which he ſubſtituted in their ſtead, the collection

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whereof he called *canonica*; and as all queſtions in philoſophy are either *de re* or *de voce*, he gave ſeparate rules for each. See EPICUREANS.

DIALEIMMA, among phyſicians, the interval between the paroxyſms of a fever. *Bailey.*

DIALEIPSIS, in ſurgery, the hollowneſs of a wound: the ſpace between.

DIALEXIS, [Διαλεξις, Gr.] a diſputation.

DIALIA, in antiquity, ſacrifices perſormed by the flamen dialis. See FLAMEN.

(1.) DIALIS, in antiquity, a Latin term ſignifying ſomething that belongs to Jupiter.—The word is formed from Διος, the genetive of Ζευς, *Jupiter.*

(2.) DIALIS FLAMEN, a prieſt of Jupiter. See FLAMEN.

* DIALIST. *n. ſ.* [from *dial.*] A conſtructer of dials.—Scientifick *dialiſts*, by the geometrick conſiderations of lines, have found out rules to mark out the irregular motion of the ſhadow in all latitudes, and on all planes. *Moxon.*

DIALITHA, in the writings of the ancients, a word uſed to expreſs the elegant ornaments of the Greeks and Romans, compoſed of gold and gems. They alſo called theſe LITHOCOLLA, *q. d.* cemented ſtones or gems; the gold being in this caſe as a cement to hold the ſtones together. They wore bracelets and other ornaments things about their habits thus made; and the cups and table-furniture, for magnificent treat were of the ſame kind. The green ſtones wer found to ſucceed beſt of all in theſe things; an the emerald and greeniſh topaz, or as we call i *chryſolite*, were moſt in eſteem for this purpo This uſe of the ſtones explains what Pliny ver often ſays of them in his deſcription: *Nihil jun dius aurem decet*, 'Nothing becomes gold better this he ſays of the green topaz or chryſolite; an this and many other like paſſages have great perplexed the critics, who did not hit upon th explication.

DIALIUM, in botany, a genus of the mon gynia order belonging the diandria claſs of plan The corolla is regular and pentapetalous; there no calyx; the ſtamina are at the upper ſide of t receptacle.

DIALLAGE, [Διαλλαγη, Gr.] in rhetoric, a gure, wherein many arguments are adduced, b none of them concluſive.

DIALLEL LINES, in geometry, ſuch as run croſs or cut one another.

DIALLING.

INTRODUCTION.

(1.) * DIALLING. *n. ſ.* [from *dial.*] The ſciaterick ſcience; the knowledge of ſhadow; the act of conſtructing dials on which the ſhadow may ſhew the hour.

(2.) DIALLING may be more accurately defined, the art of drawing dials upon any given ſurface, whether plane or curved.

(3.) This art is of great antiquity, for we read in Iſaiah, xxxviii, 8. of the dial of AHAZ who began to reign 400 years before Alexander, and within 12 years of the building of Rome.

(4.) Among the ancients ANAXIMENES the Mileſian, and THALES, are ſaid to have made dials, and Vitruvius mentions one made by the ancient Chaldee hiſtorian BEROSUS, on a reclining plane almoſt parallel to the equator.

(5.) ARISTARCHUS of Samos invented the hemiſpherical dial, and there were at the ſame time ſome ſpherical ones, with a needle for a gnomon, The diſcus of Ariſtarchus was an horizontal dial with its rim raiſed up all around to prevent the ſhadow from ſtretching too far.

(6.) It was late before the Romans became acquainted with dials. The firſt ſun dial at Rome was ſet up by PAPIRIUS CURSOR, about A. U. C. 460; before which time ſays Pliny there is no mention of any account of time but by the ſun's riſing and ſetting: it was ſet up at or near the temple of Quirinus, but was very inacurate. About 30 years after, M. Valerius Meſſala being conſul, brought out of Sicily another dial, which he ſet up on a pillar near the roſtrum; but becauſe it was not made for that latitude, it did not ſhew the time truly. They made uſe of it 99 years; till Martius Philippus ſet up another more exact.

(7.) The firſt profeſſed writer on dialling is C VIUS; who demonſtrates both the theory and operations, after the rigid manner of the an mathematicians; but with ſo much intricacy, few perhaps ever read them all. Dechales Ozanam give much eaſier demonſtrations in t *Courſes*, and Wolfius in his *Elements*. M. Pic has given a new method of making large dials, calculating the hour lines; and M. De la Hire his *Dialing*, printed in 1683, a geometrical meth of drawing hour lines from certain points det mined by obſervation. Eberhardus Welperus, 1625, publiſhed his *Dialing*, wherein he lays do a method of drawing the primary dials on a ve eaſy foundation. The ſame foundation is deſc bed at length by Sebaſtian Munſter, in his *Ru menta Mathematica*, publiſhed in 1551.

(8.) STURMIUS, in 1672, publiſhed a new e tion of Welperus's *Dialing*, with the addition a whole ſecond part, about inclining and declini dials, &c. In 1708, the ſame work, with Stu mius's additions, was republiſhed with the add tion of a fourth part, containing Picard's and la Hire's methods of drawing large dials. Pat ſon, Michael, and Muller, have each wrote dialling, in the German tongue; Coetſius in *Horologiographia Plana*, printed in 1689; Gau penius, in his *Gnomonica Mechanica*; Bion, in *Uſe of Mathematical Inſtruments*; the late ingenio Mr Ferguſon, in his *Select Lectures*; Mr Emerſo in his *Dialing*; and Mr W. Jones, in his *Inſtr mental Dialing*.

SECTION I. DEFINITIONS.

(9.) A DIAL is a ſurface, which is generally plan upon which lines are deſcribed in ſuch a manne that the ſhadow of a wire, or of the upper ed

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Plate CV.

Fig. 28.

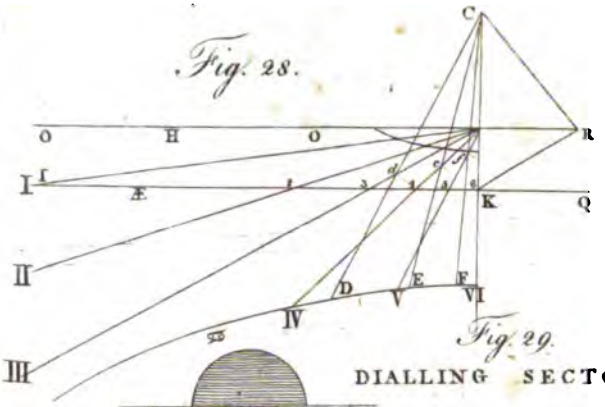


Fig. 30.

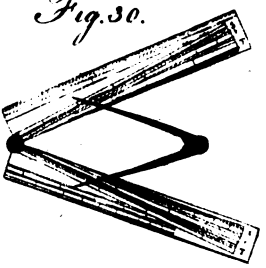
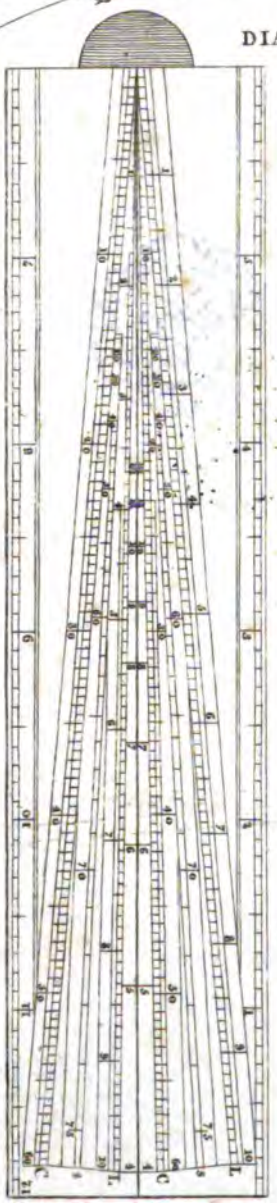
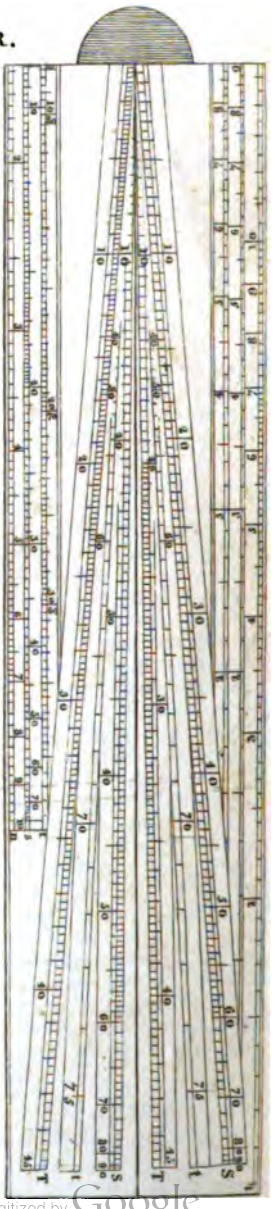


Fig. 29.

DIALLING SECTOR.





Signature of Charlemagne.

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Fig. 13.

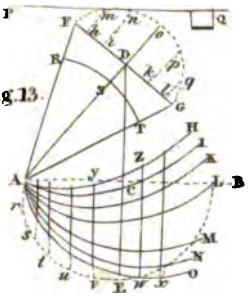
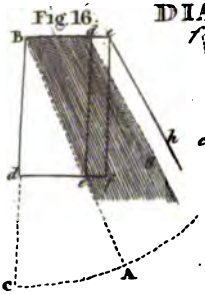


Fig. 16.



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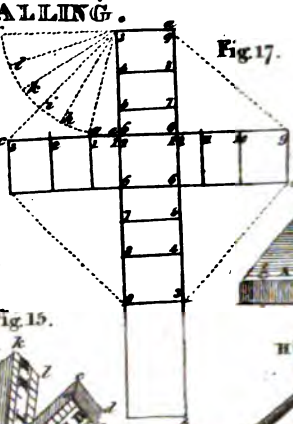

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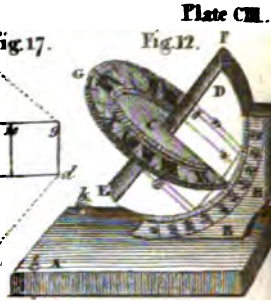

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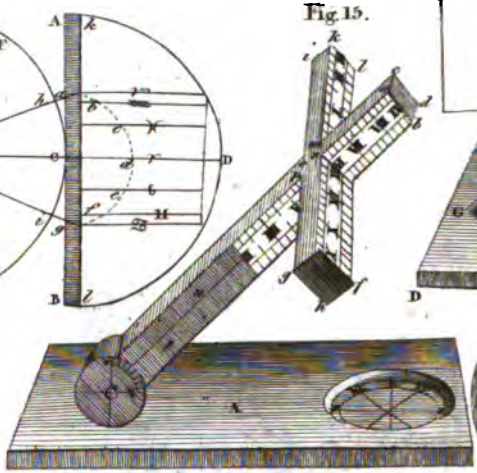

Fig. 18.

Fig. 14.

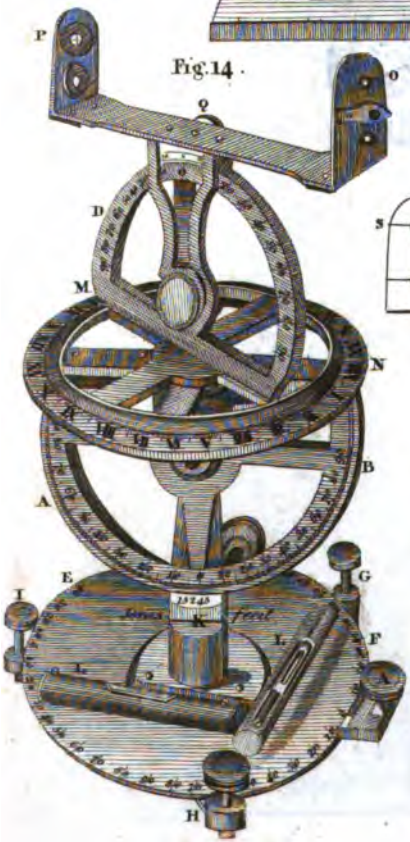

Fig. 19.

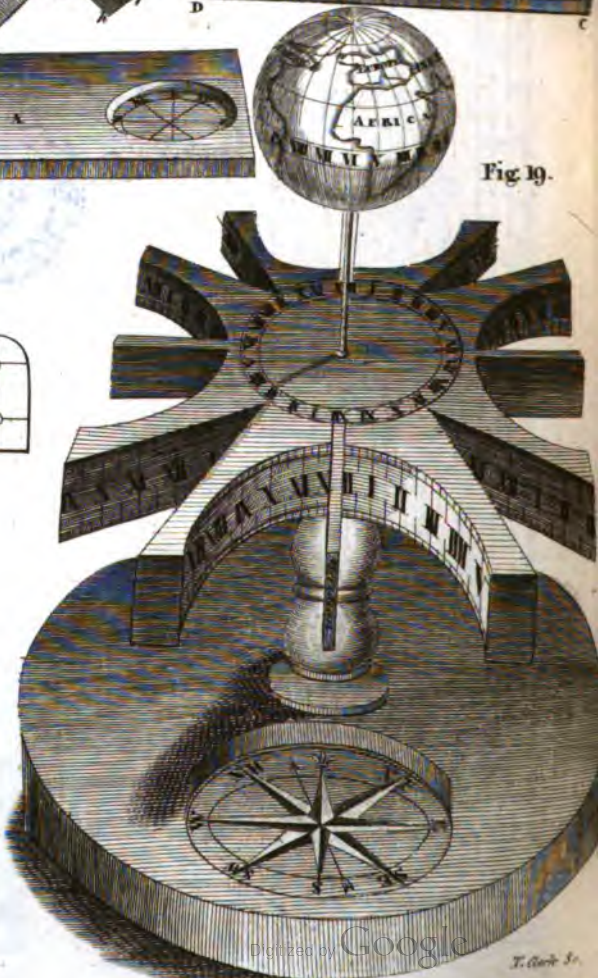

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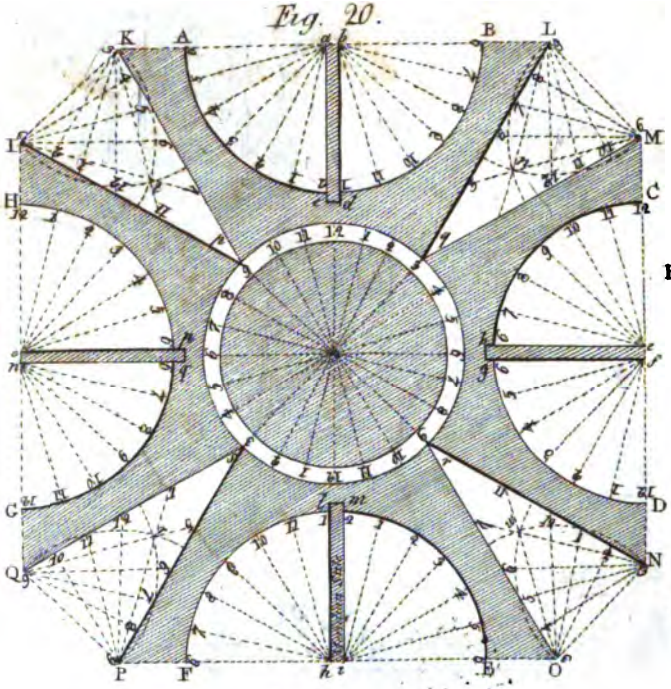
Fig. 20.



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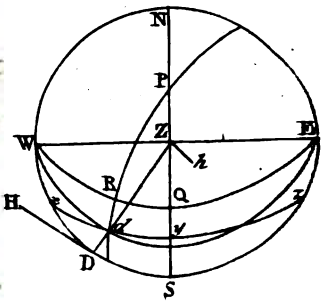

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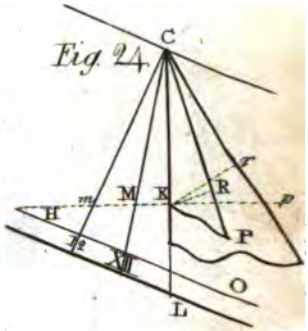
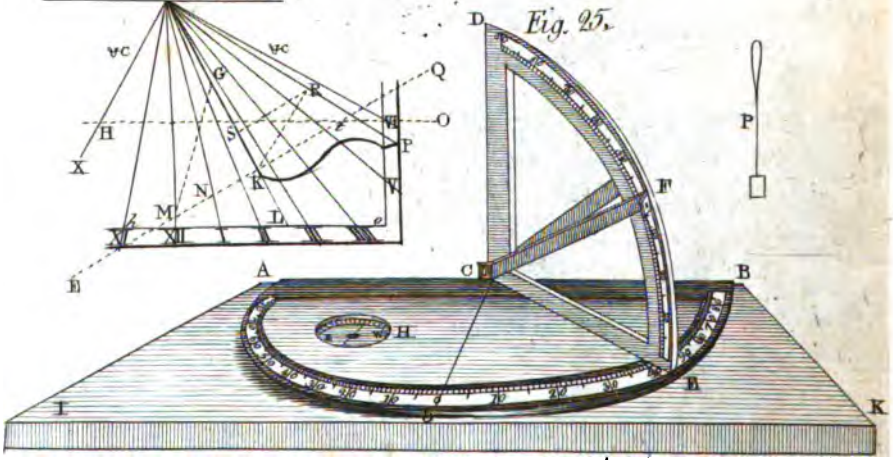


Fig. 22.

Fig. 25.



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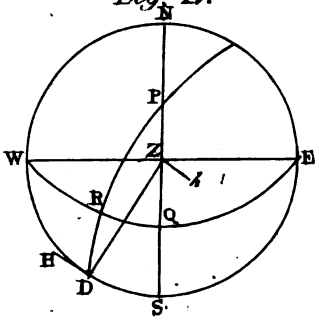

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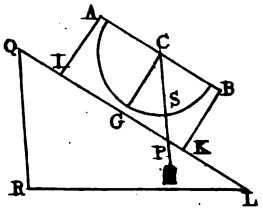

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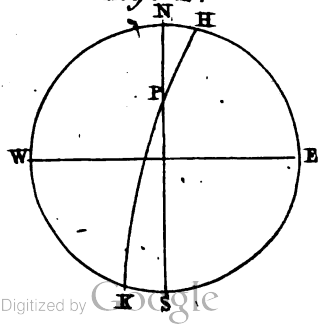

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Fig. 7.

Fig. 8. Plate CII.

Vertical North Dial.

East Dial.

Fig. 9.

Fig. 10.

Scale formed from Fig. 7.

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Fig. 1.

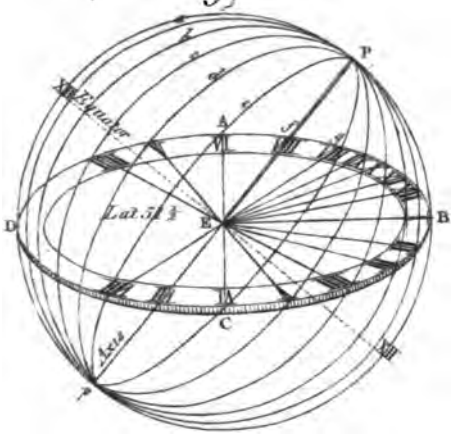


Fig. 2.

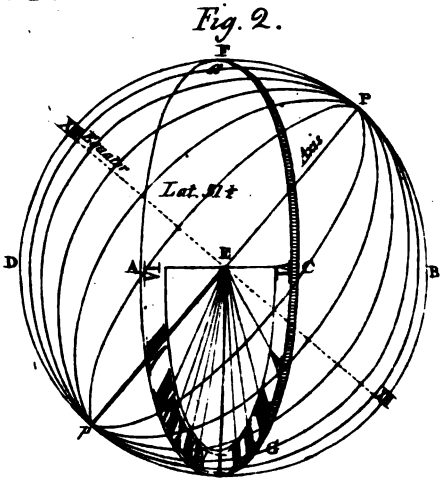


Fig. 3.

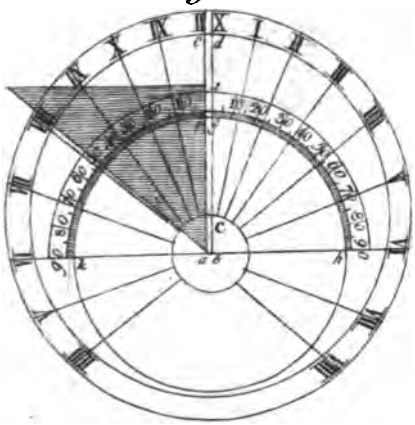


Fig. 4.

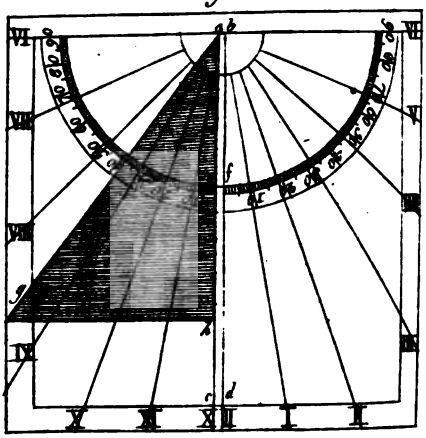


Fig. 5.

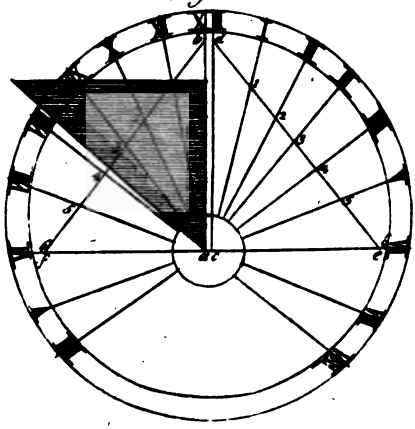
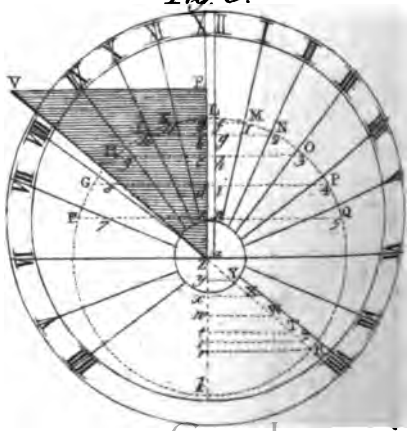


Fig. 6.



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of another plane, erected perpendicularly on the former, may ſhow the true time of the day.

(10.) The edge of the plane by which the time of the day is found, is called the STILE *of the dial*, which muſt be parallel to the earth's axis; and the line on which the ſaid plane is erected, is called the SUBSTILE.

(11.) The angle included between the ſubſtile and ſtile, is called the ELEVATION or HEIGHT *of the ſtile*.

(12.) Thoſe dials whoſe planes are parallel to the plane of the horizon, are called HORIZONTAL DIALS; and thoſe dials whoſe planes are perpendicular to the plane of the horizon, are called VERTICAL or ERECT DIALS.

(13.) Thoſe erect dials, whoſe planes directly front the north or ſouth, are called DIRECT NORTH or SOUTH DIALS; and all other erect dials are called DECLINERS, becauſe their planes are turned away from the north or ſouth.

(14.) Thoſe dials whoſe planes are neither parallel nor perpendicular to the plane of the horizon, are called INCLINING or RECLINING DIALS, according as their planes make acute or obtuſe angles with the horizon; and if their planes are alſo turned aſide from facing the ſouth or north, they are called *declining inclining* or *declining reclining dials*.

(15.) The interſection of the plane of the dial, with that of the meridian, paſſing through the ſtile, is called the MERIDIAN OF THE DIAL, or the HOUR LINE OF XII.

(16.) Thoſe meridians, whoſe planes paſs through the ſtile, and make angles of 15, 30, 45, 60, 75, and 90 degrees with the meridian of the place (which marks the hour line of XII.) are called HOUR CIRCLES; and their interſections with the plane of the dial are called HOUR-LINES.

(17.) In all declining dials, the ſubſtile makes an angle with the hour line of XII. and this angle is called the *diſtance of the ſubſtile from the meridian*.

(18.) The declining plane's difference of longitude, is the angle formed at the interſection of the ſtile and plane of the dial, by two meridians; one of which paſſes through the hour line of XII. and the other through the ſubſtile.

SECT. II. ILLUSTRATION *of the* PRINCIPLES *of* DIALLING. See *Plates* CI—CV.

(19.) If the whole earth *aPcp*, *Fig.* 1. were tranſparent, and hollow, like a ſphere of glaſs, and had its equator divided into 24 equal parts by ſo many meridian ſemicircles, *a*, *b*, *c*, *d*, *e*, *f*, *g*, &c. one of which is the geographical meridian of any given place, as London, (which is ſuppoſed to be at the point *a*;) and if the hours of XII. were marked at the equator, both upon that meridian and the oppoſite one, and all the reſt of the hours in order on the reſt of the meridians, thoſe meridians would be the hour circles of London: then, if the ſphere had an opaque axis, as PE*p*, terminating in the poles P and *p*, the ſhadow of the axis would fall upon every particular meridian and hour, when the ſun came to the plane of the oppoſite meridian, and would conſequently ſhow the time at London, and at all other places on the meridian of London.

(20.) If this ſphere were cut through the middle by a ſolid plane ABCD, in the rational horizon of London, one half of the axis EP would be above the plane, and the other half below it; and if ſtraight lines were drawn from the centre of the plane to thoſe points where its circumference is cut by the hour circles of the ſphere, thoſe lines would be the hour lines of a horizontal dial for London: for the ſhadow of the axis would fall upon each particular hour line of the dial, when it fell upon the like hour circle of the ſphere.

(21.) If the plane which cuts the ſphere be upright, as AFCG, *Fig.* 2. touching the given place (London) at F, and directly facing the meridian of London, it will then become the plane of an erect direct ſouth dial; and if right lines be drawn from its centre E to thoſe points of its circumference where the hour circles of the ſphere cut it, theſe will be the hour lines of a vertical or direct ſouth dial for London, to which the hours are to be ſet as in the figure, (contrary to thoſe on a horizontal dial,) and the lower half E*p* of the axis will caſt a ſhadow on the hour of the day in this dial, at the ſame time that it would fall upon the like hour circle of the ſphere, if the dial plane was not in the way.

(22.) If the plane (ſtill facing the meridian) be made to incline, or recline, any given number of degrees, the hour circles of the ſphere will ſtill cut the edge of the plane in thoſe points to which the hour lines muſt be drawn ſtraight from the centre; and the axis of the ſphere will caſt a ſhadow on theſe lines at the reſpective hours.

(23.) The like will ſtill hold, if the plane be made to decline by any given number of degrees from the meridian towards the eaſt or weſt: provided the declination be leſs than 90 degrees, or the reclination be leſs than the co-latitude of the place: and the axis of the ſphere will be a gnomon, or ſtile, for the dial. But it cannot be a gnomon, when the declination is quite 90 degrees, nor when the reclination is equal to the co-latitude; becauſe, in theſe two caſes, the axis has no elevation above the plane of the dial. And thus it appears, that the plane of every dial repreſents the plane of ſome great circle upon the earth; and the gnomon the earth's axis, whether it be a ſmall wire as in the above figures, or the edge of a thin plate, as in the common horizontal dials.

(24.) The whole earth, as to its bulk, is but a point, if compared to its diſtance from the ſun; and therefore, if a ſmall ſphere of glaſs be placed upon any part of the earth's ſurface, ſo that its axis be parallel to the axis of the earth, and the ſphere have ſuch lines upon it, and ſuch planes within it, as above deſcribed; it will ſhow the hours of the day as truly as if it were placed at the earth's centre, and the ſhell of the earth were as tranſparent as glaſs.

(25.) But becauſe it is impoſſible to have a hollow ſphere of glaſs perfectly true, blown round a ſolid plane; or if it was, we could not get at the plane within the glaſs to ſet it in any given poſition; we make uſe of a wire ſphere to explain the principles of dialling, by joining 24 ſemicircles together at the poles, and putting a thin flat plate of braſs within it. See *Fig.* 1. and 2.

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SECT. III. DIALLING *by the* TERRESTRIAL GLOBE.

(26.) A common globe of 12 inches diameter, has generally 24 meridian semicircles drawn upon it. If such a globe be elevated to the latitude of any given place, and turned about until one of these meridians cut the horizon in the north point, where the hour of XII is supposed to be marked, the rest of the meridians will cut the horizon at the respective distances of all the other hours from XII. Then if these points of distance be marked on the horizon, and the globe be taken out of the horizon, and a flat board or plate be put into its place, even with the surface of the horizon; and if straight lines be drawn from the centre of the board, to those points of distance on the horizon which were cut by the 24 meridian semicircles; these lines will be the hour lines of a horizontal dial for that latitude, the edge of whose gnomon must be in the very same situation that the axis of the globe was, before it was taken out of the horizon; that is, the gnomon must make an angle with the plane of the dial, equal to the latitude of the place for which the dial is made.

(27.) If the pole of the globe be elevated to the co-latitude of the given place, and any meridian be brought to the north point of the horizon, the rest of the meridians will cut the horizon in the respective distances of all the hours from XII, for a direct south dial, whose gnomon must be an angle with the plane of the dial, equal to the co-latitude of the place; and the hours must be set the contrary way on this dial to what they are on the horizontal.

(28.) But if the globe have more than 24 meridian semicircles upon it, we must take the following method for making *horizontal* and *south dials*. Elevate the pole to the latitude of the place, and turn the globe until any particular meridian (suppose the first) comes to the north point of the horizon, and the opposite meridian will cut the horizon in the south. Then, set the hour index to the uppermost XII on its circle; which, done, turn the globe westward until 15 degrees of the equator pass under the brazen meridian, and then the hour index will be at I, (for the sun moves 15 degrees every hour,) and the first meridian will cut the horizon in the number of degrees from the north point that I is distant from XII. Turn on until other 15 degrees of the equator pass under the brazen meridian, and the hour index will then be at II, and the first meridian will cut the horizon in the number of degrees that II is distant from XII: and so, by making 15 degrees of the equator pass under the brazen meridian for every hour, the first meridian of the globe will cut the horizon in the distances of all the hours from XII to VI, which is just 90 degrees; and then the distances of XI, X, IX, VIII, VII, and VI, in the forenoon, will be the same from XII, as the distance of I, II, III, IV, V, and VI, in the afternoon: and these hour lines continued through the centre, will give the opposite hour lines on the other half of the dial.

(29.) To make a horizontal dial for the latitude of London, which is $51\frac{1}{2}$ degrees north, elevate the north pole of the globe $51\frac{1}{2}$ degrees above the north point of the horizon; and then turn the globe, until the first meridian (which is that of London on the English terrestrial globe) cuts the north point of the horizon, and set the hour index to XII at noon. Then turning the globe westward until the index points successively to I, II, III, IV, V, and VI, in the afternoon, or until 15, 30, 45, 60, 75, and 90 degrees of the equator pass under the brazen meridian, the first meridian of the globe will cut the horizon in the following numbers of degrees from the north towards the east, viz. $11\frac{3}{4}$, $24\frac{1}{2}$, $38\frac{1}{12}$ $53\frac{1}{2}$, $71\frac{1}{12}$, and 90, which are the respective distances of the above hours from XII upon the plane of the horizon. To trasfer, these, and the rest of the hours, to the horizontal plane, draw the parallel right lines *a b* and *d b*, *Fig.* 3. upon that plane, as far from each other as is equal to the intended thickness of the gnomon or stile of the dial, and the space included between them will be the meridian or twelve o'clock line on the dial. Cross this meridian at right angles with the six o'clock line *k b*, and putting one foot of the compasses in the intersection *a*, as a centre, describe the quadrant *k e* with any convenient radius or opening of the compasses; then, setting one foot in the intersection *b*, as a centre, with the same radius describe the quadrant *f b*, and divide each quadrant into 90 equal parts or degrees, as in the figure.

(30.) As the hour lines are less distant from each other about noon than in any other part of the dial, it is best to have the centres of these quadrants at a little distance from the centre of the dial plane, on the side opposite to XII. in order to enlarge the hour distances thereabouts, under the same angles on the plane. Thus, the centre of the plane is at C, but the centres of the quadrants are at *a* and *b*. Lay a ruler over the point *b* (and keeping it there for the centre of all the afternoon hours in the quadrant *f b*) draw the hour-line I through $11\frac{1}{2}$ degrees in the quadrant; the hour line of II, through $24\frac{1}{2}$ degrees; of III. through $38\frac{1}{12}$ degrees; IIII, through $53\frac{1}{2}$; and V, through $71\frac{1}{12}$: and because the sun rises about 4 in the morning, on the longest days at London, continue the hour lines of IIII and V. in the afternoon through the centre *b* to the opposite side of the dial.

(31.) This done, lay the ruler to the centre of the quadrant *e k*; and through the like divisions or degrees of that quadrant, viz. $11\frac{3}{4}$, $24\frac{1}{2}$, $38\frac{1}{12}$, $53\frac{1}{2}$, $71\frac{1}{12}$, draw the forenoon hour lines of XI, &, IX, VIII, and VII; and because the sun sets not before 8 in the evening on the longest days, continue the hour lines of VII and VIII in the forenoon, through the centre *a*, to VII and VIII. in the afternoon; and all the hour lines will be finished on this dial; to which the hours may be set, as in the figure. Lastly, through $51\frac{1}{2}$ degrees of either quadrant, and from its centre draw the right line *a g* for the hypothenuse or side of the gnomon *a g i*; and from *g*, let fall the perpendicular *g i*, upon the meridian line *a i*, and there will be a triangle made, whose sides are *a g i*, and *i a*.

(32.) If a plate similar to this triangle be made as thick as the distance between the lines *a c* and *b d*, and set upright between them, touching at

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and *b*, its hypothenuſe *a g* will be parallel to the axis of the world, when the dial is truly ſet; and will caſt a ſhadow on the hour of the day. The trouble of dividing the two quadrants may be ſaved by a ſcale with a line of chords upon it.

(33.) To make an ERECT DIRECT SOUTH DIAL, *Fig.* 4. elevate the pole to the co-latitude of the place, and proceed in all reſpects as above for the horizontal dial, and from VI in the morning to VI in the afternoon; only the hours muſt be reverſed, as in the figure; and the hypothenuſe *a g* of the gnomon *a g f*, muſt make an angle with the dial-plane equal to the co-latitude of the place. As the ſun can ſhine no longer on this dial than from ſix in the morning until ſix in the evening, there is no occaſion for having any more than 12 hours upon it.

(34.) To make an ERECT DIAL, DECLINING from the S. towards the E. or W. elevate the pole to the latitude of the place, and ſcrew the quadrant of altitude to the zenith. Then, if the dial declines towards the E. (which we ſhall ſuppoſe it does), count in the horizon the degrees of declination, from the E. point towards the N. and bring the lower end of the quadrant to that degree of declination at which the reckoning ends. This done, bring any particular meridian of the globe (ſuppoſe the firſt) directly under the graduated edge of the upper part of the brazen meridian, and ſet the hour to XII. at noon. Then keeping the quadrant of altitude at the degree of declination in the horizon, turn the globe eaſtward on its axis, and obſerve the degrees cut by the firſt meridian in the quadrant of altitude (counted from the zenith) as the hour circle comes to XI, X, IX, &c. in the forenoon, or as 15, 30, 45, &c. degrees of the equator paſs under the brazen meridian at theſe hours reſpectively; and the degrees then cut in the quadrant by the firſt meridian, are the reſpective diſtances of the forenoon hours from XII on the plane of the dial.—

(35.) Then, for the afternoon hours, turn the quadrant of altitude round the zenith until it comes to the degree in the horizon oppoſite to that where it was placed before; namely, as far from the W. point of the horizon towards the S. as it was ſet at firſt from the E. point towards the N.; and turn the globe weſtward on its axis, until the firſt meridian comes to the brazen meridian again, and the hour index to XII: then, continue to turn the globe weſtward, and as the index points to the afternoon hours I, II, III, &c. or as 15, 30, 45, &c. degrees of the equator paſs under the brazen meridian, the firſt meridian will cut the quadrant of altitude in the reſpective number of degrees from the zenith that each of theſe hours is from XII on the dial. And when the firſt meridian goes off the quadrant at the horizon in the forenoon, the hour index ſhows the time when the ſun will come upon this dial; and when it goes off the quadrant in the afternoon, the index will point to the time when the ſun goes off the dial. Having thus found all the hour diſtances from XII, lay them down upon the dial plane, either by dividing a ſemicircle into two quadrants of 90 degrees each (beginning at the hour line of XII), or by the line of chords, as above directed.

(36.) In all declining dials, the line on which the ſtile or gnomon ſtands (commonly called the *ſubſtile line*) makes an angle with the 12 o'clock line, and falls among the forenoon hour lines, if the dial declines towards the E.; and among the afternoon hour lines, when the dial declines towards the W. that is, to the left hand from the 12 o'clock line in the former caſe, and to the right hand from it in the latter.

(37.) To find the diſtance of the ſubſtile from the 12 o'clock line, if the dial declines from the S. toward the E. count the degrees of the declination in the horizon from the E. point toward the N. and bring the lower end of the quadrant of altitude to that degree of declination where the reckoning ends: then, turn the globe until the firſt meridian cuts the horizon in the like number of degrees, counted from the S. point toward the E. and the quadrant and firſt meridian will then croſs one another at right angles; and the number of degrees of the quadrant, which are intercepted between the meridian and the zenith, is equal to the diſtance of the ſubſtile line from the 12 o'clock line; and the number of degrees of the firſt meridian, which are intercepted between the quadrant and the north pole, is equal to the elevation of the ſtile above the plane of the dial.

(38.) If the dial declines weſtward from the S. count that declination from the E. point of the horizon towards the S. and bring the quadrant of altitude to the degree in the horizon at which the reckoning ends; both for finding the forenoon hours, and diſtance of the ſubſtile from the meridian: and for the afternoon hours, bring the quadrant to the oppoſite degree in the horizon, namely, as far from the W. towards the N. and then proceed in all reſpects as above.

(39.) Thus when our declining dial is finiſhed, we have four dials, viz. 1. A north dial declining eaſtward by the ſame number of degrees; 2. A north dial, declining the ſame number weſt; 3. A ſouth dial, declining eaſt: And, 4. A ſouth dial declining weſt: Only, placing the proper number of hours, and the ſtile or gnomon reſpectively, upon each plane. For, in the SW. plane, the ſubſtilar line falls among the afternoon hours; and in the SE. of the ſame declination, among the forenoon hours, at equal diſtances from XII. And ſo all the morning hours on the W. decliner will be like the afternoon hours on the E. decliner; and the SW. decliner, the NE. decliner, by only extending the hour lines, ſtile and ſubſtile, quite through the centre: the axis of the ſtile (or edge that caſts the ſhadow on the hour of the day) being in all dials whatever parallel to the axis of the world, and conſequently pointing towards the north pole of the heaven in north latitudes, and towards the ſouth pole, in ſouth latitudes.

SECT. IV. METHOD *of* CONSTRUCTING DIALLING LINES.

(40.) Deſcribe, with any opening of the compaſſes, as EA, *Fig.* 7. according to the intended length of the ſcale, the circle ADCB, and croſs it at right angles by the diameters CEA and DEB, divide the quadrant AB firſt into 9 equal parts, and then each part into 10; ſo ſhall the quadrant be divided into 90 equal parts or degrees. Draw the right line AFB for the chord of this quadrant; and

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and setting one foot of the compasses in the point A, extend the other to the several divisions of the quadrant, and transfer these divisions to the line AFB by the arcs 1, 10, 20, 30, &c. and this will be a line of chords, divided into 90 unequal parts.

(41.) Divide the quadrant CD into 90 equal parts, and from each point of division draw right lines, as *i*, *k*, *l*, &c. to the line CE; all perpendicular to that line, and parallel to DE, which will divide EC into a line of sines; and although these are seldom put among the dialling lines on a scale, yet they assist in drawing the line of latitudes. For if a ruler be laid upon the point D, and over each division in the line of sines, it will divide the quadrant CB into 90 unequal parts, as B*a*, B*b*, &c. shown by the right lines 1*a*, 2*b*, 3*c*, &c. drawn along the edge of the ruler. If the right line BC be drawn, subtending this quadrant and the nearest distances B*a*, B*b*, B*c*, &c. be taken in the compasses from B, and set upon this line in the same manner as directed for the line of chords, it will make a line of latitudes BC, equal in length to the line of chords AB, and an equal number of divisions, but very unequal as to their lengths.

(42.) Draw the right line DGA, subtending the quadrant DA; and parallel to it, draw the right line *r s*, touching the quadrant DB at the numeral figure 3. Divide this quadrant into six equal parts, as, 1, 2, 3, &c. and through these points of division draw right lines from the centre E to the line, *r s*, which will divide it at the points where the six hours are to be placed, as in the figure. If every sixth part of the quadrant be subdivided into four equal parts, right lines drawn from the centre through these points of division, and continued to the line *r s*, will divide each hour upon it into quarters.

SECT. V. METHOD *of* CONSTRUCTING DIALS *by means of the* DIALLING LINES.

(43.) This is the easiest of all mechanical methods, and by much the best, when the lines are truly divided: and not only the half hours and quarters may be laid down by all of them, but every fifth minute by most, and every single minute by those where the line of hours is a foot in length.

(44.) Having drawn the double meridian line *a b*, *c d*, *Fig.* 5. on the plane intended for a horizontal dial, and crossed it at right angles by the six o'clock line *f e* (as in *fig.* 3), take the latitude of the place with the compasses, in the scale of latitudes, and set that extent from *c* to *e*, and from *a* to *f*, on the six o'clock line; then, taking the whole six hours between the points of the compasses in the scale of hours, with that extent set one foot on the point *e*, and let the other foot fall where it will upon the meridian line *c d*, as at *d*. Do the same from *f* to *b*, and draw the right lines *e d* and *f b*, each of them will be equal in length to the whole scale of hours. This done, setting one foot of the compasses in the beginning of the scale at XII. and extending the other to each hour on the scale, lay off these extents from *a* to *e* for the afternoon hours, and from *b* to *f* for those of the forenoon; this will divide the lines *d e* and *b f* in the same manner as the hour scale is divided at 1, 2, 3, 4, and 6; on which the quarters may also be laid down, if required. Then, laying a ruler on the point *e*, draw the first five hours in the afternoon, from that point, through the dots at the numeral figures 1, 2, 3, 4, 5, on the line *d e*; and continue the lines of IIII and V through the centre *c*, to the other side of the dial, for the like hours of the morning: which done, lay the ruler on the point *a*, and draw the last five hours in the forenoon through the dots 5, 4, 3, 2, 1, on the line *f b*; continuing the hour lines of VII and VIII through the centre *a* to the other side of the dial, for the like hours of the evening; and set the hours to their respective lines, as in the figure. Lastly, make the gnomon the same way as directed above for the horizontal dial, and the whole will be finished.

(45.) To make an ERECT SOUTH DIAL, take the co-latitude of your place from the scale of latitudes, and then proceed in all respects for the hour line as in the horizontal dial; only reversing the hours, as in *fig.* 4. and making the angle of the stile's height equal to the co-latitude.

SECT. VI. GEOMETRICAL METHOD *of drawing the* HOUR LINES *upon* DIALS.

(46.) I. To construct a HORIZONTAL DIAL, *fig.* 6. Describe with any opening of the compasses, as ZL, the two semicircles LF *k* and L Q *k*, upon the centres Z and *z*, where the six o'clock line crosses the double meridian line, and divide each semicircle into 12 equal parts, beginning at L, (though strictly speaking, only the quadrants from L to the six o'clock line need be divided); then connect the divisions which are equidistant from L, by the parallel lines KM, IN, HO, GP, and FQ. Draw VZ for the hypothenuse of the stile, making the angle VZE equal to the latitude of your place; and continue the line VZ to R. Draw the line R*r* parallel to the six o'clock line, and set off the distance *a* K from Z to Y, the distance *b* I from Z to X, *c* H from Z to W, *d* G from Z to T, and *e* F from Z to S. Then draw the lines S*s*, T*t*, W*w*, X*x*, and Y*y*, each parallel to R*r*. Set off the distance *y*Y, from *a* to 11, and from *f* to 1; the distance *x*X from *b* to 10, and from *g* to 2; *w*W from *c* to 9, and from *b* to 3; *t*T from *d* to 8, and from *i* to 4; *s*S from *e* to 7, and from *n* to 5. Then laying a ruler to the centre Z, draw the forenoon hour lines through the points 11, 10, 9, 8, 7; and laying it to the centre *z*, draw the afternoon lines through the points 1, 2, 3, 4, 5: continuing the forenoon lines of VII and VIII through the centre Z, to the opposite side of the dial, for the like afternoon hours; and the afternoon lines IIII and V through the centre *z*, to the opposite side, for the like morning hours. Set the hours to these lines as in the figure, and then erect the stile or gnomon, and the horizontal dial will be finished.

(47.) II. to construct a SOUTH DIAL, draw the line VZ, making an angle with the meridian ZL equal to the co latitude of your place; and proceed in all respects as in the above horizontal dial for the same latitude, reversing the hours as in *fig.* 4. and making the elevation of the gnomon equal to the co-latitude.

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(48.)

(48.) III. To conſtruct a NORTH DIAL. See *fig.* 8. If the hour lines IV and V, as alſo VII and VIII on the ſouth dial, *fig.* 4, be continued beyond the line VI *a* VI, and the triangle *a g b* turned about the point *a*, till *a b* fall on *a* XII produced, it is evident a north dial is thereby had. The hour line for VII in the morning, on the ſouth dial, when produced, forms the hour line for V in the morning on the north dial: and the hour line for V in the afternoon, on the ſouth dial, forms the hour line for VII in the evening on the north dial. The manner of placing the characters for the other hours is therefore obvious.

(49.) IV. To deſcribe an EAST DIAL. On the eaſtern ſide of the plane of the meridian, draw a line AB *fig.* 9. parallel to the horizon, draw alſo a line AK, making with AB an angle KAB equal to the complement of the latitude of the place for which the dial is made. Take a point D in AK, and on that point for a centre deſcribe a circle. Through D draw EC perpendicular to AK, thus the circle will be divided into four quadrants; divide two of theſe quadrants into 6 equal parts, as in the figure. Draw a ſtraight line FEG perpendicular to EC the diameter of the circle, and from the centre D through the ſeveral diviſions, draw the right lines D IV, D V, D VI, D VII, D VIII, D IX, D X, D XI. Through IV, V, VI, VII, &c. draw lines IV IV, V V, &c. parallel to EDC. Laſtly, in D erect a ſtile equal to the radius DE, perpendicular to the plane; or on two little pieces perpendicularly fixed in EC and equal to the ſame DE fit an iron rod parallel to EC, thus will each index at the ſeveral hours project a ſhadow to the reſpective hour lines IV IV, V V, VI VI, &c. The eaſt dial, it is obvious, can only ſhow the hours till 12 o'clock.

(50.) V. To deſcribe a WEST DIAL. The conſtruction is perfectly the ſame as that of an EAST DIAL, only that its ſituation is inverted, and the hours are written accordingly. A weſt dial, it is obvious, can only be illuminated after noon, and therefore, joined with an eaſt dial, ſhews all the hours of the day.

(51.) VI. To deſcribe a PORTABLE DIAL. This dial is repreſented in *fig.* 10, and may be drawn upon a card and carried in a pocket book. Draw the occult line AB, *fig.* 11. parallel to the top of the card, and croſs it at right angles with the fix o'clock line ECD; then upon C, as a centre, with the radius CA, deſcribe the ſemicircle AEL, and divide it into 12 equal parts (beginning at A), as *Ar*, *As*, &c. and from theſe points of diviſion draw the hour lines, *r*, *s*, *t*, *u*, *v*, E, *w*, and *x*, all parallel to the fix o'clock line EC. If each part of the ſemicircle be ſubdivided into four equal parts, they will give the half hour lines and quarters, as in *fig.* 12. Draw the right line ASD*o*, making the angle SAB equal to the latitude of your place. Upon the centre A deſcribe the arch KST, and ſet off upon it the arcs SR and ST, each equal to 23½ degrees for the ſun's greateſt declination; and divide them into 23½ equal parts, as in *fig.* 12. Through the interſection D of the lines ECD and AD*o*, draw the right line FDG at right angles to AD*o*. Lay a ruler to the points A and R, and draw the line ARF through 23½ degrees of ſouth declination in the arc SR; and then laying the ruler to the points A and T, draw the line ATG through 23½ degrees of north declination in the arc ST: ſo ſhall the lines ARF and ATG cut the line FDG in the proper lengths for the ſcale of months. Upon the centre D, with the radius DF, deſcribe the ſemicircle F*o*G: which divide into ſix equal parts, F*m*, *mn*, *no*, &c. and from theſe points of diviſion draw the right lines *mb*, *ni*, *pk*, and *ql*, each parallel to *o*D. Then ſetting one foot of the compaſſes in the point F, extend the other to A, and deſcribe the arc AZH for the tropic of ♑; (ſee *fig.* 10 and 11) with the ſame extent, ſetting one foot in G, deſcribe the arc AEO for the tropic of ♋. Next ſetting one foot in the point *b*, and extending the other to A, deſcribe the arc ACI for the beginnings of the ſigns ♒ and ♌; and with the ſame extent, ſetting one foot in the point *l*, deſcribe the arc AN for the beginnings of the ſigns ♊ and ♌. Set one foot in the point *i*, and having extended the other to A, deſcribe the arc AK for the beginnings of the ſigns ♓ and ♍; and with the ſame extent, ſet one foot in *k*, and deſcribe the arc AM for the beginning of the ſigns ♉ and ♏. Then ſetting one foot in the point D, and extending the other to A, deſcribe the curve AL for the beginnings of ♈ and ♎: and the ſigns will be finiſhed. This done, lay a ruler from the point A over the ſun's declination in the arch RST; and where the ruler cuts the line FDG, make marks; and place the days of the months right againſt theſe marks, in the manner ſhown by *fig.* 10. Laſtly, draw the ſhadow-line PQ parallel to the occult line AB; make the gnomon, and ſet the hours to their reſpective lines, as in *fig.* 10. and the dial will be finiſhed.

(52.) The lines *a d*, *a b*, and *b c* of the gnomon, muſt be cut quite through the card; and as the end *a b* of the gnomon is raiſed occaſionally above the plane of the dial, it turns upon the uncut line *c d* as on a hinge. The dotted line AB muſt be ſlit quite through the card, and the thread C muſt be put through the ſlit, and have a knot tied behind, to keep it from being eaſily drawn out. On the other end of this thread is a ſmall plummet D, and on the middle of it a ſmall bead for ſhowing the hour of the day.

(53.) To rectify this dial, ſet the thread in the ſlit right againſt the day of the month, and ſtretch the thread from the day of the month over the angular point where the curve lines meet at XII; then ſhift the bead to that point on the thread, and the dial will be rectified.

(54.) To find the hour of the day, raiſe the gnomon, (no matter how much or how little) and hold the edge of the dial next the gnomon towards the ſun, ſo as the uppermoſt edge of the ſhadow of the gnomon may juſt cover the *ſhadow line*; and the bead then playing freely on the face of the dial, by the weight of the plummet, will ſhow the time of the day among the hour lines as it is forenoon or afternoon. To find the time of ſun-riſing and ſetting, move the thread among the hour lines, until it either covers ſome one of them, or lies parallel betwixt any two; and then it will cut the time of ſun-riſing among the forenoon hours; and of the ſun ſetting among the afternoon hours, for that day of the year to which the thread is ſet in the ſcale of months.

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(55.)

(55.) To find the sun's declination, stretch the thread from the day of the month over the angular point at XII, and it will cut the sun's declination, as it is north or south, for that day, in the proper scale. To find on what days the sun enters the signs: when the bead, as above rectified, moves along any of the curve lines which have the signs of the zodiac marked upon them, the sun enters those signs on the days pointed out by the thread in the scale of months.

SECT. VII. *Of* UNIVERSAL DIALS.

(56.) I. The UNIVERSAL DIAL, invented by PARDIE, (*fig* 12.) consists of 3 principal parts; the first whereof is called the horizontal plane (A), because in practice it must be parallel to the horizon. In this plane is fixed an upright pin, which enters into the edge of the second part BD, called the meridional plane; which is made of 2 pieces, the lowest whereof (B) is called the *quadrant*, because it contains a quarter of a circle, divided into 90 degrees; and it is only into this part, near B, that the pin enters. The other piece is a semicircle (D) adjusted to the quadrant, and turning in it by a groove, for raising and depressing the diameter (EF) of the semicircle, which diameter is called the *axis of the instrument*. The third piece is a circle (G,) divided on both sides into 24 equal parts, which are the hours. This circle is put upon the meridional plane so, that the axis (EF) may be perpendicular to the circle, and the point C be the common centre of the circle, semicircle, and quadrant. The straight edge of the semicircle is chamfered on both sides to a sharp edge, which passes through the centre of the circle. On one side of the chamfered part, the first six months of the year are laid down, according to the sun's declination for their respective days, and on the other side the last six months. And against the days on which the sun enters the signs, there are straight lines drawn upon the semicircle, with the characters of the signs marked upon them. There is a black line drawn along the middle of the upright edge of the quadrant, over which hangs a thread (H), with its plummit (I), for levelling the instrument. From the 23d Sept. to the 20th March, the upper surface of the circle must touch both the centre C of the semicircle, and the line of ♈ and ♎; and from the 20th March to the 23d Sept. the lower surface of the circle must touch that centre and line.

(57.) To find the time of day by this dial, set it on a level place in sun-shine, and adjust it by the levelling screws *k* and *l*, until the plumb-line hangs over the back line upon the edge of the quadrant, and parallel to the said edge; move the semicircle in the quadrant, until the line of ♈ and ♎ (where the circle touches) comes to the latitude of your place in the quadrant: then turn the whole meridional plane BD, with its circle G, upon the horizontal plane A, until the edge of the shadow of the circle falls precisely on the day of the month in the semicircle; and then the meridional plane will be due N. and S. the axis EF will be parallel to the axis of the world, and will cast a shadow upon the true time of the day among the hours of the circle.

(58.) When the instrument is thus rectified, the quadrant and semicircle are in the plane of the meridian, and the circle is then in the plane of the equinoctial. Therefore as the sun is above the equinoctial in summer (in northern latitudes), and below it in winter; the axis of the semicircle will cast a shadow on the hour of the day, on the upper surface of the circle, from the 20th March till the 23d of Sept.; and from the 23d of Sept. to the 20th March, the hour of the day will be determined by the shadow of the semicircle upon the lower surface of the circle. In the former case, the shadow of the circle falls upon the day of the month, on the lower part of the diameter of the semicircle; and in the latter case, on the upper part.

(59.) the method of laying down the months and signs upon the semicircle is as follows: Draw the right line ACB, *fig.* 13. equal to the diameter of the semicircle ADB, and cross it in the middle at right angles with the line ECD, equal in length to ADB; then EC will be the radius of the circle FCG, which is the same as that of the semicircle. Upon E, as a centre, describe the circle FCG, on which set off the arcs C*h* and C*i*, each equal to 23½ degrees, and divide them accordingly into that number for the sun's declination. Then laying the edge of a ruler over the centre E, and also over the sun's declination for every fifth day of each month (as in the card did), mark the points on the diameter AB of the semicircle from *a* to *g*, which are cut by the ruler; and *there* place the days of the months accordingly, answering to the sun's declinations. This done, setting one foot of the compasses in C, and extending the other to *a* or *g*, describe the semicircle *a b c d e f g*; which divide into six equal parts, and through the points of division draw right lines parallel to CD, for the beginning of the signs (of which one half are on one side of the semicircle and the other half on the other), and set the characters of the signs to their proper lines, as in the figure.

(60.) II. The UNIVERSAL or ASTRONOMICAL EQUINOCTIAL RING DIAL, is an instrument that serves to find out the hour of the day in any latitude. See *fig.* 14. It consists of two flat rings or circles, usually from 4 to 12 inches diameter, and of a moderate thickness; the outward ring AE representing the meridian of the place it is used at, contains two divisions of 90° each opposite to one another, serving to let the sliding piece H, and ring G (by which the dial is usually suspended), be placed on one side, from the equator to the N. pole, and on the other side to the S. according to the latitude of the place. The inner ring B represents the equator, and turns diametrically within the outer, by means of two pivots inserted in each end of the ring at the hours XII. Across the two circles is screwed to the meridian a thin pierced plate or bridge, with a cursor C, that slides along the middle of the bridge: this cursor has a small hole for the sun to shine through. The middle of this bridge is conceived as the axis of the world, and its extremities as the poles; on the one side are delineated the 12 signs of the zodiac, and sometimes opposite the degrees of the sun's declination; and on the other side the days of the month throughout the year. On the other side of the outer ring A are the divisions of 90°, or a quadrant

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quadrant of latitude: It ſerves, by the placing of a common pin P in the hole *k* to take the ſun's altitude, from which the latitude of the place may eaſily be found.

(61.) In uſing this dial, place the line *a* in the middle of the ſliding piece H over the degree of latitude of the place. Suppoſe, for example, 51½ for London; put the line which croſſes the hole of the curſor C to the day of the month of the degree of the ſign. Open the inſtrument till the two rings be at right angles to each other, and ſuſpend it by the ring G; that the axis of the dial repreſented by the middle of the bridge be parallel to the axis of the earth, viz. the north pole to the north, and *vice verſa*. Then turn the flat ſide of the bridge towards the ſun, ſo that his rays paſſing through the ſmall hole in the curſor may fall exactly in a line drawn through the middle of the concave ſurface of the inner ring or hour-circle, the bright ſpot ſhows the hour of the day in the ſaid concave ſurface of the dial. The hour XII cannot be ſhown by this dial, becauſe the outer ring being then in the plane of the meridian, excludes the ſun's rays from the inner; nor can this dial ſhow the hour when the ſun is in the equinoctial, becauſe his rays then falling parallel to the plane of the inner circle or equinoctial, are excluded by it.

(62.) III. An UNIVERSAL DIAL ON A PLAIN CROSS, *fig.* 15, 16, 17, as deſcribed by Mr Ferguſon. It is moveable on a joint C, for elevating it to any given latitude on the quadrant Co 90, as it ſtands upon the horizontal board A. The arms of the croſs ſtand at right angles to the middle part; and the top of it, from *a* to *n*, is of equal length with either of the arms *n e* or *n k*. See *fig.* 17. The dial is rectified by ſetting the middle line *t u* to the latitude of the place on the quadrant, the board A level, and the point N. northward by the needle: thus, the plane of the croſs will be parallel to the plane of the equator. Then, from III o'clock in the morning till VI, the upper edge *k l* of the arm *i o* will caſt a ſhadow on the time of the day on the ſide of the arm *c m*; from VI till IX, the lower edge *i* of the arm *i o* will caſt a ſhadow on the hours on the ſide *o q*. From IX in the morning to XII at noon, the edge *a b* of the top part *a n* will caſt a ſhadow on the hours on the arm *n e f*; from XII to III in the afternoon, the edge *c d* of the top part will caſt a ſhadow on the hours on the arm *k l m*; from III to VI in the evening, the edge *g h* will caſt a ſhadow on the hours on the part *p u*; and from VI till IX, the ſhadow of the edge *e f* will ſhow the time on the top part *a n*. The breadth of each part *a b*, *e f*, &c. muſt be ſo great, as never to let the ſhadow fall quite without the part or arm on which the hours are marked, when the ſun is at his greateſt declination from the equator.

(63.) To determine the breadth of the ſides of the arms which contain the hours, ſo as to be in juſt proportion to their length; make an angle A BC (*fig.* 16.) of 23½ degrees, which is equal to the ſun's greateſt declination: and ſuppoſe the length of each arm, from the ſide of the long middle part, and alſo the length of the top part above the arms, to be equal to *B d*. Then as the edges of the ſhadow, from each of the arms, will be parallel to B *e*, making an angle of 23½ degrees with the ſide B *d* of the arm, when the ſun's declination is 23½°; it is plain, that if the length of the arm be B *d*, the leaſt breadth that it can have, to keep the edge B *e* of the ſhadow B *e g d* from going off the ſide of the arm *d e* before it comes to the end of it *e d*, muſt be equal to *e d* or *d* B. But to keep the ſhadow within the quarter diviſions of the hours, when it comes near the end of the arm, the breadth of it ſhould be ſtill greater, ſo as to be almoſt doubled, on account of the diſtance between the tips of the arms.

(64.) The hours may be placed on the arms, by laying down the croſs *a b c d* (*fig.* 17.) on a ſheet of paper; and with a black lead pencil held cloſe to it, drawing its ſhape and ſize on the paper. Then take the length *a e* in the compaſſes, and with one foot in the corner *a*, deſcribe with the other the quadrant *e f*. Divide this arc into ſix equal parts, and through the points of diviſion draw right lines *a g*, *a h*, &c. continuing three of them to the arm *c e*, which are all that can fall upon it; and they will meet the arm in thoſe points through which the lines that divide the hours from each other as in *fig.* 15, are to be drawn right acroſs it. Divide each arm for the three hours contained in it, in the ſame manner; and ſet the hours to their proper places, on the ſides of the arms, as they are marked in *fig.* 15. Each of he hour ſpaces ſhould be divided into four equal parts, for the half hours and quarters, to the quadrant *e f*; and right lines ſhould be drawn through theſe diviſion-marks in the quadrant, to the arms of the croſs, in order to determine the places thereon where the ſubdiviſion of the hours muſt be marked. This kind of univerſal dial is eaſily made, and has a pretty uncommon appearance in a garden.

(65.) IV. The UNIVERSAL MECHANICAL DIAL, *fig.* 18. affords, by its equinoctial circle, an eaſy method of deſcribing a dial on any kind of plane. For example: Suppoſe a dial is required on an horizontal plane. If the plane be immoveable, as A BCD, find a meridian line as GF; or if moveable, aſſume the meridian at pleaſure: then by means of the triangle EKF, whoſe baſe is applied on the meridian line, raiſe the equinoctial dial H till the index GI becomes parallel to the axis of the earth, (which is ſo, if the angle KEF, be equal to the elevation of the pole), and the 12 o'clock line on the dial hang over the meridian line of the plane or the baſe of the triangle. If then, in the night, or in a dark place, a lighted candle be ſucceſſively applied to the axis GI, ſo as the ſhadow of the index or ſtyle GI fall upon one hour line after another, the ſame ſhadow will mark out the ſeveral hour-lines on the plane ABCD. Noting points therefore on the ſhadow, draw lines through them to G; then an index being fixed on G, according to the angle IGF, its ſhadow will point out the ſeveral hours by the light of the ſun. If a dial were required on a vertical plane, having raiſed the equinoctial circle as directed, puſh forward the index GI till the tip thereof I touch the plane. If the plane be inclined to the horizon, the elevation of the pole ſhould be found on the ſame; and the angle of the triangle KEF ſhould be made equal thereto.

(66.) V. *Fig.* 19. repreſents an UNIVERSAL DIAL, which

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which ſhows the hour of the day by a terreſtrial globe, and by the ſhadows of ſeveral GNOMONS, at the ſame time; together with all the places of the earth which are then enlightened by the ſun; and thoſe to which the ſun is then riſing, or on the meridian or ſetting. This dial is made of a thick ſquare piece of wood, or hollow metal. The ſides are cut into ſemicircular hollows, in which the hours are placed; the ſtyle of each hollow coming out from the bottom thereof as far as the ends of the hollows project. The corners are cut out into angles, in the inſides of which the hours are alſo marked; and the edge of the end of each ſide of the angle ſerves as a ſtile for caſting a ſhadow on the hours marked on the other ſide. In the middle of the uppermoſt ſide, or plane, there is an equinoctial dial; in the centre whereof an upright wire is fixed, for caſting a ſhadow on the hours of that dial, and ſupporting a ſmall terreſtrial globe on the top.

(67.) The whole dial ſtands on a pillar, in the middle of a round horizontal board, in which there is a compaſs and magnetic needle, for placing the meridian ſtile towards the S. The pillar has a joint with a quadrant upon it, divided into 90 degrees (ſuppoſed to be hid from ſight under the dial in the figure) for ſetting it to the latitude of any given place. The equator of the globe is divided into 24 equal parts, and the hours are laid down upon it at theſe parts. The time of the day may be known by theſe hours, when the ſun ſhines upon the globe.

(68.) To rectify and uſe this dial, ſet it on a level table, or ſole of a window, where the ſun ſhines, placing the meridian ſtile due S. by means of the needle; which will be, when the needle points as far from the N. fleur-de-lis toward the W. as it declines weſtward at your place. Then bend the pillar in the joint, till the black line on the pillar comes to the latitude of the place in the quadrant. The machine being thus rectified, the plane of its dial part will be parallel to the equator the wire or axis that ſupports the globe will be parallel to the earth's axis, and the N. pole of the globe will point toward the N. pole of the heavens.

(69.) The ſame hour will then be ſhown in ſeveral of the hollows, by the ends of the ſhadows, of their reſpective ſtiles; the axis of the globe will caſt a ſhadow on the ſame hour of the day, in the equinoctial dial, in the centre of which is placed, from the 20th March to the 23d Sept.; and, if the meridian of the place on the globe be ſet even with the meridian ſtyle, all the part of the globe that the ſun ſhines upon, will anſwer to thoſe places of the real earth which are then enlightened by the ſun. The places where the ſhade is juſt coming upon the globe, anſwer to all thoſe places of the earth in which the ſun is then ſetting; as the places where it is going off, and the light coming out anſwering to all the places of the earth where the ſun is then riſing. And laſtly, if the hour of VI be marked on the equator in the meridian of your place (as it is marked on the meridian of London in the figure) the diviſion of the light and ſhade on the globe will ſhow the time of the day.

(70.) The northern ſtile of the dial (oppoſite to the ſouthern or meridian one) is hid in the figure, by the axis of the globe. The hours in the hollow to which that ſtile belongs, are alſo ſuppoſed to be hid by the oblique view of the figure: but they are the ſame as the hours in the front hollow. Thoſe alſo in the right and left hand ſemicircular hollows are moſtly hid from ſight; and ſo alſo are all thoſe on the ſides next the eye of the four acute angles.

(71.) The conſtruction of this dial is as follows: On a thick ſquare piece of wood, or metal, draw the lines *a c* and *b d*, *Fig.* 20 as far as from each other as you intend for the thickneſs of the ſtyle *a b c d*; and in the ſame manner, draw the like thickneſs of the other three ſtiles, *e f g b*, *i k l m*, and *n o p q*, all ſtanding outright as from the centre. With any convenient opening for the compaſſes, as *a* A, (ſo as to leave proper ſtrength of ſtuff when K I is equal to *a* A,) ſet one foot in *a*, as a centre, and with the other foot deſcribe the quadrantal arc A *c*. Then, without altering the compaſſes, ſet one foot in *b* as a centre, and with the other foot deſcribe the quadrant *d* B. All the other quadrants in the figure muſt be deſcribed in the ſame manner, and with the ſame opening of the compaſſes, on their centres *e f i k*, and *n o*, and each quadrant divided into ſix equal parts, for as many hours, as in the figure; each of which parts, muſt be ſubdivided into 4, for the half hours and quarters. At equal diſtances from each corner, draw the right lines I *p* and K *p*, L *q* and M *q*, N *r* and O *r*, P *s* and Q *s*: to form the four angular hollows I *p* K, L *q* M, N *r* O, and P *s* Q; making the diſtances between the tips of theſe hollows, as I K, L M, N O, and P Q, each equal to the radius of the quadrants: and leaving ſufficient room within the angular points *p q r* and *s*, for the equinoctial in the middle.

(72.) To divide the inſides of theſe angles properly for the hour ſpaces thereon, take the following method. Set one foot of the compaſſes in the point I as a centre, and open the other to K; and with that opening deſcribe the arc K *t*: then, without altering the compaſſes, ſet one foot in K, and with the other foot deſcribe the arc I *t*. Divide each of theſe arcs, from I and K to their interſection at *t*, into four equal parts; and from their centres I and K, through the points of diviſion, draw the right lines I 3, I 4, I 5, I 6, I 7 and K 2, K 1, K 12, K 11; and they will meet the ſides K *p* and I *p* of the angle I *p* K where the hours thereon muſt be placed. And theſe hour ſpaces in the arcs muſt be ſubdivided into 4 equal parts, for the half hours and quarters.—Do the like for the other 3 angles, and draw the dotted lines, and ſet the hours in the inſides where thoſe lines meet them, as in the figure; and the like hour line will be parallel to each other in all the quadrants and in all the angles. Mark points for all theſe hours on the upper ſide: and cut out all the angular hollows, and the quadrantal ones quite through the places where their four gnomons muſt ſtand; and lay down the hours on their inſides, (or in *fig.* 19.) and ſet in their gnomons, which muſt be as broad as the dial is thick; and this breadth and thickneſs muſt be large enough to keep the ſhadows of the gnomons from ever falling quite out the ſides of the hollows, even when-

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when the sun's declination is at the greatest. Lastly, draw the equinoctial dial in the middle, all the hours of which are equidistant from each other; and the dial will be finished.

(73.) As the sun goes round, the broad end of the shadow of the stile *a c b d* will show the hours in the quadrant A*c*, from the sun rise till VI in the morning; the shadow from the end M will show the hours on the side L*q* from V to IX in the morning; the shadow of the stile *e f g h* in the quadrant D *g* (in the long days) will show the hours from sun rise till VI in the morning; and the shadow of the end N will show the morning hours, on the side O *r*, from III to VII. Just as the shadow of the northern stile *a b t d* goes off the quadrant A*c*, the shadow of the southern stile *k l m* begins to fall within the quadrant F *l*, at VI in the morning; and shows the time, in that quadrant, from VI to XII at noon; and from noon till VI in the evening in the quadrant *m* E. And the shadow of the end O shows the time from XI in the forenoon till III in the afternoon, on the side *r* N; as the shadow of the end P shows the time from IX in the morning till I o'clock in the afternoon on the side Q *s*.

(74.) At noon, when the shadow of the eastern stile *e f g b* goes off the quadrant *b* C (in which it showed the time from VI in the morning till noon, as it did in the quadrant *g* D from sun-rise till VI in the morning), the shadow of the western stile *n o p q* begins to enter the quadrant H*p*: and shows the hours thereon from XII at noon till VI in the evening: and after *that* till sunset, in the quadrant *q* G; and the end Q casts a shadow on the side P *s* from V in the evening till IX at night, if the sun be not set before that time. The shadow of the end I shows the time on the side K *p* from III till VII in the afternoon; and the shadow of the stile *a b c d* shows the time from VI in the evening till the sun sets. The shadow of the upright central wire, that supports the globe at top, shows the time of the day, in the middle or equinoctial dial, all the summer half year, when the sun is on the N. side of the equator.

SECT. VIII. DIALLING *by* SPHERICAL TRIGONOMETRY.

(75.) The construction of sun-dials on all planes whatever may be included in one general rule: intelligible, if that of a horizontal dial for any given latitude be well understood. For there is no plane, however obliquely situated with respect to any given place, but what is parallel to the horizon of some other place; and therefore if we can find that other place by a problem on the terrestrial globe, or by a trigonometrical calculation, and construct a horizontal dial for it; that dial applied to the place where it is to serve will be a true dial for that place.—Thus, an erect direct S. dial in 51½ degrees N. latitude, would be a horizontal dial on the same meridian, 90° southward of 51½ degrees N. latitude: which falls in with 38½ degrees of S. latitude. But if the upright plane declines from facing the S. at the given place, it would still be a horizontal plane 90° from that place, but for a different longitude, which would alter the reckoning of the hours accordingly.

(76.) To calculate the angles which the hour lines of a *horizontal dial* make with the meridian or twelve o'clock line: See *fig.* 27.

(77.) Let N E S W represent the horizon of any place, P S N the meridian, and P the north pole of the sphere: let K P H be any hour circle, for example the circle which makes with the meridian an angle of 15 degrees, then it is evident from SECT. II. that N H, the arch of the horizon intercepted between N, the north, and P H the hour circle in whose plane the sun is at XI or I o'clock, measures the angle contained by the substile of the dial, and the hour lines corresponding to these hours. In the spherical triangle P N H, right angled at N, there are given the side P N which is the elevation of the pole above the horizon, and the angle N P H which is contained by the meridian and hour circle, to find N H the arch of the horizon opposite that angle. By spherical trigonometry, radius is to the sine of P N as the tangent of N P H to the tangent of N H the side required. Hence we have this practical rule. To find the angle which any hour line of a horizontal dial makes with the meridian, or which is the same, to find the angle which the hour lines on any dial make with the substile:—To the logarithmic sine of the latitude of the place for which the dial is made, add the log. tangent of the sun's distance from the meridian, for the hour required, the sum, abating 10, is the log. tangent of the angle required.

(78.) EXAMPLE. To find the angles which the hour lines of XI or I make with the meridian of a horizontal dial for the latitude of London, which is 51½°

To log. sine of 51° 30′	9·89354
Add log. tan. of 15°	9·42805
Sum, rejecting 10, is	9.32159

which is the tangent of 11° 51′ nearly. In like manner it will be found, that the hour lines of X and II make each with the meridian an angle of 24° 18′ &c. And by computing in this manner, with the sine of the latitude, and the tangents of 30, 45, 60, and 75°, for the hours of II, III, IV, and V in the afternoon; or of X, IX, VIII, and VII in the forenoon; you will find their angular distances from XII to be 24° 18′ 38° 3′ 53° 35′, and 71° 6′; which are all that there is occasion to compute for.—And these distances may be set off from XII by a line of chords; or rather, by taking 1000 from a scale of equal parts, and setting that extent as a radius from C to XII, *fig.* 22. and then, taking 209 of the same parts (which are the natural tangents of 11° 50′) and setting them from XII to XI and I, on the line *bo*, which is perpendicular to C XII: and so for the rest of the hour-lines, which in the table of natural tangents, against the above distances, are 452, 782, 1355, and 2920, of such equal parts from XII, as the radius C XII contains 1000. And, lastly, set off 1257 (the natural tangent of 51° 30′) for the angle of the stile's height, which is equal to the latitude of the place.

(79.) II. DECLINING DIALS. Let us suppose that an upright plane at London declines 36 degrees westward from facing the south, and that it is required to find a place on the globe to whose

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horizon the ſaid plane is parallel; and alſo the difference of longitude between London and that place.

(80.) Let N E S W be the horizon of London, *fig.* 21. whoſe zenith is Z, and P the north pole of the ſphere; and let *Zb* be the poſition of a vertical plane at Z, declining weſtward from S (the ſouth) by an angle of 36 degrees; on which plane an erect-dial for London at Z is to be deſcribed. Make the ſemidiameter ZD perpendicular to *Zb*; and it will cut the horizon in D, 36 degrees weſt of the ſouth S. Then a plane, in the tangent HD, touching the ſphere in D, will be parallel to the plane *Zb*; and the axis of the ſphere will be equally inclined to both theſe places. Let WQE be the equinoctial, whoſe elevation above the horizon of Z (London) is 38½ degrees: and P R D be the meridian of the place D, cutting the equinoctial in R. Then it is evident, that the arc KD is the latitude of the place D (where the plane *Zb* would be horizontal) and the arc RQ is the difference of longitude of the planes *Zb* and DH.

(81.) i. In the ſpherical triangle WDR, the arc WD is given, for it is the complement of the plane's declination from S the ſouth; which complement is 54° (*viz.* 90°—36°): the angle at R, in which the meridian of the place D cuts the equator, is a right angle; and the angle RWD meaſures the elevation of the equinoctial above the horizon of Z, namely 38½ degrees. Say therefore, As radius is to the co-ſine of the planes declination from the ſouth, ſo is the co-ſine of the latitude of Z to the ſine of RD the latitude of D: which is of a different denomination from the latitude of Z, becauſe Z and D are on different ſides of the equator.

As radius - - - -	10.00000
To co-ſine 36° 0′=RQ	9.90796
So co-ſine 51° 30′=QZ	9.79415

To ſine 30° 14 = D R (9.70111 = the lat of D, whoſe horizon is parallel to the vertical plane *Zb* at Z.

(83.) ii. To find RQ the difference of longitude of the places D and Z, ſay, As radius is to the co-ſine of RWD 38½ degrees, the height of the equinoctial at Z, ſo is the co-tangent of DW 36 degrees the plane's declination, to the co-tangent of RQ the difference of longitudes. Thus,

To the logarithmic ſine of 51° 30′	9.89354
Add to the logarithmic tang. of 54° 0′	10.13874
Their ſum rejecting 10 - - -	10.03228

is the neareſt tangent of 47° 8′=WR; which is the co-tangent of 42° 52′=RQ, the difference of longitude ſought. Which difference, being reduced to time, is 2 hours 51½ minutes.

(83.) iii. And thus having found the latitude and longitude of the place D, to whoſe horizon the vertical plane at Z is parallel we proceed to the conſtruction of a horizontal dial for the place D, whoſe latitude is 30° 14′ ſouth; but anticipating the time at D by 2 hours 51 minutes (neglecting the ½ min. in practice,) becauſe D is ſo far weſtward in longitude from the meridian of London; and this will be a true vertical dial at London, declining weſtward 36 degrees.

(84.) Aſſume any right line CSL, *Fig.* 22. for the ſubſtile of the dial, and make the angle KCP equal to the latitude of the place (*viz.* 30° 14′), to whoſe horizon the plane of the dial is parallel; then CRP will be the axis of the ſtile, or edge that caſts the ſhadow on the hours of the day, in the dial. This done, draw the contingent line EQ, cutting the ſubſtilar line at right angles in K; and from K make KR perpendicular to the axis CRP. Then KG (=KB) being made radius, that is, equal to the chord of 60° or tangent of 45° on a good ſector, take 42° 52′ (the difference of longitude of the places Z and D) from the tangents, and having ſet it from K to M, draw CM for the hour-line of XII. Take KN, equal to the tangent of an angle leſs by 15 degrees than KM; that is, the tangent of 27° 52′: and through the point N draw CN for the hour-line of I. The tangent of 12° 52′ (which is 15° leſs than 27° 52′), ſet off the ſame way, will give a point between K and N, through which the hour-line of II is to be drawn. The tangent of 2° 8′ (the difference between 45° and 50° 42′) placed on the other ſide of CL, will determine the point through which the hour line of III is to be drawn: to which 2° 8′, if the tangent of 15° be added, it will make 17° 8′; and this ſet off from K towards Q on the line EQ, will give the point for the hour line of IV: and ſo of the reſt. —The forenoon hour lines are drawn the ſame way, by the continual addition of the tangents 15°, 30°, 45°, &c. to 42° 52′ (= the tangent KM) for the hours of XI, X, IX, &c. as far as neceſſary; that is, until there be five hours on each ſide of the ſubſtile. The 6th hour, accounted from that hour or part of the hour on which the ſubſtile falls, will be always in a line perpendicular to the ſubſtile, and drawn through the centre C.

(85.) iv. In all erect dials, CM, the hour line of XII, is perpendicular to the horizon of the place for which the dial is to ſerve; for that line is the interſection of a vertical plane with the plane of the meridian of the place, both which are perpendicular to the plane of the horizon: and any line HO, or *bo*, perpendicular to CM, will be a horizontal line on the plane of the dial, along which line the hours may be numbered; and CM being ſet perpendicular to the horizon, the dial will have its true poſition.

(86.) v. If the plane of the dial had declined by an equal angle toward the eaſt, its deſcription would have differed only in this, that the hour line of XII would have fallen on the other ſide of the ſubſtile CL, and the line HO would have a ſubcontrary poſition to what it has in this figure.

(87.) vi. And theſe two dials, with the upper points of their ſtiles turned toward the N. pole, will ſerve for other two planes parallel to them; the one declining from the N. toward the E. and the other from the N. toward the W. by the ſame quantity of angle. The like holds true of all dials in general, whatever be their declination and obliquity of their planes to the horizon.

(88.) III. vii. If the plane of the dial not only declines, but alſo reclines, or inclines. Suppoſe its declination from fronting the ſouth S be equal to the arc SD, *Fig.* 23, on the horizon; and its reclination be equal to the arc D*d* of the vertical circle

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circle DZ: then it is plain, that if the quadrant of altitude ZdD on the globe cuts the point D in the horizon, and the reclination is counted upon the quadrant from D to d; the interſection of the hour circle PRd, with the equinoctial WQE, will determine Rd, the latitude of the place d, whoſe horizon is parallel to the given place Zb at Z; and RQ will be the difference in longitude of the places at d and Z. Trigonometrically thus: Let a great circle paſs through the three points, W, d, E; and in the triangle WDd, right angled at D, the ſides WD and Dd are given; and thence the angle DWd is found, and ſo is the hypothenuſe Wd. Again, the difference, or the ſum, of DWd and DWR, the elevation of the equinoctial above the horizon of Z, gives the angle dWR; and the hypothenuſe of the triangle WRd was juſt now found; whence the ſides Rd and WR are found, the former being the latitude of the place d, and the latter the complement of RQ, the difference of longitude ſought. Thus, if the latitude of the place Z be 52° 30′ north; the declination SD of the plane Zb (which would be horizontal at d) be 36°, and the reclination be 15°, or equal to the arc Dd; the ſouth latitude of the place d, that is, the arc Rd, will be 15° 9′; and RQ, the difference of the longitude, 36° 2′. From theſe data, therefore, let the dial (*fig.* 24.) be deſcribed, as in the former example.

(89.) viii. There are ſeveral things requiſite in the practice of dialling; the chief of which ſhall be given in the form of arithmetical rules, ſimple and eaſy to thoſe who have learned the elements of trigonometry. For in practical arts of this kind, arithmetic ſhould be uſed as far as it can go; and ſcales never truſted to, except in the final conſtruction, where they are abſolutely neceſſary in laying down the calculated hour diſtances on the plane of the dial.

(90.) The latitude of the place, the ſun's declination, and his hour diſtance from the meridian, being given, to find, 1ſt, his ALTITUDE, 2d, his AZIMUTH. 1. Let d, *Fig.* 23. be the ſun's place, dR, his declination; and in the triangle PZd, Pd the ſum, or the difference, of dR, and the quadrant PR, being given by the ſuppoſition, as alſo the complement of the latitude PZ, and the angle dPZ, which meaſures the horary diſtance of d from the meridian; we ſhall (by ſpheric Trigonometry) find the baſe Zd, which is the ſun's diſtance from the zenith, or the complement of his altitude. And 2. as ſine Zd: ſine Pd:: ſine dPZ: dZP, or of its ſupplement DZS, the azimuthal diſtance from the ſouth.

(91.) Or the practical rule may be as follows: Write A for the ſine of the ſun's altitude, L and l for the ſine and co-ſine of the latitude, D and d for the ſine and co-ſine of the ſun's declination, and H for the ſine of the horary diſtance from VI. Then the relation of H to A will have 3 varieties.

(92.) ix. When the declination is toward the elevated pole, and the hour of the day is between XII and VI; it is $A = LD + Hld$, and $H = \frac{A - LD}{ld}$

(93.) ii. When the hour is after VI, it is $A = LD - Hld$, and $H = \frac{LD - A}{ld}$

(94.) iii. When the declination is toward the depreſſed pole, we have $A = Hld - LD$, and $H = \frac{A + LD}{ld}$

(95.) Theſe theorems will be found uſeful and expeditious enough for ſolving thoſe problems in geography and dialling, which depend on the relation of the ſun's altitude to the hour of the day.

(96.) EXAMPLE I. Suppoſe the latitude of the place to be 51½ degrees north: the time five hours diſtant from XII, that is, an hour after VI in the morning, or before VII in the evening; and the ſun's declination 2° north. *Required the ſun's altitude?*

Then to log. L = log. ſin. 51° 30′ −1.89354
add log. D = log. ſin. 20° 0′ −1.53405

Their ſum −1.42759 gives
LD = logarithm of 0.267664, in the natural lines
And, to log. H = log. ſin. 15° 0′ −1.41300
add { log. l = log. ſin. 38° 0′ −1.79414
{ log. d = log. ſin. 70° 0′ −1.97300

Their ſum −1.18014 gives
Hld = logarithm of 0.151408, in the natural lines.
And theſe two numbers (0.267664 and 0.151408) make 0.419072 = A; which, in the table, is the neareſt natural ſine of 25° 47′, the ſun's altitude ſought.

(97.) In theſe calculations the radius is conſidered as unity, and not 10.00000, by which, inſtead of the index 9, we have −1, which only makes the work a little eaſier.

(98.) The ſame hour diſtance being aſſumed on the other ſide of VI, then LD − Hld is 0.116256, the ſine of 6° 40½′; which is the ſun's altitude at V in the morning, or VII in the evening, when his N. declination is 20°. But when the declination is 20° S. (or towards the depreſſed pole) the difference Hld − LD becomes negative; and thereby ſhows, that an hour before VI in the morning, or paſt VI in the evening, the ſun's centre is 6° 40½′ below the horizon.

(99.) EXAMP. II. From the ſame *data* to find the ſun's *azimuth*. If H, L, and D, are given, then (by 93) from H having found the altitude and its complement Zd: and the arc Pd (the diſtance from the pole) being given; ſay, As the co-ſine of the altitude is to the ſine of the diſtance from the pole, ſo is the ſine of the hour diſtance from the meridian to the ſine of the azimuth diſtance from the meridian. Let the latitude be 51° 30′ north, the declination 15° 9′ S, and the time II h. 24 m. in the afternoon, when the ſun begins to illuminate a vertical wall, and it is required to find the poſition of the wall. Then, by the foregoing theorems, the compliment of the altitude will be 81° 32½′, and Pd the diſtance from the pole being 109° 5′, and the horary diſtance from the meridian, or the angle dPZ, 36°.

To

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To log sin. 74° 51′ - - - -	-1.98464
Add log. sin. 36° 0′ - - - -	-1.76922
And from the sum - - - -	-1.75386
Take the log. sin. 81° 32½′	-1.99525
Remains	-1.75861=log. sin.

35°, the azimuth distance sought.

(100.) When the altitude is given, find from thence the hour, and proceed as above. This praxis is of singular use on many occasions; as, 1. in finding the declination of vertical planes more exactly than in the common way especially if the transits of the sun's centre are observed by applying a ruler with sights, either plain or telescopical, to the wall or plane whose declination is required: 2. In drawing a meridian line, and finding the magnetic variation: 3. In finding the bearings of places in terrestrial surveys; the transits of the sun over any place, or his horizontal distance from it, being observed, together with the altitude and hour; and thence determining small differences of longitude: 4. In observing the variations at sea, &c.

SECT. IX. *Of* FINDING *the* DECLINATION, INCLINATION *and* RECLINATION *of* PLANES.

(101.) The DECLINATION, INCLINATION, and RECLINATION, of planes, are frequently taken with a sufficient degree of accuracy by an instrument called a DECLINATOR or *declinatory*.

(102.) The construction of this instrument, as somewhat improved by Mr Jones, is as follows: On a mahogany board ABIK, *Fig.* 25. is inserted a semicircular arch AGEB of ivory or box-wood, divided into two quadrants of 90° each, beginning from the middle G. On the centre C turns a vertical quadrant DFE, divided into 90°, beginning from the base E; on which is a moveable index CF, with a small hole at F for the sun's rays to pass through, and from a spot on a mark at C. The lower extremity of the quadrant at E is pointed, to mark the linear direction of the quadrant when applied to any other plane; as this quadrant takes off occasionally, and a plumb-line P hangs at the centre on C, for taking the inclinations and reclinations of planes. At H, on the plane of the board, is inserted a compass of points and degrees, with a magnetical needle turning on a pivot over it.

(103.) The addition of the moveable quadrant and index considerably extend the utility of the declinator, by rendering it convenient for taking *equal altitudes* of the sun, the sun's altitude, and bearing, at the same time, &c. To apply this instrument in taking the declination of a wall or plane: Place the side ACB in an horizontal direction to the plane proposed, and observe what degree or point of the compass the N. part of the needle stands over from the north or the south, and it will be the *declination* of the plane from the north or south accordingly. In this case, allowance must be made for the variation of the needle (if any) at the place; and which, if not previously known, will render this operation very inaccurate. [redacted] is now 22° 30′ to the west.

([redacted] more exact may be used, wh [redacted] half an hour before noon. The side ACB being placed against the plane the quadrant must be so moved on the semicircle AGC, and the index CF on DE, till the sun's ray passing through the hole at F fall exactly on th mark at G, and continue so till the sun requir the index to be raised no higher: you will the have the meridian or greatest altitude of the sun and the angle contained between G and E will b the declination required. The position of CE the meridian or 12 o'clock line.

(105.) But the most exact way for taking th declination of a plane, or finding a meridian lin by this instrument, is, in the forenoon, abo two or three hours before 12 o'clock, to obser two or three heights or altitudes EF of the sun and at the same time the respective angular pol distances GE from G: write them down; and the afternoon watch for the same, or one of th same altitudes, and mark the angular distances distance on the quadrant AG: Now, the divisi or degree exactly *between* the two noted angul distances will be the true meridian, and the d tance at which it may fall from the C of the di fions at G will be the declination of the pla The reason for observing two or three altitud and angles in the morning is, that in case the should be clouds in the afternoon, we may ha the chance of one corresponding altitude.

(106.) The quadrant may be occasionally take off at C, in order to place it on the surface of pedestal or plane intended for an horizontal dia and thereby form equal altitudes of the sun, above, draw a meridian or 12 o'clock line to f the dial by.

(107.) The base ABIK serves to take the inc nation and reclination of planes. In this case th quadrant is taken off, and the plummet P is fitt on a pin at the centre C: then the side IGK bei applied to the plane proposed, as QL (*fig.* 17.) the plumb-line cuts the semicircle in the point G the plane is horizontal; or if it cut the quadra in any point at S, then will GCS be the angle inclination. Lastly, if applying the side AC (*fig.* 26.) to the plane, the plummet cuts G, th plane is vertical; or if it cuts either of the qu drants, it is accordingly the angle of reclinatio Hence, if the quantity of the angle of inclinatio be compared with the elevation of the pole an equator, it is easily known whether the plane b inclined or reclined.

SECT. X. *Of the* RIGHT PLACING *of* DIALS.

(108.) The plane on which the dial is to rest be ing duly prepared, and every thing necessary fo fixing it, you may find the hour tolerably exact by a large equinoctial ring-dial, and set your watch to it. And then the dial may be fixed by the watch at your leisure.

(109.) If you would be more exact, take the sun's altitude by a good quadrant, noting the pre cise time of observation by a clock or watch Then compute the time for the altitude observed and set the watch to agree with that time, ac cording to the sun. A Hadley's quadrant is very convenient for this purpose: for by it you may take the angle between the sun and his image re flected from a bason of water; the half of which angle

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ngle, ſubtracting the refraction, is the altitude equired.

(110.) This is beſt done in ſummer; and the earer the ſun is to the prime verticle (the E. or V. azimuth) when the obſervation is made, ſo much the better. Or, take two equal altitudes f the ſun in the ſame day; one any time between and 10 in the morning, the other between 2 and in the afternoon; noting the moments of theſe wo obſervations by a clock or watch: and if the atch ſhows the obſervations to be at equal diſtnces from noon, it agrees exactly with the ſun: not, the watch muſt be corrected by half the ifference of the forenoon and afternoon inervals; and then the dial may be ſet true by he watch.

(111.) For example, ſuppoſe you had taken the un's altitude when it was 20 minutes paſt VIII. n the morning by the watch; and found, by obſerving in the afternoon, that the ſun had the ame altitude 10 minutes before IIII.; then it is lain, that the watch was 5 minutes too faſt for he ſun: for 5 minutes after XII is the middle ime between VIII h. 20 m. in the morning, and IIh. 50 m. in the afternoon; and therefore to make the watch agree with the ſun, it muſt be ſet back 5 minutes.

SECT. XI. *Of the* DOUBLE HORIZONTAL, *the* BABYLONIAN *and* ITALIAN DIALS.

(112.) Sometimes a STEREOGRAPHIC projection of the hour circles, and the parallels of the un's declination, is added to the *gnomonic* projection, on the ſame horizontal plane; the upright ge of the gnomon being ſloped into an edge, ſtanding perpendicularly over the centre of the projection: ſo that the dial, being in its due poſition, the ſhadow of *that* perpendicular edge is a verticle circle paſſing through the ſun, in the ſtereographic projection. The months being duly marked on this dial, the ſun's declination, and the length of the day at any time, are had by inſpection; as alſo his altitude, by means of a ſcale of tangents. But its chief property is, that it may be placed true, whenever the ſun ſhines, without the help of any other inſtrument.

(113.) Let *d* (*fig.* 23.) be the ſun's place in the ſtereographic projection, *x d y z* the parallel of the ſun's declination, Z *d* a verticle circle through the ſun's centre P *d* the hour circle; and it is evident, that the diameter NS of this projection being placed duly north and ſouth, theſe 3 circles will paſs through the point *d*. And therefore to give the dial its due poſition, we have only to turn its gnomon toward the ſun, on a horizontal plane, until the hour on the common gnomonic projection coincides with that marked by the hour circle P *d*, which paſſes through the interſection of the ſhadow Z *d* with the circle of the ſun's preſent declination.

(114.) The BABYLONIAN and ITALIAN DIALS reckon the hours, not from the meridian as with us, but from the ſun's riſing and ſetting. Thus, in Italy, an hour before ſun ſet is reckoned the 23d hour; two hours before ſun-ſet the 22d hour; and ſo of the reſt. And the ſhadow that marks them on the hour-lines, is *that* of the point of a ſtile. This occaſions a perpetual variation between their dials and clocks, which they muſt correct from time to time, before it ariſes to any ſenſible quantity, by ſetting their clocks ſo much faſter or ſlower. And in Italy, they begin their day, and regulate their clocks, not from ſun-ſet, but from about mid-twilight, when the *Ave Maria* is ſaid; which corrects the difference that would otherwiſe be between the clock and the dial. The improvements which have been made in all ſorts of inſtruments and machines for meaſuring time, have rendered theſe dials of little account. Yet, as the theory of them is ingenious, and they are really in ſome reſpects, the beſt contrived of any for vulgar uſe, a general idea of their deſcription may not be improper.

(115.) Let *fig.* 27. repreſent an erect direct ſouth wall, on which a Babylonian dial is to be drawn, ſhowing the hours from ſun-riſing; the latitude of the place, whoſe horizon is parallel to the wall being equal to the angle KCR. Make as for a common dial, KG=KR (which is perpendicular to CR) the radius of the equinoctial ÆQ, and draw RS perpendicular to CK for the ſtile of the dial; the ſhadow of whoſe point R is to mark the hours, when SR is ſet upright on the plane of the dial. Then it is evident, that, in the contingent line ÆQ, the ſpaces K 1, K 2, K 3, &c. being taken equal to the tangents of the hour diſtances from the meridian, to the radius KG, one, two, three, &c. hours after ſun riſing, on the equinoctial day; the ſhadow of the point R will be found, at theſe times, reſpectively in the points 1, 2, 3, &c. N. B. *See Fig.* 28. *inſtead of Fig.* 27.

(116.) For the like hours after ſun riſing, when the ſun is in the tropic of Capricorn ♑ *v*, draw the like common lines CD, CE, CF, &c. and at theſe hours the ſhadow of the point R will be found in thoſe lines reſpectively. Find the ſun's altitudes above the plane of the dial at theſe hours; and with their co-tangents S*d*, S*e*, S*f*, &c. to radius SR, deſcribe arcs interſecting the hour lines in the points *d*, *e*, *f*, &c. ſo ſhall the right lines 1*d* 2*e* 3*f*, &c. be the lines of I, II, III, &c. hours after ſun-riſing.

(117.) The conſtruction is the ſame in every other caſe; due regard being had to the difference of longitude of the place at which the dial would be horizontal, and the place for which it is to ſerve: and likewiſe, taking care to draw no lines but what are neceſſary; which may be done partly by the rules already given for determining the time that the ſun ſhines on any plane; and partly from this, that on the tropical days, the hyperbola deſcribed by the ſhadow of the point R limits the extent of all the hour lines.

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DIALLING in a mine, called alſo *plumming*, is the uſing of a compaſs, (which the miners called *dial*), and a long line to know which way the load or vein of ore inclines, or where to ſhift an air-ſhaft, or bring an adit to a deſired place.

DIALLING LINES, or DIALLING SCALES, } See DIALLING, *Index*; and *Plate* CII. *fig.* 7.

DIALLING SECTOR is a ſector having upon it, beſides other lines, the dialling lines whoſe conſtruction is ſhewn under DIALLING, SECT. III. It is evident that ſome advantage will be obtained in the practice of dialling by having the line placed on a ſector. See SECTOR, and *Plate* CV. *fig.* 29, 30.

DIALLING SPHERE, is an inſtrument made of braſs, with ſeveral ſemicircles ſliding over one another, on a moving horizon, to demonſtrate the nature of the doctrine of ſpherical triangles, and to give a true idea of the drawing of dials on all manner of planes.

DIALLING TRIGON, an inſtrument invented by the late Mr Benjamin Martin, conſiſting of two graduated ſcales and a plane, uſed by ſome in the practice of dialling.

DIALLIST. See DIALIST.

DIALOGISM, in rhetoric, the ſoliloquy of perſons deliberating with themſelves. See SOLILOQUY.

* DIALOGIST. *n. ſ.* [from *dialogue*.] A ſpeaker in a dialogue or conference; a writer of dialogues.

(1.) * DIALOGUE. *n. ſ.* [διαλογος.] A conference; a converſation between two or more, either real or feigned.—Will you hear the *dialogue* that the two learned men have compiled in praiſe of the owl and cuckow? *Shakeſ.*—Oh, the impudence of this wicked ſex! Laſcivious *dialogues* are innocent with you. *Dryden.*—

In eaſy *dialogues* is Fletcher's praiſe:
He mov'd the mind, but had not pow'r to raiſe.
Dryden.

(2.) DIALOGUE,

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(2.) DIALOGUE, in dramatic compoſition. See POETRY.

(3.) DIALOGUE, COMPOSITION AND STILE OF. As the end of ſpeech is converſation, no kind of writing can be more natural than dialogue, which repreſents this. Accordingly we find it was introduced very early, for there are ſeveral inſtances of it in the Moſaic hiſtory. The ancient Greek writers alſo fell very much into it, eſpecially the philoſophers, as the moſt agreeable method of communicating their ſentiments and inſtructions to mankind. Indeed it ſeems to be attended with very conſiderable advantages, if judiciouſly managed: for it is capable to make the drieſt ſubjects entertaining and pleaſant, by its variety, and the different characters of the ſpeakers. Beſides, things may be canvaſſed more minutely, and many leſſer matters, which ſerve to clear up a ſubject, may be introduced with a better grace, by queſtions and anſwers, objections and replies, than can be conveniently done in a continued diſcourſe. There is likewiſe a further advantage in this way of writing, that the author is at liberty to chooſe his ſpeakers; and therefore, as Cicero has well obſerved, when we imagine that we hear perſons of an eſtabliſhed reputation for wiſdom and knowledge talking together, it neceſſarily adds a weight and authority to the diſcourſe, and more cloſely engages the attention. The ſubject matter of it is very extenſive: for whatever is a proper argument of diſcourſe, public or private, ſerious or jocoſe; whatever is fit for wiſe and ingenious men to talk upon, either for improvement or diverſion; is ſuitable for a dialogue. From this general account of the nature of dialogue, it is eaſy to perceive what kind of ſtyle beſt ſuits it. Its affinity with EPISTLES, ſhows there ought to be no great difference between them in this reſpect. Indeed, ſome have been of opinion, that it ought rather to ſink below that of an epiſtle, becauſe dialogues ſhould in all reſpects repreſent the freedom of converſation; whereas epiſtles ought ſometimes to be compoſed with care and accuracy, eſpecially when written to ſuperiors. But there ſeems to be little weight in this argument, ſince the deſign of an epiſtle is to ſay the ſame things, and in the ſame manner, as the writer judges would be moſt fit and proper for him to ſpeak, if preſent. And the very ſame thing is obſerved in a dialogue, with reſpect to the ſeveral perſons contained in it. Upon the whole, therefore, the like plain, eaſy, and ſimple ſtile, ſuited to the nature of the ſubject, and the particular characters of the perſons concerned, ſeems to agree to both. But as greater ſkill is required in writing dialogues than letters, we ſhall give a more particular account of the principal things neceſſary to be regarded in their compoſition, and illuſtrate them chiefly from Cicero's excellent Dialogue concerning an Orator.—A dialogue, then, conſiſts of two parts: an *introduction*, and *the body of the diſcourſe*; under which laſt, ſome things require to be conſidered relating to the *perſons*, and others to the *ſubject*. See § 4—6.

(4.) DIALOGUE, INTRODUCTION TO. The introduction acquaints us with the place, time, perſons, and occaſion, of the converſation. Thus Cicero places the ſcene of his dialogue at Craſſus's country ſeat; a very proper receſs, both for ſuch a debate and the parties engaged in it. And as they were perſons of the firſt rank, and employed in the greateſt affairs of ſtate, and the diſcourſe held them for two days; he repreſents it to have happened at the time of a feſtival, when there was no buſineſs done at Rome, which gave them an opportunity to be abſent. It is uſual, likewiſe, in the introduction, to acquaint us with the occaſion of the diſcourſe. Indeed this is not always mentioned; as in Cicero's dialogue of the parts of oratory, where the ſon begins immediately with deſiring his father to inſtruct him in the art. But it is generally taken notice of, and commonly repreſented, as accidental. The reaſon of which may be, that ſuch diſcourſes appear moſt natural; and may likewiſe afford ſome kind of apology for the writer in managing his different characters, ſince the greateſt men may be ſuppoſed not always to ſpeak with the utmoſt exactneſs in an accidental converſation. Thus Cicero, in his dialogues concerning an orator, makes Craſſus occaſionally fall upon the ſubject of oratory, to divert the company from the melancholy thoughts of what they had been converſing of before, with relation to the public diſorders, and the dangers which threatened their country. But the introduction ought not to be long and tedious. Mr Addiſon complains of this fault in ſome authors of this kind. "For though (as he ſays) ſome of the fineſt treatiſes of the moſt polite Latin and Greek writers are in dialogue, as many very valuable pieces of French, Italian, and Engliſh, appear in the ſame dreſs; yet in ſome of them there is ſo much time taken up in ceremony, that, before they enter on their ſubject, the dialogue is half over."

(5.) DIALOGUE, PERSONS IN. The greateſt regard is to be had in the choice of the perſons, who ought to be ſuch as are well acquainted with the ſubject upon which they diſcourſe; in the dialogues of Cicero, the two principal diſputants are Craſſus and Antony, the greateſt orators of that age, and therefore the moſt proper perſons to diſpute upon the qualifications neceſſary for their art. One would think it ſcarce neceſſary to obſerve, that the conference ſhould be held by perſons who lived at the ſame time, and ſo were capable to converſe together. But yet ſome good writers have run into the impropriety of feigning dialogues between perſons who lived at diſtant times. Plato took this method, in which he has been followed by Macrobius. But others, who have been willing to bring perſons to diſcourſe together, who lived in different ages, without ſuch inconſiſtency, have wrote dialogues of the dead, Lucian has made himſelf remarkable in this way. As to the number of perſons in a dialogue, they may be more or leſs: ſo many as can conveniently carry on a converſation without diſorder or confuſion may be admitted. Some of Cicero's dialogues have only two, others three or more, and thoſe concerning an orator ſeven. And if it is convenient they ſhould all, in ſome reſpects, be perſons of different characters and abilities; which contributes both to the variety and beauty of the diſcourſe, like the different attitudes of figures in a picture. Thus, in Cicero's dialogues laſt men-

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tioned, Craſſus excelled in art, Antony principally for the force of his genius, Catullus for the purity of his ſtile, Scævola for his ſkill in the law, Cæſar for wit and humour; and though Sulpitius and Cotta, who were young men, were both excellent orators, yet they differed in their manner. But there ſhould be always one chief perſon, who is to have the main part of the converſation; like the hero in an epic poem or tragedy, who excels the reſt in action; or the principal figure in a picture, which is moſt conſpicuous. In Plato's dialogues, this is Socrates; and Craſſus, in thoſe of Cicero. The principal thing to be attended to is to keep up a juſtneſs of character through the whole. And the diſtinct characters ought to be ſo perfectly marked, that from the very words themſelves it may be always known who is the ſpeaker. This makes dialogue more difficult than ſingle deſcription, by reaſon of the number and variety of characters which are to be drawn at the ſame time, and each of them managed with the greateſt propriety. The principal ſpeaker ſhould appear to be a perſon of great ſenſe and wiſdom, and beſt acquainted with the ſubject. No queſtion ought to be aſked him, or objection ſtarted to what he ſays, but what he ſhould fairly anſwer. And what is ſaid by the reſt ſhould principally tend to promote his diſcourſe, and carry it through in the moſt agreeable manner. Where the argument is attended with difficulties, one other perſon or more may be introduced, of equal reputation, or near it, but of different ſentiments, to oppoſe him and maintain the contrary ſide of the queſtion. This gives opportunity for a thorough examination of the point on both ſides, and anſwering all objections. But if the combatants are not pretty equally matched, and maſters of the ſubject, they will treat it but ſuperficially. And through the whole of the debate there ought not to be the leaſt wrangling, peeviſhneſs, or obſtinacy; though this rule is not without exceptions; particularly in dialogues of the dead, where well known characters of a particular humour are introduced. Profeſſor Beattie has with great propriety introduced Dean Swift as loſing temper with the London bookſeller, on hearing his learned gibberiſh, (See DESCRIPTION, § 2,) and Dr Samuel Johnſon as almoſt out of humour with Addiſon, upon his criticiſing the pompoſity of the Dr's ſtile. But unleſs where it is neceſſary to mark the peculiarity of a character, nothing ſhould be introduced into dialogue, but what has the appearance of good humour and good breeding, the gentleman and the friend, with a readineſs to ſubmit to conviction and the force of truth, as the evidence ſhall appear on one ſide or the other. In Cicero, theſe two characters are Craſſus and Antony. And from them Mr Addiſon ſeems to have taken his Philander and Cynthio, in his *Dialogues upon the uſefulneſs of ancient medals*, which are formed pretty much on Cicero's plan. Where younger perſons are preſent, or ſuch as are not equally acquainted with the ſubject, they ſhould be rather upon the inquiry than diſpute: And the queſtions they aſk ſhould be neither too long nor too frequent; that they may not too much interrupt the more experienced perſons. Sulpitius and Cotta ſuſtain this character in Cicero, and Eugenius in Mr Addiſon. And it is very convenient ther ſhould be one perſon of a witty and jocoſe humour, to enliven the diſcourſe at proper ſeaſons, and make it the more entertaining, eſpecially when the dialogue is drawn out to any conſiderable length. Cæſar has this part in Cicero. And in Mr Addiſon, Cynthio is a perſon of this turn, and oppoſes Philander in a merry way. Mr Addiſon's ſubject admitted of this: but the ſeriouſneſs and gravity of Cicero's argument required a different ſpeaker for the jocoſe part. Many perſons ought not to ſpeak immediately one after another. Horace's rule for play is,

To crowd the ſtage is odious and abſurd:
Let no fourth actor ſtrive to ſpeak a word.

Though Scaliger and others think a fourth perſon may ſometimes be permitted to ſpeak in the ſame ſcene without confuſion. However, if this is not commonly to be allowed upon the ſtage, where the actors are preſent, and may be diſtinguiſhed by their voice and habit; much leſs in a dialogue, where we have only their names to diſtinguiſh them.

(6.) DIALOGUE, SUBJECT OF. With regard to the *ſubject*, all the arguments ſhould appear probable at leaſt, and nothing be advanced which may ſeem weak or trivial. There ought alſo to be an union in dialogue, that the diſcourſe may not ramble, but keep up to the main deſign. Indeed, ſhort and pleaſant digreſſions are ſometimes allowable for the eaſe and entertainment of the reader. But every thing ſhould be ſo managed, that he may ſtill be able to carry on the thread of the diſcourſe in his mind, and keep the main argument in view, till the whole is finiſhed. The writers of dialogue have not confined their diſcourſes to any certain ſpace of time; but either concluded them with the day, or broke off when their ſpeakers have been tired, and reaſſumed them again the next day. Thus Cicero allows two days for his three dialogues concerning an orator; but Mr Addiſon extends his to three days, allowing a day for each. Nor has the ſame method always been obſerved in compoſing dialogues. For ſometimes the writer by way of narrative relates a diſcourſe which paſſed between other perſons. Such are the dialogues of Cicero, Mr Addiſon and many others both of the ancients and moderns. But, at other times, the ſpeakers are introduced in perſon, as talking to each other. This, as Cicero obſerves, prevents the frequent repetition of thoſe words, *he ſaid* and *he replied*; and by placing the hearer, as it were, in the converſation, gives him a more lively repreſentation of the diſcourſe, which makes it the more affecting. And therefore Cicero, who wrote his *dialogue of old age* in this manner, in which Cato, who was then in years, largely recounts the ſatisfaction of life which may be enjoyed in old age, tells his friend Atticus, he was himſelf ſo affected with that diſcourſe, that when he reviewed it ſome times, he fancied they were not his own words but Cato's. There are ſome other dialogues of Cicero, written in the ſame way; as that *Of friendſhip*, and *Of the parts of oratory*. And both Plato and Lucian generally choſe this method.

* *To* DIALOGUE. *v. a.* [from the noun.] To Diſcourſe with another; to confer.—

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Doſt

Doſt *dialogue* with thy ſhadow. *Shak.*

* DIAL-PLATE. *n. ſ.* [*dial* and *plate.*] That on which hours or lines a marked.—Strada tells us that the two friends, being each of them poſſeſſed of a magnetical needle, made a kind of *dial-plate*, inſcribing it with the 24 letters, in the ſame manner as the hours of the day are marked upon the ordinary *dial-plate. Addiſon.*

DIALTHÆA, in pharmacy, an unguent much uſed as a reſolvent; ſo called from ALTHÆA, or marſh mallows, which is the principal ingredient in it.

DIALUM, in botany. See DIALIUM.

DIAL-WHEEL. See CLOCK-MAKING, § 2.

(1.) * DIALYSIS. *n. ſ.* [διαλυσις.] The figure in rhetorick by which ſyllables or words are divided.

(2.) DIALYSIS, in grammar, a mark or character, conſiſting of two points (¨) placed over two vowels, becauſe otherwiſe they would make a diphthong, as *Moſaic*, *Phaëton*, &c.

DIAM, a town of Perſia, in the province of Choraſan, 80 miles N. of Herat.

DIAMANT, a town of the iſland of Martinico, on the S. coaſt. Lon. 43. 10. W. Lat. 14. 36. N.

DIAMASTIGOSIS, a feſtival at Sparta in honour of Diana Orthia, which received that name απο του μαστιγουν, from *whipping*, becauſe boys were whipped before the altar of the goddeſs. Theſe boys called Bomonicæ, were originally free born Spartans, but in the more delicate ages they were of mean birth, and generally of a ſlaviſh origin. This operation was performed by an officer in a ſevere and unfeeling manner; and that no compaſſion ſhould be raiſed, the prieſt ſtood near the altar with a ſmall light ſtatue of the goddeſs, which ſuddenly became heavy and inſupportable if the laſh of the whip was more lenient or leſs rigorous. The parents of the children attended the ſolemnity, and exhorted them not to commit any thing either by fear or groans, that might be unworthy of Laconian education. Theſe flagellations were ſo ſevere, that the blood guſhed in profuſe torrents, and many expired under the laſh of the whip, without uttering a groan, or betraying any marks of fear. Such a death was reckoned very honourable; and the corpſe was buried with much ſolemnity with a garland of flowers on its head. The origin of this feſtival is unknown. Some ſuppoſe that Lycurgus firſt inſtituted it to inure the youth of Lacedemon to bear labour and fatigue, and render them inſenſible to pain and wounds. Others maintain, that it is a mitigation of an oracle, which ordered that human blood ſhould be ſhed on Diana's altar; and according to their opinion, Oreſtes firſt introduced that barbarous cuſtom, after he had brought the ſtatue of Diana Taurica into Greece. There is another tradition which mentions that Pauſanias, as he was offering prayers and ſacrifices to the gods, before he engaged with Mardonius, was ſuddenly attacked by a number of Lydians who diſturbed the ſacrifice, and were at laſt repelled with ſtaves and ſtones, the only weapons with which the Lacedemonians were provided at that moment. In commemoration of this, therefore the whipping of boys was inſtituted at Sparta, and after that the Lydian proceſſion.

(1.) * DIAMETER. *n. ſ.* [διαμετρον.] The line, which paſſing through the center of a circle, or other curvilinear figure, divides it into equal parts.—The ſpace between the earth and the moon, according to Ptolemy, is ſeventeen times the *diameter* of the earth, which makes, in a groſs account about one hundred and twenty thouſand miles. *Raleigh.*—The bay of Naples is the moſt delightful one that I ever ſaw; it lies in almoſt a round figure of about thirty miles in *diameter. Addiſon.*

(2.) DIAMETER. See CONIC SECTIONS, *Index.*

* DIAMETRAL. *adj.* [from *diameter.*] Deſcribing the diameter; relating to the diameter.

* DIAMETRALLY. *adv.* [from *diametral.*] According to the direction of a diameter; in direct oppoſition.—Chriſtian piety is, beyond all other things, *diametrally* oppoſed to profaneneſs and impiety of actions. *Hammond.*

* DIAMETRICAL. *adj.* [from *diameter.*] 1. Deſcribing a diameter. 2. Obſerving the direction of a diameter.—The ſin of calumny is ſet in a moſt *diametrical* oppoſition to the evangelical precept of loving our neighbour as ourſelves. *Government of the Tongue.*

* DIAMETRICALLY. *adv.* [from *diametrical.*] In a diametrical direction.—He perſuaded the king to conſent to what was *diametrically* againſt his conſcience and his honour, and, in truth, his ſecurity. *Clarend.*—Thus intercepted in its paſſage, the vapour, which cannot penetrate the ſtratum *diametrically*, glides along the lower ſurface of it, permeating the horizontal interval, which is betwixt the ſaid denſe ſtratum and that which lies underneath it. *Woodward.*

DIAMINTZ, or DUNAMUND, a town of Ruſſia, in the government of Riga, on the coaſt of the Baltic, 12 miles NW. of Riga.

(I. i.) DIAMOND. *n. ſ.* [*diamant*, Fr. *adamas*, Lat.] The *diamond*, the moſt valuable and hardeſt of all the gems, is, when pure, perfectly clear and pellucid as the pureſt water; and is eminently diſtinguiſhed from all other ſubſtances by its vivid ſplendour, and the brightneſs of its reflexions. It is extremely various in ſhape and ſize, being found in the greateſt quantity very ſmall, and the larger ones extremely ſeldom met with. The largeſt ever known is that in the poſſeſſion of the Great Mogul, which weighs 279 carats, and is computed to be worth L.779,244. The diamond bears the force of the ſtrongeſt fires, except the concentrated ſolar rays, without hurt; and even that infinitely fierceſt of all fires does it no injury, unleſs directed to its weaker parts. It bears a glaſs houſe fire for many days, and if taken carefully out, and ſuffered to cool by degrees, is found as bright and beautiful as before; but if taken haſtily out, it will ſometimes crack, and even ſplit into two or three pieces. The places where we have *diamonds* are the Eaſt Indies and the Braſils; and though they are uſually found clear and colourleſs, yet they are ſometimes ſlightly tinged with the colours of the other gems, by the mixture of ſome metalline particles. *Hill.*

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Give me the ring of mine you had at dinner;
Or, for the *diamond*, the chain you promiſed.
Shakeſpeare.

—I ſee how thine eye would emulate the *diamond*: thou haſt the right arched bent of the brow. *Shak.*

—The *diamond* is preferable and vaſtly ſuperior to all others in luſtre and beauty; as alſo in hardneſs, which renders it more durable and laſting, and therefore much more valuable than any other ſtone. *Woodward.*—

The *diamond* is by mighty monarchs worn,
Fair as the ſtar that uſhers in the morn. *Blackm.*

The lively *diamond* drinks the pureſt rays,
Collected light, compact. *Thomſon.*

(ii.) *The* DIAMOND is a genus of earths of the ſiliceous kind, called *Adamas Gemma* by the Latins, *Demant* by the Germans and Swedes, and *Diamant* by the French, and is the hardeſt of all ſtones hitherto diſcovered; commonly clear or tranſparent; though this property may perhaps belong only to the cryſtals, and not to the rock from which they originate. This ſtone becomes luminous in the dark, by expoſure during a certain time to the rays of the ſun; by heating it in a crucible; by plunging it in boiling water; or by rubbing it with a piece of glaſs. By friction it acquires an electrical property, by which it attracts the ſubſtance uſed for foils called *black maſtic*, and other light matters. The ancients had two miſtaken notions with regard to the diamond: viz. 1. that it became ſoft, by ſteeping it in hot goat's blood; and, 2. that it is malleable, and bears the hammer. Experience ſhows us the contrary of both theſe notions: there being nothing capable of mollifying the hardneſs of this ſtone, or rendering it malleable.

(iii.) DIAMOND MINES. Diamonds are found only in the Eaſt Indies, and in Braſil in South America. The diamond mines are in the kingdoms of Golconda, Viſiapour, Bengal, and the iſland of Borneo. There are four mines, or rather two mines and two rivers, whence diamonds are drawn. The mines are, 1. That of Raolconda, in the province of Carnatica, five days journey from Golconda, and eight from Viſiapour. It has been diſcovered above 200 years. 2. That of Gani, or Coulour, ſeven days journey from Golconda eaſtwardly. It was diſcovered 150 years ago by a peaſant, who digging in the ground found a natural fragment of 25 carats. 3. That of Soumelpour, a large town in the kingdom of Bengal, near the Diamond-mine. This is the moſt ancient of them all: it ſhould rather be called that of *Goual*, which is the name of the river, in the ſand whereof theſe ſtones are found. 4. The fourth mine, or the ſecond river is that of Succudan, in the iſland of Borneo. Beſides theſe four diamond mines, there have been two others diſcovered: one of them between Coulour and Raolconda, and the other in the province of Carnatica; but they were both cloſed up almoſt as ſoon as diſcovered: that of Carnatica, becauſe the water of the diamonds was always either black or yellow; and the other, on account of their cracking, and flying in pieces when cut and ground.

1. DIAMOND MINE OF BORNEO, OR OF THE RIVER OF SUCCUDAN. We are little acquainted with this mine; the queen who reigns in that part of the iſland not allowing ſtrangers to have any commerce in theſe ſtones: tho' there are very fine ones to be bought at Batavia, brought thither by ſtealth. They were anciently imagined to be ſofter than thoſe of the other mines; but experience ſhows they are in no reſpect inferior to them.

2. DIAMOND MINE OF GANI, or COULOUR. In this mine are found a great number of ſtones from 10 to 40 carats, and upwards; and it was here that the famous diamond of Aureng-Zebe, the Great Mogul, which before it was cut weighed 793 carats, was found. The ſtones of this mine are not very clear; their water is uſually tinged with the quality of the ſoil: being black where that is marſhy; red where it partakes of red; and ſometimes green and yellow, where the ground is of theſe colours. Another defect is a kind of greaſineſs appearing on the diamond, when cut, which takes off part of its luſtre. There are uſually not fewer than 60,000 perſons, men, women, and children, at work in this mine. When the miners have found a place where they intend to dig, the level another ſomewhat bigger near it, and incloſe it with walls about two feet high, leaving apertures from ſpace to ſpace, to give paſſage to the water. After a few ſuperſtitious ceremonies, and a kind of feaſt which the maſter of the mine make for the workmen, to encourage them, every one goes to his buſineſs, the men digging the earth in the place firſt diſcovered, and the women and children carrying it off into the other walled round. They dig 12 or 14 feet deep, and to ſuch time as they find water. Then they ceaſe digging; and the water thus found ſerves to waſh the earth two or three times, after which it is laid out at an aperture reſerved for that end. The earth being well waſhed, and well dried, they ſift it in a kind of open ſieve, as we do corn in Europe; then threſh it, and ſift it afreſh; and laſtly ſearch it well with the hands to find the diamonds. The miners work quite naked, except that they have a thin linen cloth before them. They have alſo inſpectors, to prevent their concealing diamonds; which, however, they frequently find means to do, by ſwallowing them down, when not obſerved.

3. DIAMOND MINE OF RAOLCONDA. In the neighbourhood of this mine the earth is ſandy and full of rocks and copſe. In theſe rocks are found ſeveral little veins of half and ſometimes a whole inch broad, out of which the miners, with a kind of hooked irons, draw the ſand or earth wherein the diamonds are; breaking the rock when the vein terminates, that the track may be found again, and continued. When a ſufficient quantity of earth or ſand is drawn forth, they waſh it two or three times, to ſeparate the ſtones there from. The miners work naked, and are watched, as in the mine of Gani. See N° 2.

4. DIAMOND MINE OR SOUMELPOUR, OR OF THE GOUAL. The river Goual, in paſſing S. from the high mountains to the Ganges, runs by the town of Soumelpour. From this river all our fine diamond points, or ſparks, called *natural ſparks*, are brought. The natives never begin to ſeek for diamonds in this river till after the great rains are over, that is, after December; and they often wait till the water is grown clear, which is not be-

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fore January. At this time 8 or 10,000 persons, of all ages and sexes, come out of Soumelpour and the neighbouring villages. The most experienced examine the sand of the river, going up from Soumelpour to the very mountain whence it springs. A great sign that there are diamonds in it, is the finding of those stones which the Europeans call *thunder stones*. When all the sand of the river, which at that time is very low, has been well examined, they proceed to take up that wherein they judge diamonds likely to be found; which is done after the following manner: They dam the place round with stones, earth, and fascines, and lading out the water, dig about two feet deep: the sand thus got is carried into a place walled round on the bank of the river. The rest is performed after the same manner as at Coulour, and the workmen are watched with equal strictness. See N° 2.

(iv.) DIAMONDS, COLOURS OF. Diamonds are commonly clear and pellucid, yet some of them are met with of a rose colour, or inclining to green, blue, or black, and some have black specks. Tavernier saw one in the treasury of the Mogul, with black specks in it, weighing about 56 carats; and he informs us, that yellow and black diamonds are produced in the mines at Carnatica. Mr Dutens also relates, that he saw a black diamond at Vienna in the collection of the prince de Lichtenstein. Some diamonds have a greenish cruft: and of these M. Tavernier relates, that they burst into pieces while working into a proper shape, or in the very act of polishing on the wheel. In confirmation of this, he mentions a large diamond worth upwards of 50001. Sterling, which burst into nine pieces while polishing on the wheel at Venice. The finest diamonds are those of a colour like pure water; of a regular form, and free from veins, spots, specks, flaws, and cross veins. Diamonds tinctured yellow, blue, green, or red, in a high degree, are next in esteem; but if they are tinctured with these colours only in a low degree, the value is greatly diminished. There are also diamonds of a brown, and some of a dark hue: the first resembling the browneft sugar-candy, and the latter dusky iron. In the *Philosophical Commerce of Arts*, Dr Lewis tells us of a *black* diamond that he himself had seen. At a distance, it looked uniformly black; but on closer examination appeared in some parts transparent, and in others charged with foulness, on which the black hue depended. These gems are lamellated, consisting of very thin plates like those of talc, but very closely united; the direction of which must be found out by lapidaries before they can work them properly: Such as have their foliated substance not in a flat position, are called by the workmen *diamonds of nature*.

(v.) DIAMONDS, DEGREES OF PURITY IN. The *first water* in diamonds means the greatest purity and perfection of their complexion, which ought to be that of the purest water. When diamonds fall short of this perfection, they are said to be of the *second* or *third* water, &c. till the stone may be properly called a *coloured one*: for it would be an impropriety to speak of an imperfectly coloured diamond, or one that has other defects, as a stone of a bad water only.

(vi.) DIAMONDS, DISTINCTIONS OF. The names of *oriental* and *occidental*, given by jewellers to this and all other precious stones, have a different meaning from the obvious sense; the finest and hardest being always called *oriental*, whether they be produced in the east or not. Those called *occidental* are of inferior value; but according to Mr Jefferies, who has written a treatise on the subject, the diamonds of Brasil equal the finest oriental ones. Diamonds are also distinguished according to their figure, by the names of *rose diamonds*, *brilliants*, and *rough diamonds*.

1. DIAMONDS, BRILLIANT, are those cut in faces both at top and bottom; and whose table, or principal face at top, is flat. To make a complete square brilliant, if the rough diamond be not found of a square figure, it must be made so; and if the work is perfectly executed, the length of the axis will be equal to the side of the square base of the pyramid. Jewellers then form the table and collet by dividing the block, or length of the axis into 18 parts. They take five 18ths from the upper part, and one 18th from the lower. This gives a plane at four 18ths from the girdle for the table; and a smaller plane at five 18ths distance for the collet; the breadth of which will be one 5th of the breadth of the table. In this state the stone is said to be a *complete square table* diamond. The brilliant is an improvement on the table diamond, and was introduced within the last century, according to Mr Jefferies. To render a brilliant perfect, each corner of the above described table diamond, must be shortened by one 20th of its original. The corner ribs of the upper sides must be flattened, or run towards the centre of the table one 6th less than the sides; the lower part, which terminates in the girdle, must be one 8th of one side of the girdle; and each corner rib of the under sides must be flattened at the top, to answer the above flattening at the girdle, and at bottom must be one 4th of each side of the collet. The parts of the small work, which complete the brilliant, or the star, and skill facets, are of a triangular figure. Both of these partake equally of the depth of the upper sides from the table to the girdle; and meet in the middle of each side of the table and girdle, as also at the corners. Thus they produce regular lozenges on the 4 upper sides and corners of the stone. The triangular facets, on the under sides, joining to the girdle, must be half as deep again as the above facets, to answer to the collet parts. The stone here described is said to be a *full substanced brilliant*. If the stone is thicker than in the proportion here mentioned, it is said to be an *over weighted brilliant*. If the thickness is less than in this proportion, it is called a *spread brilliant*. The beauty of brilliants is diminished by their being either over weighted or spread. The true proportion of the axis, or depth of the stone to its side, is as 2 to 3. Brilliants are distinguished into square, round, oval, and drops, from the figure of their respective girdles.

2. DIAMONDS, ROSE, are quite flat underneath, with their upper part cut in divers little faces, usually triangles, the uppermost of which terminate in a point. The depth of the stone from the base to the point must be half the breadth of the diameter of the base of the stone. The diameter of the crown must be two 5ths of the diameter of the

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the base. The perpendicular, from the base to the crown, must be three 5ths of the diameter of the stone. The lozenges which appear in all circular rose diamonds, will be equally divided by the ribs that form the crown; and the upper angles or facets will terminate in the extreme point of the stone, and the lower in the base or girdle.

3. DIAMONDS, ROUGH, are the stones, as nature produces them in the mines. They should be chosen uniform, of a good shape, transparent, not quite white, and free of flaws and shivers. Black, rugged, dirty, flawey, veiny stones, and all such are not fit for cutting, they use to pound in a steel mortar made for that purpose; and when pulverized they serve to saw, cut, and polish the rest. Shivers are occasioned in diamonds by this, that the miners, to get them more easily out of the vein, which winds between two rocks, break the rocks with huge iron levers, which shakes, and fills the stone with cracks and shivers.

(vii.) DIAMONDS, EXPERIMENTS RESPECTING THE DISSIPATION OF. The author of the *Chemical Dictionary* says, that diamonds are refractory in the fire, and even apyrous. But it has been fully proved that diamonds are capable of being dissipated, not only by the collected heat of the sun, but also by the heat of a furnace. Mr Boyle says, that he perceived certain acrid and penetrating exhalations from diamonds exposed to fire. A diamond by exposure to a concave speculum, the diameter of which was 40 inches, was reduced to an eighth part of its weight. *Phil. Trans.* N° 386. In the *Giornale de Letterti d' Italia, tom.* viii, *art.* 9, there is a relation of experiments made on precious stones, by order of the grand duke of Tuscany, with a burning lens, the diameter of which was two thirds of a Florentine ell, near the focus of which was placed another smaller lens. By these experiments we find, that diamonds were more altered by solar heat, than most of the other precious stones, although not the least appearance of a commencing fusion was observable. A diamond weighing 30 grains, thus exposed during 30 seconds, lost its colour, lustre, and transparency, and became of an opaque white. In 5 minutes, bubbles appeared on its surface; soon afterwards it burst into pieces, which were dissipated; and the small fragment which remained was capable of being crushed into fine powder by the pressure of the blade of a knife. Neither the addition of glass, flints, sulphur, metals, or salt of tartar, prevented this dissipation of diamonds, or occasioned any degree of fusion. By other experiments made by order of the emperor Francis I. we find, that diamonds were entirely dissipated by having been exposed in crucibles to a violent fire of a furnace during 24 hours; while rubies by the same heat were not altered in weight, colour, or polish. By exposing diamonds during two hours only at a time, the following alterations produced on them by fire were observed. First, they lost their polish; then they were split into thin plates; and, lastly, totally dissipated. By the same fire, emeralds were fused. See *Magasin de Hambourg, tom.* xviii. The action of fire on diamonds has, notwithstanding the above mentioned experiments, been doubted in France, where numerous experiments, have been made. M. D'Arcet found, not only that diamonds included in porcelain crucibles closed, or covered with perforated lids, and exposed to the long and intense heat of a porcelain furnace, were perfectly dissipated; but also, that these stones could in a few hours be totally volatilised with a much inferiour degree of heat, by exposing them in a coppel, under the muffle of an essay furnace. In this experiment, he observed that the dissipation was gradual, and that it was effected by a kind of exfoliation. The dissipation of diamonds exposed in coppels was confirmed by M. Macquer; who farther observed, that the diamonds were before the dissipation began, rendered, by the fire, brilliant and shining, as it were, with a phosphoric light. To determine whether the dissipation of diamonds was actually effected by their reduction into vapour, or by a combustion or other effect of air upon them, Messrs, Lavoisier, Macquer, and Cadet, exposed diamonds to intense heat in an earthen retort, during several hours, but without any other effect than that their polish was destroyed, and about one 7th of their weight diminished. M. Mitouard put diamonds in a tobacco pipe filled with pounded charcoal accurately closed with lute. He further secured the diamonds from access of air or flame, by placing the tobacco pipe in a crucible, to which another crucible was inverted and carefully luted. The diamonds, thus secluded from external air, having been exposed to the most intense heat which could be excited in a well constructed furnace, were not thereby altered or diminished. Hence he inferred, that the charcoal conducted to the preservation of diamonds not merely by excluding the air, but by some peculiar property, which he supposes may be the same as that by which this substance defends metals from destruction by fire. He was confirmed in his opinion, by observing that diamonds were not preserved from the action of fire by surrounding them with powder or chalk and of calcined harthorn, and including them in close vessels, as well as when the charcoal had been employed. Some chemists even thought that the perfect exclusion of air alone was sufficient to preserve diamonds, and doubted whether the balls and crucibles of porcelain employed by M. D'Arcet had excluded the air with sufficient accuracy. Indeed, in one of M. D'Arcet's own experiments, a diamond included in a ball of porcelain had resisted the action of fire. To ascertain this question, M. Cadet expbsed diamonds in covered and luted crucibles to the violent heat of a forge during two hours; by which operation the diamonds lost only one 16th part of their weight. He infers, that the destruction of diamonds by fire in open vessels is not a true volatilization; but merely an exfoliation, caused by the fire expanding the air contained between the thin plates of which these stones consist, and that by this exfoliation or decrepitation these plates are reduced to so fine a powder as to escape observation. M. D'Arcet objected against the experiments of his adversaries, that they were not of sufficient duration to decide against his, which had last several days. He renewed and multiplied his experiments, which confirmed him in his opinion of the volatilization of diamonds in vessels perfectly closed; and that this effect of fire on diamonds is not a mere exfoliation, or

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f mechanical ſeparation, of the plates of which theſe ſtones conſiſt, he infers from the parts of the diamonds pervading the moſt ſolid porcelain crucibles without being perceptible, and from the luminous appearance firſt noticed by M. Macquer, and which was afterwards obſerved by M. Roux to be an actual flame. Lavoiſier, in a memoir publiſhed in 1772, ſhewed that when the diamond is burnt, carbonic acid gas is obtained, and that there is a ſtriking analogy between it and the charcoal. In 1785, Guyton-Morvau found that the diamond is combuſtible when dropped into melted nitre; but it burns without leaving any reſiduum, and in a manner analogous to charcoal. In 1797, Mr Tennant repeated this experiment with much more preciſion; and the concluſion he drew from it was, that when a diamond is burnt, the whole of the product is carbonic acid gas; that a given weight of diamond yields juſt as much carbonic gas as the ſame weight of charcoal; and that diamond and charcoal are both compoſed of the very ſame ſubſtance. The concluſion that diamond is nothing elſe than charcoal, was directly contrary to what one would have expected from comparing the two ſubſtances together. Their colour, hardneſs, ſpecific gravity, and electrical properties, are exceedingly different; nor do they reſemble each other more nearly in this combuſtibility. Charcoal takes fire at a red heat; and when once kindled in oxygen gas continues to burn till it is wholly conſumed. According to Morveau, the diamond, before it can be burnt, muſt be expoſed to the ſun's rays in the focus of a large burning glaſs, or to a heat not under 5000°. But Sir George M'Kenzie found that diamonds will burn in a muffle, when heated no higher than 14° or 15° Wedgewood; muſt be conſiderably lower than 5000° Fahrenheit. Its ſurface aſſumes a black colour like charcoal: this cruſt is ſoon waſted, and another is formed in its place. It was in this manner that a diamond weighing 3·09 grains troy, expoſed by Morveau for one hour and 40 minutes in the focus of the celebrated burning glaſs of Tſchirnhauſen, while a thermometer expoſed to the ſun ſtood at 104°, gradually but completely waſted away. See farther under MINERALOGY.

(vii.) DIAMONDS, FORMS OF, IN THEIR NATIVE STATE. Diamonds when brought to Europe in a rough ſtate, are either in the form of roundiſh pebbles; with ſhining ſurfaces, or of octædral cryſtals; but though they generally appear in octædral forms, yet their cryſtals are often irregular, eſpecially when the ſurface inclines to cryſtallize during the ſhooting of the whole cryſtal, and alſo when ſeveral of them unite in one group; in which caſe the one hinders the other from aſſuming a regular ſhape. Mr Magellan, however, informs us, that diamonds ſometimes aſſume other forms. He has ſeen a rough diamond in its native ſtate, of a regular cubical form, with its angles truncated or cut off; likewiſe another belonging to Dr Combe of London, whoſe ſquare ſides were naturally joined by two very narrow long facets, forming angles of about 120 degrees: and the corners were quite perfect.

(ix.) DIAMONDS, METHOD OF CUTTING AND POLISHING. Lewis Berquen, a native of Bruges, in 1476, invented the art of cutting diamonds. The diamond is ſo hard, that it can only be cut and ground by itſelf and its own ſubſtance. To bring it to that perfection which augments its price ſo conſiderably, they begin by rubbing ſeveral againſt each other, while rough; after having fixed them to the ends of two wooden blocks, thick enough to be held in the hand, with a mixture of roſin and brick duſt. It is this powder, thus rubbed off the ſtones, and received in a little box for that purpoſe, that ſerves to grind and poliſh the diamonds. This is done by means of a mill, which turns a wheel of ſoft iron, ſprinkled over with diamond duſt mixed with oil of olives. The ſame duſt, well ground, and diluted with water and vinegar, is uſed in the ſawing of diamonds; which is performed with an iron or braſs wire, as fine as a hair. Sometimes, in lieu of ſawing the diamonds, they cleave them, eſpecially if there be any large ſhivers therein. But the Europeans are not uſually daring or expert enough to run the riſk of cleaving, for fear of breaking.

(x.) DIAMONDS OF EXTRAORDINARY SIZES AND VALUE. 1. The greateſt diamond ever known in the world belongs to the king of Portugal, and was found in Braſil. It is ſtill uncut; and Mr Magellan informs us, that it was of a larger ſize; but a piece was broken off by the ignorant countryman, who chanced to find this great gem, and tried its hardneſs by the ſtroke of a large hammer upon an anvil. This prodigious diamond weighs 1680 carats: and although it is uncut, Mr Rome de l'Iſle ſays that it is valued at 224 millions ſterling which gives the eſtimation of 79·36 or about L. 80 ſterling for each carat; viz. for the multiplicand of the ſquare of its whole weight. But even in caſe of any error of the preſs in this valuation, if we employ the general rule above mentioned, this great gem muſt be worth at leaſt 5,644,800 l. ſterling, which are the product of 1680 by two pounds, viz. much above 3 millions and a half ſterling. The famous diamond, which adorns the imperial ſceptre of Ruſſia under the eagle at the top of it, weighs 779 carats, and is worth at leaſt 4,854,728 l. ſterling, although it hardly coſt 135,417 guineas. This diamond was one of the eyes of a Malabarian idol, named *Scheringham*. A French grenadier, who had deſerted from the Indian ſervice, contrived to become one of the prieſts of that idol, from which he had the opportunity to ſteal one of its eyes: he then run away to the Engliſh at Trichinapenty, and thence to Madras. A ſhip's captain bought it for 20,000 rupees: afterwards a Jew gave 17, or 18,000 l. ſter. for it: at laſt a Greek merchant, named *Gregory Suffras*, offered it to ſale at Amſterdam in 1766: and the late prince Orloff purchaſed it, as he himſelf told Mr Magellan in London, for the empreſs Catharine II. The figure and ſize of this diamond may be ſeen in the Britiſh Muſeum in London: it is not of a regular form. 3. The diamond of the great Mogul (§ I. 1.) is cut in roſe; weighs 279 9-16th carats, and is worth 380,000 guineas. This diamond has a ſmall flaw underneath near the bottom: and Tavernier, page 389, who examined it, valued the carat at 150 French livres. Before this diamond was cut, it weighed 793⅝ carats, according to Rome de l'Iſle: but Tavernier, page 339 of his ſecond volume, ſays, it t

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that it weighed 900 carats before it was cut. If this is the very same diamond, its loss by being cut was very extraordinary. 4. Another diamond of the king of Portugal, which weighs 215 carats, is extremely fine, and is worth at least 369,800 guineas. 5—7. The diamond of the emperor of Germany, weighs 139½ carats; and is worth at least 109,520 guineas. Tavernier says, that this diamond has a little hue of a citron colour; and he valued it at 135 *livres tournoises* the carat. Robert de Berquen the grandson of Lewis, (See § ix.) says, that this diamond was cut into two: that the grand Turk had another of the same size: and that there were at Bisnagar two large diamonds, one of 250 and another of 140 carats. 8. The diamond of the late king of France, called the *Pitt* or *Regent*, weighs 136¾ carats this gem is worth at least 208,333 guineas, although it did not cost above the half of this value. 9. The other diamond of the same monarch, called the *Sancy*, weighs 55 carats: it cost 25,000 guineas. and M. Dutens says, that it is worth much above that price.

(xi.) DIAMONDS, RULES FOR THE VALUATION OF. For the valuation of diamonds of all weights, Mr Jefferies lays down the following rules. He first supposes the value of a rough diamond to be 2 l. per carat, at a medium; then to find the value of diamonds of greater weights, multiply the square of their weight by 2, and the product is the value required. *E. G.* to find the value of a rough diamond of two carats, $2 \times 2 = 4$, the square of the weight; which, multiplied by two, gives 8l. the true value of a rough diamond of two carats. For finding the value of manufactured diamonds, he supposes half their weight to be lost in manufacturing them; and therefore to find their value, we must multiply the square of double their weight by 2, which will give their true value in pounds. Thus to find the value of a wrought diamond weighing two carats; we first find the square of double the weight, viz. $4 \times 4 = 16$; then $16 \times 2 = 32$. So that the true value of a wrought diamond of two carats is 32l. On these principles Mr Jefferies has constructed tables of the price of diamonds from 1 to 100 carats.

(xii.) DIAMONDS, SPECIFIC GRAVITY OF. Mr Boyle has observed, that some of these gems, in their rough state, were much heavier than others of the same bigness, especially if they were cloudy or foul; and he mentions one that weighed 8¼ grains, which being carefully weighed in water, proved to an equal bulk of that liquor as 2 and 22 23ds to 1. So that, as far as could be judged by that experiment, a diamond weighs not thrice as much as water; and yet, in his table of specific gravities, that of a diamond is said to be to water as 3400 to 1000; that is as 3⅖ to 1; and therefore, according to these two accounts, there should be some diamonds whose specific gravity differs nearly 1-8th from that of others. The Brasil diamonds differ a little in weight one from another; two of them being carefully weighed, one was found as 3518, the other as 3521, the specific gravity of water being reckoned 1000. Ten East India diamonds, each as different from the other in shape, colour, &c. as could be found, being weighed in the same scales and water with the former, the lightest proved as 3512, the highest as 3525, still supposing the water to be 1000.—Mr Ellicot, who made these experiments, has drawn out a table of their differences, with great accuracy. By it the mean specific gravity of the Brasil diamonds appears to be 3513; of the E. India diamonds 35192 The mean of both 3517. Therefore the conclusion as to the specific gravity of the diamond, is, that it is to water as 3517 to 1000.

(II.) DIAMOND, in geography, is the name of 3 islands and 2 promontories; viz.

1. DIAMOND, a small island of the E. Indies in the bay of Bengal, near the SW. coast of Ava, Lon. 94. 30. E. Lat. 15. 50. N.

2. DIAMOND, a small island of the W. Indies, near the SW. coast of the island of Martinico, 1½ miles S. of Cape Diamond.

3. DIAMOND, or ROUND ISLAND, one of the Grenadille islands in the W. Indies.

4. DIAMOND, CAPE, a promontory on the SW. coast of Martinico.

5. DIAMOND POINT, a cape on the N. coast of the island of Sumatra, in the strait of Malacca. Lon. 97. 52. E. Lat. 50. 20. N.

(III.) DIAMOND, in the glass trade, an instrument used for squaring the large plates or pieces; and, among glaziers, for cutting their glass. These sorts of diamonds (which are small broken pieces of real diamonds) are differently fitted up. To be used for large pieces, as looking-glasses, &c. and set in an iron ferril, about two inches long, and a quarter of an inch in diameter; the cavity of the ferril being filled up with lead, to keep the diamond firm: there is also a handle of box or ebony fitted to the ferril, for holding it by.

(IV) DIAMOND, in heraldry, a term used for expressing the black colour in the atchievements of peerage. Guillim does not approve of blazoning the coats of peers by precious stones instead of metals and colours; but the English practice allows it. Morgan says the diamond is an emblem of fortitude.

(V.) DIAMONDS, CORNISH, a name given by many people to the crystals found in digging the mines of tin in Cornwal. These crystals are of the nature of the Kerry stone of Ireland, but somewhat inferior to it: they are usually bright and clear, except towards the root, where they are coarse and foul, or whitish. They are usually found in the common form of an hexangular column terminated at each end by an hexangular pyramid.

(VI.) DIAMONDS, FACTITIOUS. Attempts have been made to produce artificial diamonds, but with no great success. Those made in France, called *temple diamonds*, on account of the Temple at Paris, where the best of them are made, fall vastly short of the genuine ones; accordingly they are but little valued, though the consumption of them is pretty considerable for the habits of the actors on the stage, &c. See PASTES.

DIAMPER, or UDRAMPER, a town of India, in the country of Cochin, said to be inhabited by Christians of St Thomas, 15 miles W. of Cochin. Lon. 76. 21. E. Lat. 9. 57. N.

DIAN, the name of 3 towns and a river, in the island of Madagascar, thus distinguished:

1. DIAN MAHE, 100 miles N. of Carcmbole.

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2. DIAN

2. DIAN PANDUGE, a river in the province of Anoſſi. See ANNOSSI. § 1.

3. DIAN RAHOLT, 100 m. NNE. of Carembole.

4. DIAN RAVAL, 60 miles NNE. of Carembole.

DIANA, the goddeſs of hunting. According to Cicero, there were three of this name: a daughter of Jupiter and Proſerpine, who became mother of Cupid; a daughter of Jupiter and Latona; and a daughter of Upis and Glauce. The ſecond is the moſt celebrated; and to her all the ancients allude. She was born at the ſame birth as Apollo; and the pains which ſhe *ſaw* her mother ſuffer during her labour gave her ſuch an averſion to marriage, that ſhe obtained of her father to live in perpetual celibacy, and to preſide over the travails of women. To ſhun the ſociety of men ſhe devoted herſelf to hunting; and was always accompanied by a number of choſen virgins, who, like herſelf, abjured marriage. She is repreſented with a quiver and attended with dogs, and ſometimes drawn in a chariot by two white ſtags. Sometimes ſhe appears with wings, holding a lion in one hand and a panther in the other, with a chariot drawn by two heifers, or two horſes of different colours. She is repreſented as tall, her face has ſomething manly; her legs are bare, well ſhaped, and ſtrong; and her feet are covered with a buſkin worn by huntreſſes among the ancients. She received many ſurnames, particularly from the places where her worſhip was eſtabliſhed, and from the functions over which ſhe preſided. She was called *Lucina*, *Hythia*, or *Juno Pronuba*, when invoked by women in child bed; and *Trivia* when worſhipped in the croſs-ways, where her ſtatues were generally erected. She was ſuppoſed to be the ſame as the moon and Proſerpine or Hecate; hence ſhe was called *Triformis*: and ſome of her ſtatues repreſented her with three heads, that of a horſe, a dog, and a boar. Her powers and functions under theſe three characters have been expreſſed in theſe lines:

Terret, luſtrat, agit, Proſerpina, Luna, Diana,
Ima ſuprema, feras, ſceptro, fulgore, ſagittâ.

She was alſo called *Agrotera*, *Orithia*, *Taurica*, *Delia*, *Cynthia*, *Aricia*, &c. She was reckoned the ſame as the Iſis of the Egyptians, whoſe worſhip was introduced into Greece with that of Oſiris under the name of Apollo. When Typhon waged war againſt the gods, Diana metamorphoſed herſelf into a cat to avoid his fury. She is generally known, in the figures that repreſent her, by her creſcent, her dogs, and her hunting habit. The moſt famous of her temples was that of Epheſus, which was one of the 7 wonders of the world: (See EPHESUS). She was there repreſented with a great number of beaſts, and other ſymbols of Cybele, or the earth. The mythology reſpecting her is extremely inconſiſtent. Tho' ſhe was repreſented as the patroneſs of chaſtity, yet ſhe is ſaid to have deſcended from her dignity to enjoy the company of ENDYMION, and to have granted very familiar favours to PAN and ORION. See theſe articles. The inhabitants of Taurina were particularly attached to the worſhip of this goddeſs, and they cruelly offered on her altar all the ſtrangers that were ſhipwrecked on their coaſts. Her temple in Aricia was ſerved by a prieſt who had always murdered his predeceſſor; and the Lacedemonians yearly offered her human victims till the time of Lycurgus; who changed this barbarous cuſtom for the ſacrifice of flagellation; little, if at all, leſs barbarous. See DIAMASTYGOSIS. The Athenians generally offered her goats; and others a white kid, a boar pig, or an ox. Among plants, the poppy and the dittany were ſacred to her. She had ſome oracles, particularly in Egypt, Cilicia, and Epheſus.

DIANÆ ARBOR. See ARBOR DIANÆ, and CHEMISTRY, *Index*.

DIANÆ PANUM, in ancient geography, a promontory of Bithynia; now called *Scutari*, a citadel oppoſite to Conſtantinople, on the eaſt ſide of the Boſporus Thracius.

DIANÆ PORTUS, a port of Corſica, ſituated between Aleria and Mariana, on the E. ſide.

DIANBILIS, the name given to the devil, by the people of Anoſſi. See ANOSSI, § 3.

DIANDRIA, [from δὶς, twice, and ἀνὴρ, a man,] the 2d claſs in Linnæus's ſexual ſyſtem, conſiſting of hermaphrodite plants, which have flowers with two male organs. See BOTANY, *Index*.

(1.) DIANIUM, in ancient geography, a town of the Conteſtani, in the Hither Spain; famous for a temple of Diana, whence the name; now called DENIA. See ARTEMISIUM, N° 3.

(2.) DIANIUM, a promontory near the town (N° 1.) now called CAPE MARTIN, which runs into the Mediterranean.

(1.) DIANO, a town of Italy, in Genoa, 3 miles from Oneglio, and two from the ſea coaſt.

(2.) DIANO, a town of Naples, in the province of Principato Citra, 13 miles NNE of Policaſtro.

DIANTHERA, in botany: A genus of the monogynia order, belonging to the diandria claſs of plants; and in the natural method ranking under the 40th order, *Perſonatæ*. The corolla is ringent; the capſule bilocular, parting with a ſpring at the heel; the ſtamina each furniſhed with two antheræ placed alternately. There is only one ſpecies, a native of Virginia and other parts of North America. It is a low herbaceous plant, with a perennial root, ſending out upright ſtalks a foot high, garniſhed with long narrow leaves of an aromatic odour, ſtanding cloſe to the ſtalks. From the ſide of the ſtalks the footſtalks of the flowers are produced, ſuſtaining ſmall ſpikes of flowers.—This plant is very difficult to be preſerved in Britain; for though it is hardy enough to live in the open air, it is very ſubject to rot in winter. It may be propagated by ſeeds ſown on a gentle hot-bed; and in winter muſt be kept in a dry ſtove.

DIANTHUS, the CLOVE-GILLIFLOWER, CARNATION, PINK, SWEET WILLIAM, &c.; A genus of the digynia order, belonging to the decandria claſs of plants; and in the natural method ranking under the 22d order, *Caryophyllei*. The calyx is cylindrical and monophyllous, with 4 ſcales at the baſe. There are 5 petals with narrow heels; the capſule is cylindrical and unilocular. There are many ſpecies: but not above 4. that have much beauty as garden flowers. But each of theſe furniſhes ſeveral beautiful varieties: viz.

2. DIANTHUS BARBATUS, or bearded dian-

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thus, commonly called *ſweet-william*. This riſes with many thick leafy ſhoots, crowning the root in a cluſter cloſe to the ground; garniſhed with ſpear ſhaped evergreen leaves, from half an inch to two inches broad. The ſtems are upright and firm, branching erect 2 or 3 feet high, having all the branches and main ſtem crowned by numerous flowers in aggregate cluſters of different colours and variegations.

2. DIANTHUS CARYOPHYLLUS, clove-gilliflower, including all the varieties of carnation. It riſes with many ſhort trailing ſhoots from the root, garniſhed with long, very narrow, evergreen leaves; and amidſt them upright ſlender flower-ſtalks, from one to 3 feet high, emitting many ſide ſhoots; all of which, as well as the main ſtalk, are terminated by large ſolitary flowers, having ſhort oval ſcales to the calyx, and crenated petals. The varieties of this are very numerous, and unlimited in the diverſity of flowers.

3. DIANTHUS CHINENSIS, Chineſe, or Indian pink, is an annual plant with upright firm flower-ſtalks, branching erect on every ſide, a foot or 15 inches high, having all the branches terminated by ſolitary flowers of different colours and variegations, appearing from July to November.

4. DIANTHUS DETLOIDES, or common pink, riſes with numerous ſhort leafy ſhoots crowning the root, in a tufted head cloſe to the ground, cloſely garniſhed with ſmall narrow leaves; and from the ends of the ſhoots many erect flower-ſtalks, from about 6 to 15 inches high, terminated by ſolitary flowers of different colours, ſingle and double, and ſometimes firmly variegated. This ſpecies is perennial, as all the varieties of it commonly cultivated alſo are. The culture of them is ſo well known, as to require no directions.

* DIAPASE. *n. ſ.* [διὰ πασων.] A chord including all tones. The old word for *diapaſon*. See DIAPASON.—

The ſweet numbers and melodious meaſures,
With which I wont the winged words to tie,
And make a tuneful *diapaſe* of pleaſures,
Now being let to run at liberty. *Spenſer.*

(1.) * DIAPASON. *n. ſ.* [διὰ πασων.] *Diapaſon* denotes a chord which includes all tones: it is the ſame with what we call an eighth, or an octave; becauſe there are but 7 tones or notes, and then the 8th is the ſame again with the firſt. *Harris.*— It diſcovereth the true coincidence of ſounds into *diapaſons*, which is the return of the ſame ſound. *Bac.*

From harmony, from heav'nly harmony,
This univerſal frame began:
From harmony to harmony
Through all the compaſs of the notes it ran,
The *diapaſon* cloſing full in man. *Dryden.*

(2.) DIAPASON, among the muſical inſtrument makers, a kind of ſcale whereby they adjuſt the pipes of their organs, and cut the holes of their hautboys, flutes, &c. in due proportion for performing the tones, ſemi-tones, and concords, juſt.

(3.) DIAPASON, in muſic, a muſical interval by which moſt writers on muſic expreſs the OCTAVE of the Greeks.

(4.) DIAPASON DIAEX, a kind of compound concord, whereof there are two ſorts; the greater which is in the proportion of 10 3; and the leſſer, in that of 16-5.

(5.) DIAPASON DIAPENTE, a compound conſonance in a triple ratio, as 39. This interval ſays Martianus Capella, conſiſts of 9 tones and a ſemitone; 19 ſemitones, and 38 dieſes. It is a ſymphony made when the voice proceeds from the firſt to the twelfth ſound.

(6.) DIAPASON DIATESSARON, a compound concord founded on the proportion of 8 to 3. To this interval Martianus Capella allows 8 tones and a ſemitone; 17 ſemitones, and 34 dieſes. This is when the voice proceeds from its firſt to its 11th ſound. The moderns would rather call it the 11th

(7.) DIAPASON DITONE, a compound concord, whoſe terms are as 10 4, or as 5-2.

(8.) DIAPASON SEMIDITONE, a compound concord, whoſe terms are in the proportion of 12-5.

DIAPEDESIS, in medicine, a tranſudation of the fluids through the ſides of the veſſels that contain them, occaſioned by the blood's becoming too much attenuated, or the pores too open.

DIAPENSIA, in botany, a genus of the monogynia order, in the pentandria claſs of plants, ranking in the natural order, *Precie*.

DIAPENTE, in the ancient muſic, an interval marking the ſecond of the concords, and with the diateſſaron an octave. This is what in modern muſic is called a *fifth*.

* DIAPER. *n. ſ.* [*diapre*, Fr. of uncertain etymology.] 1. Linen cloth woven in flowers, and other figures; the fineſt ſpecies of figured linen after damaſk.

Not any damſel, which her vaunteth moſt
In ſkilful knitting of ſoft ſilken twine;
Nor any weaver, which his work doth boaſt
In *diaper*, in damaſk, or in lyne,
Might in their deverſe cunning ever dare
With this ſo curious net-work to compare. *Spenſer.*

2. A napkin; a towel.—

Let one attempt him with a ſilver baſon
Full of roſe water, and beſtrew'd with flowers:
Another bear the ewer, a third a *diaper*. *Shak.*

* *To* DIAPER. *v. a.* [from the noun.] 1. To variegate; to diverſify; to flower.—

For fear the ſtones her tender foot ſhould wrong,
The ground he ſtrew'd with flowers all along,
And *diaper'd* like the diſcoloured mead. *Spenſer.*
—Flora uſed to cloath our grand dame Earth with a new livery, *diapered* with various flowers, and chequered with delightful objects. *Howel's Vocal Foreſt.* 2. To draw flowers upon cloaths.—If you *diaper* upon folds, let your work be broken, and taken, as it were, by the half; for reaſon tells you, that your fold muſt cover ſomewhat unſeen. *Peach.*

* DIAPHANEITY. *n. ſ.* [διαφανεια.] Tranſparency; pellucidneſs: power of tranſmitting light.—Becauſe the outward coat of the eye ought to be pellucid, to tranſmit the light, which, if the eyes ſhould always ſtand open, would be apt to grow dry and ſhrink, and loſe their *diaphaneity*; therefore are the eyelids ſo contrived as often to wink, that ſo they may, as it were, glaze and varniſh them over with the moiſture they contain. *Ray.*

* DIAPHANICK. *adj.* [διὰ and φαινω.] Tranſparent; pellucid; having the power to tranſmit light.—Air is an element ſuperior, and lighter than water, through whoſe vaſt, open, ſubtile, *diaphanick*, or tranſparent body, the light, afterwards created, eaſily tranſpired. *Raleigh.*

* DIAPHANOUS.

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*DIAPHANOUS. *adj.* [διὰ and φαίνω.] Transparent; clear; translucent; pellucid; capable to transmit light.—Aristotle calleth light a quality inherent, or cleaving to a *diaphanous* body.—When he had taken off the insect, he found in the leaf very little and *diaphanous* eggs, exactly like to those which remained into the tubes of the fly's womb. *Ray.*

DIAPHORESIS, in medicine, an elimination of the humours in any part of the body through the pores of the skin. *See* PERSPIRATION.

*DIAPHORETICK. *adj.* [διαφορητικός.] Sudorifick; promoting a diaphores or perspiration; causing sweat.—A *diaphoretic* medicine, or a sudorifick, is something that will promote sweating. *Watts.—Diaphoreticks*, or promoters of perspiration, help the organs of digestion, because the attenuation of the aliment makes it perspirable. *Arbuthnot.*

(1.) *DIAPHRAGM, *n. s.* [διάφραγμα.] 1. The midriff which divides the upper cavity of the body from the lower. 2. Any division or partition which divides a hollow body.—It consists of a fasciculus of bodies, round one, about one fixth of an inch in diameter, hollow, and parted into numerous cells by means of *diaphragms*, thick set throughout the whole length of the body. *Woodward.*

(2.) DIAPHRAGM. } See ANATOMY, *Ind.* Plato,
DIAPHRAGMA. } as Galen informs us, first called this muscle *diaphragm*, from the verb διαφράσσω, *to separate* or *be between two*. Till his time he had been called φρένες, from a notion that an inflammation of this part produced phrensy: which is not at all warranted by experience, any more than that other tradition, that a transverse section of the diaphragm with a sword causes the patient to die laughing.

DIAPHYSIS. See ANATOMY, *Index.*

DIAPHORESIS, [διαπόρησις, in rhetoric, a figure used to express the hesitation or uncertainty of the speaker. It is most naturally placed in the exhordium of a discourse. See DOUBTING. We have an example in Homer, where Ulysses, going to relate his sufferings to Alcinous, begins thus:

Τι πρῶτον, τι δ' ὕστατον, τι δ' ἀνωγι κατελέξω?
Quid primum, quid deinde, quid postremo al'ouer?

DIAPRUNUM, an electuary of prunes. *Ash.*

DIAPSALMA, a pause in singing. *Ash.*

DIAR, a town of Persia, in the province of Chorasan, 190 miles NNE. of Herat.

DIARBECK, }
DIARBEKAR, } an extensive province of
DIARBEKER, or } Eastern Asiatic Turkey;
(1.) DIARBEKIR, } comprehending, in its latest extent, *Diarbekr*, properly so called, *Herak*, or *Chaldea*, and *Curdistan*, which were the ancient countries of Mesopotamia Chaldea, and Assyria, with Babylon. It is called *Diarbeck*, *Diarbeker*, and *Diarbeker*, as signifying the *duke's country*, from the word *dbyar* a duke, and *beker* country. It extends along the banks of the Tigris and Euphrates from NNW. to SE. that is, from Mount Taurus, which divides it from Turcomania on the N. to the inmost recess of the Persian gulph on the S. about 600 miles; and from E. to W. that is, from Persia on the E. to Syria and Arabia Deserta on the W. in some places 200 and in others about 300, miles, but in the southern or lower parts not above 150. As extending also from the 30th to the 38th degree of latitude, it lies under part of the fifth and sixth climates, whose longest day is about 14 hours and a half, and so in proportion, and consequently enjoys a good temperature of air, as well as in the greater part of it, a rich and fertile soil. There are indeed, as in all hot countries, some large desert in it, which produce no sustenance for men or cattle, nor have any inhabitants. Being a considerable frontier towards the kingdom of Persia, it is very well guarded and fortified; but as for those many cities once so renowned for their greatness and opulence, they are at present almost dwindled into heaps of ruins. Bagdad, Mossul, Carahmed, and a few more, indeed continue populous and wealthy; but the rest are sorry places. The rivers Euphrates and Tigris have almost their whole course through this country.

(2.) DIARBEKIR, or DIARBECK PROPER, is bounded on the N. by Turcomania, on the W. by Syria, on the S. by part of Arabia Deserta and Yrack Proper, and on the E. by Curdistan. It was named by Moses *Padan-Aram*; the latter being the general name of Syria, and the former signifying *fruitful*, a proper epithet for this country, which is really so to a very high degree, especially on the N. side, where it yields corn, wine, oil, fruits, and all the necessaries of life in great abundance. Formerly it was the residence of many famed patriarchs, yet was over run with the grossest idolatry, not only in the time of Abraham's coming out of it, and Jacob's sojourning in it, but likewise during the time it continued under the dominion of the Assyrians, Babylonians, Medes, Persians, and Romans. It received indeed the light of the gospel soon after our Saviour's ascension, from St Thaddæus, who is said to have been sent thither by St Thomas, at the request of Abgarus king of Edessa. See ABGAR. Whatever be the fact with regard to that monarch's correspondence with our Saviour, it is certain, that Christianity flourished here in a most eminent manner, till its purity was sullied about the beginning of the 6th century by the heresy of the Jacobites whose patriarch still resides here, with a jurisdiction over all that sect in the Turkish dominions. Diarbeck Proper, is a beglerbegate, under which are reckoned 12 sangiacs. The principal towns are, DIARBEKIR, (N° 3.) Rika, Mossul, Orsa, or Edessa. Elbir, Nisibis, Gexir, Merdin, Zibin, Ur of the Chaldees, Amad, and Carasara; but all now of little note excepting Diarbekir and Mossul.

(3.) DIARBEKIR, DIARBECK, or CARAHMED, the capital of the above district, is situated in a delightful plain, on the banks and near the head of the Tigris, about 155 miles or 15 caravan days journey, NE. of Aleppo. The bridge of 10 arches over that river is said to have been built by the order of Alexander the Great. It is one of the richest and most mercantile cities in all Asiatic Turkey; and is well fortified, being encompassed with a double wall, the outermost of which is flanked, with 72 towers, said to have been raised in memory of our Saviour's 72 disciples. It has several stately piazzas or market-places, well stored with all kinds of rich merchandize, and 12 magnificent mosques, said to have been formerly

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Chriſtian churches. Its chief manufacture is the dreſſing, tanning, and dying of goat-ſkins, commonly called *Turkey leather*, of which the vent is almoſt incredible in many parts of Europe and Aſia. It has another of dyed fine linen and cotton cloths, which are nearly in the ſame requeſt. The waters of the Tigris are reckoned extraordinary for thoſe two branches of trade, and give red leather a finer grain and colour than any other. There are many large and convenient inns on both ſides of the river, for the caravans that go to and from Perſia; and on the road near the town is a chapel with a cupola, where Job is ſaid to lie buried. This place is much frequented by pilgrims of all nations and religions, and a Turkiſh hermit has a cell cloſe to it. The Turkiſh ladies, who, in moſt parts of the empire, are kept quite immured, and conſidered as mere ſlaves, enjoy here an extraordinary liberty, and are commonly ſeen on the public walks of the city in company with the Chriſtian women, with whom they live in great friendſhip and familiarity. The men are alſo polite, affable, and courteous, and very different from what the Turks affect to be, in other cities of this empire. This city is under the government of a baſha, who has great power and very large dominions. He has commonly a body of 20,000 horſe under him, for repelling the frequent incurſions of the Curdes and Tartars, who always go on horſeback to rob the caravans. The adjacent territory is very rich and beautiful; the bread, wine, and fleſh excellent; the fruits exquiſite, and the pigeons better and larger than any in Europe. Mr Ives, who paſſed through this city in 1758, informs us, that "about two years ago it was very populous, its inhabitants amounting to 400,000 ſouls; but in the laſt year 300,000 died either by cold or famine. The Chriſtians reſiding in the city before this calamity were reckoned to amount to 26,000 of whom 20,000 died. This account we had from one of the French miſſionaries, a capuchin, who alſo ſaid, that before the famine the city contained 60,000 fighting men, but that now they are not able to muſter 10,000. He aſſures us, that the houſes and ſtreets, nay the very moſques, were filled with the dead; that every part of the city exhibited a dreadful image of death; and that the ſurviving inhabitants not only greedily devoured all kinds of beaſts, brutes, and reptiles, but alſo were obliged to feed on human bodies. Yet, in the midſt of this ſcene of horror, the *grandees* of the city had every thing in plenty; for they had taken care to monopolize vaſt quantities of corn, which they ſold out to the other inhabitants at moſt extravagant prices, and thereby acquired for themſelves immenſe fortunes. Corn roſe from two piaſtres a meaſure to 50, 60, and even 70, in the ſpace of ſix months. The father added, that the very ſevere winter of 1756, and the locuſts in 1757, were the cauſes of this dreadful viſitation: for by reaſon of the former, there were but few acres of land ſown with corn; and by the latter, the ſmall crop they had was in a great meaſure deſtroyed. He ſpoke of the ſeverity of that winter in terms almoſt incredible: that it was common to ſee the people fall down dead in the ſtreets: that he himſelf once on quitting a warm room, and going into the open air, fell down motionleſs; and that his brother, in attempting to aſſiſt him, met with the ſame fate." This account of the effects of cold in the city of Diarbekir, which lies only in about 38° Lat. N. ſeems at firſt very ſurpriſing; but conſidering that the place ſtands on a riſing ground in the midſt of an extenſive plain, and that the high Curdiſtan mountains lie to the S. and E of it, and the Armenian or Turcomanian to the N. whoſe heads are always covered with ſnow, and even in July ſupply the city with ice; it will not appear improbable, that in a very ſevere winter, ſuch as that in 1756, the inhabitants of this city ſhould ſo ſeverely feel the effects of it. Beſides, fuel muſt have been extremely ſcarce, eſpecially among the poorer ſort, as nothing of this kind is produced but upon the mountains, and theſe lie at ſuch a diſtance that the price of it muſt thereby be greatly enhanced. Diarbekir is 600 miles NW. of Iſpahan, and 540 ESE. of Conſtantinople. Lon. 39. 40. E. Lat. 37. 18. N.

(1.) * DIARRHŒA. *n. ſ.* [διαῤῥοια.] A flux on the belly, whereby a perſon frequently goes to ſtool, and is cured either by purging off the cauſe, or reſtringing the bowels. *Quincy.*—During his *diarrhœa* I healed up the fontanels. *Wiſeman.*

(2.) DIARRHOEA. See MEDICINE, *Index.*

* DIARRHŒTICK. *adj.* [from *diarrhœa.*] Promoting the flux of the belly; ſolutive; purgative.—Millet is *diarrhœtick*, cleanſing, and uſeful in diſeaſes of the kidneys. *Arbuthnot.*

DIARTHROSIS. See ANATOMY, § 103.

(1.) * DIARY. *n. ſ.* [*diarium*, Lat.] An account of the tranſactions, accidents, and obſervations of every day; a journal.—In ſea-voyages, where there is nothing to be ſeen but ſky and ſea, men make *diaries*; but in land travel, wherein ſo much is to be obſerved, they omit it. *Bacon.*—I go on in my intended *diary*. *Tatler.*

(2.) DIARY FEVER, is a fever of one day. See EPHEMERA.

DIASCHISM, among muſicians, denotes the difference between the comma and enharmonic dieſis, commonly called the *leſſer comma.*

DIASCORDIUM, in pharmacy, a celebrated compoſition, ſo called from SCORDIUM, one of its ingredients.

DIASHENKIR, a town of Aſiatic Turkey, in the province of Caramania, ſix miles NW. of Kirſhehr.

DIASIA, [Διάσια,] in antiquity, a feſtival held at Athens, in honour of Jupiter.

DIAST, a town of Egypt, three miles N. of Manſora.

(1.) * DIASTOLE. *n. ſ.* [διαστολή.] 1. A figure in rhetorick, by which a ſhort ſyllable is made long. 2. The dilation of the heart.—The ſyſtole ſeems to reſemble the forcible bending of a ſpring, and the *diaſtole* its natural ſtate. *Ray.*

(2.) DIASTOLE, in poetry, (§ 1. *def.* 1.) is exemplified in the firſt ſyllable of *Priamides* in the following verſe of Virgil:

Atque hic Priamides! nihil o tibi, amice, relictum!

(3.) DIASTOLE, § 1. *def.* 2. See ANATOMY, § 377.

* DIASTYLE. [δια and στύλος, a pillar.] A ſort of

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of edifice where the pillars ſtand at ſuch a diſtance from one another, that three diameters of their thickneſs are allowed for intercolumniation. *Harris.*

DIASYRMUS, in rhetotic, a kind of hyperbole, being an exaggeration of ſome low, ridiculous thing.

* DIATESSERON. *n. ſ.* [of διὰ and τέσσερα, four.] An interval in muſick, compoſed of one greater, one leſſer, and one greater ſemi-tone; its proportion being as 4 to 3. It is called, in muſical compoſition, a perfect fourth. *Harris.*

DIATHESIS, *n. ſ.* [Διάθεσις, Gr. *i. e.* diſpoſition,] the natural or præternatural diſpoſition of the body. *Bailey.* "This term, ſays Mr Chambers, is uſed by ſome writers in the ſame ſenſe with conſtitution; and by others, for a diſpoſition of the blood to a faulty ſtate." The word is much uſed by Dr Brown in his *Elements of Medicine*, but is not defined, neither by him nor his biographer and editor, Dr Beddoes. In that work it ſeems to be uſed as nearly ſynonimous with *ſtate* or *condition*. In this ſenſe, the human body, when not in perfect health, is ſaid to be either in a *Sthenic* or *Aſthenic Diatheſis*. Accordingly.—

(1.) DIATHESIS, ASTHENIC, is deſcribed to be that ſtate of the body, wherein there is "too little excitement of the whole living ſyſtem, ariſing from the debilitating noxious powers, impairing all the functions, diſturbing ſome, giving a falſe appearance of increaſing others, but always debilitating." *Elem. Med.* CXLIX.

(2.) DIATHESIS, STHENIC, is that ſtate of the body, wherein "all the functions are firſt increaſed; a diſturbance or irregularity then takes place in ſome; others are impaired; but not, as long as this diatheſis laſts, by a debilitating operation." *Elem. Med.* CXLVIII.

DIATHYRUM, [from διὰ and θύρα, a door,] in architecture, a fence before a door.

DIATONI. [διατονοι, Gr.] corner ſtones.

(1.) * DIATONICK. *adj.* [of διατονικὸς.] The ordinary ſort of muſick which proceeds by different tones, either aſcending or deſcending. It contains only the two greater and leſſer tones, and the greater ſemi-tone. *Harris.*

(2.) DIATONICK, in muſic, is compounded of two Greek words, *viz.* the prepoſition διὰ, ſignifying a tranſition from one thing to another, and the ſubſtantive τόνος, importing a given degree of tenſion and muſical note. It is indifferently applied to a ſcale or gamut, to intervals of a certain kind, or to a ſpecies of muſic, whether in melody or harmony, compoſed of theſe intervals. See INTERVAL.

DIATRÆTÆ, in Roman antiquity, a kind of cups and vaſes made of the pureſt rock cryſtal, and eſteemed of great value, being engraved with various devices. *Pliny.* They were afterwards made of glaſs, and fell greatly in their prices.

DIATRAGACANTH, in pharmacy, a name applied to certain powders, of which gum tragacanth is the chief ingredient.

DIATRIBA, or DIATRIBE, } a continued diſcourſe; a place where diſputations are held.

DIATRIBUS, a compoſition of 3 ingredients.

DIATYPOSIS, [Διατύπωσις,] in rhetoric, a lively deſcription of any thing.

DIAUGOPHRAGMIA, in natural hiſtory, a genus of foſſils of the order of ſeptariæ, whoſe partitions, or ſepta, conſiſt of ſpar with an admixture of cryſtal. Of this genus there are 3 ſpecies: 1. A red kind, with browniſh yellow partitions: 2. A browniſh yellow kind, with whitiſh partitions: 3. Bluiſh-white kind, with ſtraw-coloured partitions.

DIAVOLO, an iſland of the Grecian Archipelago. Lon. 40. 58 E. Ferro. Lat. 37. 27. N.

* DIAZEUTICK TONE. *adj.* [of διὰ and ζεύγνυμι.] In the ancient Greek muſic, diſjoined two-fourths, one on each ſide of it; and which being joined to either, made a fifth. This is, in our muſick from A to B.—They allowed to this *diazeutick* tone, which is our La, Mi, the proportion of nine to eight, as being the unalterable difference of the fifth and fourth. *Harris.*

DIAZOMA, [Διάζωμα, Gr.] a girdle.

* DIBBLE. *n. ſ.* [from *dipfel*, Dutch, a ſharp point, *Skinner*; from *dabble*, *Junius*.] A ſmall ſpade; a pointed inſtrument with which the gardeners make holes for planting.—

Thro' cunning, with *dibble*, rake, mattock, and ſpade,
By line and by level trim garden is made. *Tuſſer.*

DIBDEN, a town near Dorking, Surry.

DIBE, or PESCHIERA, a town of Egypt, on the coaſt of the Mediterranean, 18 miles SE. of Damietta.

DIBI, a town of Egypt, on the weſt ſide of the Nile, eight miles SE. of Roſetta.

DIBIO, a town in Belgica. See DIVIO.

DIBIONENSES, the natives of DIBIO.

DIBRA, a town of European Turkey, in Macedonia, near Albania. It was beſieged by the Turks in 1442, who conveyed a dead dog into the only ſpring that ſupplied the town with water, which compelled the inhabitants to ſurrender. It is 30 miles N. of Akrida.

* DIBS STONE. *n. ſ.* A little ſtone which children throw at another ſtone.—I have ſeen little girls exerciſe whole hours together, and take abundance of pains to be expert at *dibſtones*. *Locke.*

* DICACITY. *n. ſ.* [*dicacitas*, Lat.] Pertneſs; ſaucineſs. *Dict.*

DICÆARCHUS, a ſcholar of Ariſtotle, who compoſed a great number of books which were much eſteemed. Cicero and Atticus valued him highly. He wrote a book to prove, that men ſuffer more miſchief from one another than from all evils beſide. Another work he compoſed, concerning the republic of Lacedemon, was highly honoured, and read every year before the youth in the aſſembly of the ephori. Geography was one of his principal ſtudies, on which ſcience there is a fragment of a treatiſe of his ſtill extant, and preſerved among the *Veteris geographiæ ſcriptores minores*.

(1.) * DICE. *n. ſ.* The plural of *die*. See DIE.—It is above a 100 to one againſt any particular throw, that you do not caſt any given ſet of faces with four cubical *dice*; becauſe there are ſo many ſeveral combinations of the ſix faces of four dice: now, after you have caſt all the trials but one it is ſtill as much odds at the laſt remaining time, as it was the firſt. *Bentley.*

(2.) DICE, among gameſters, cubical pieces of

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bone or ivory, marked with dotes on each side of their faces, from one to six. Sharpers have several ways of falsifying dice. 1. By sticking a hog's briſtle in them, ſo as to make them run high or low as they pleaſe. 2. By drilling and loading them with quick-ſilver: which cheat is found out by holding them gently by two diagonal corners; for if falſe, the heavy ſides will turn always down. 3. By filing and rounding them. But all theſe ways fall far ſhort of the art of the dice makers; ſome of whom are ſo dexterous this way, that ſharping gameſters will give any money for their dice. Dice formerly paid 5s every pair imported, with an additional duty of 4s. 9 45 100d. for every 20s. value upon oath; but are now prohibited to be imported.

* *To* DICE. *v. n.* [from the noun.] To game with dice.—I was as virtuouſly given as a gentleman need to be; virtuous enough; ſwore little; *diced* not above ſeven times a-week. *Shak.*

(1.) * DICE-BOX. *n. ſ.* [*dice* and *box*.] The box from which the dice are thrown.—What would you ſay, ſhould you ſee the ſparkler ſhaking her elbow for a whole night together, and thumping the table with a *dice-box*? *Addiſon.*

(2.) *The* DICE BOX is a narrow deep cornet, channelled within. It anſwers to what the Romans called FRITILLUS; whence, *crepitantes fritilli*: and, in Seneca, *reſonante fritillo*. Beſides the fritillus, the Romans, for greater ſecurity, had another kind of dice-box called PYRGUS, πυργος, and ſometimes TURRICULA. It was placed immoveable in the middle of the table, being open at both ends, and likewiſe channelled within; over the top was placed a kind of funnel, into which the dice were caſt out upon the fritillus; whence deſcending, they fell through the bottom on the table; by which all practiſing on them with the fingers was effectually prevented. For want of ſome contrivance of this kind, our ſharpers have opportunities of playing a variety of tricks with the box, as palming, topping, flabbing, &c.

* DICER. *n. ſ.* from *dice*.] A player at dice; a gameſter.—

They make marriage vows
As falſe as *dicer*'s oaths. *Shak.*

* DICH. *adj.* This word ſeems corrupted from *dit* for *do it*.—

Rich men ſin, and I eat root?
Much good *dich* thy good heart, Apemantus. *Shak.*

DICHBORN, a town in Northumberland.

DICHBRIDGE, a village in Wiltſhire.

DICHE-MARSH, in Yorkſhire, between the Don and the Aire.

DICHIAT, W. of Bruton, Somerſetſhire.

DICHLEY, 4 miles NW. of Woodſtock, Oxfordſhire.

DICHLING, 6 miles NW. of Lewes, Suſſex.

DICHMOUND, or DICHMOUNT, } [Sax. *i. e.* a rampart of protection:] A hill of Scotland, in Lanarkſhire, on which there was anciently an earthen rampart, and a circular ſtone building, 24 feet in diameter, ſuppoſed to have been a watch tower. For ſuch a purpoſe, the hill is excellently adapted, as the proſpect from its top extends in ſome places 50 miles, and in none leſs than 15. Dichmount and Turnlea hills form a ridge about half a mile broad and two miles long; yet though the former is only 700 feet above the level of the ſea, it affords one of the fineſt inland proſpects in Scotland. Parts of 13 or 14 counties are viſible from its top: On the SE. Tinto with the Tweedale and Pentland hills; on the NW. Ben-Lomond, with the hills of Cowall and Breadalbane; and more immediately under view, the Strath of Clyde from Lanark to Dumbarton, comprehending an amazing variety of objects; the windings of the river; its banks adorned with towns, villages, and gentlemen's ſeats; the extenſive woods and plantations about Hamilton; the magnificent ruins of Bothwell caſtle, and to complete the variegated proſpect, the large and populous city of Glaſgow, with its venerable cathedral and numerous ſpires.

DICHOTOMI CAULES. See BOTANY, *Gloſſ.*

DICHOTOMOUS, *adj.* Double, or forked.

(1.) * DICHOTOMY. *n. ſ.* [διχοτομια.] Diſtribution of ideas by pairs.—Some perſons have diſturbed the order of nature, and abuſed their readers by an affectation of *dichotomies*, trichotomies, ſevens, twelves, &c. Let the nature of the ſubject conſidered, together with the deſign which you have in view, always determine the number of parts into which you divide it. *Watts.*

(2.) DICHOTOMY, a term uſed by aſtronomers for that appearance on the moon, wherein ſhe is biſected, or ſhows juſt half her diſk. In this ſituation the moon is ſaid to be in a quadrate aſpect, or to be in her quadrature.

DICHTY, a river of Scotland, in the county of Angus, which, after a courſe of about 12 or 13 miles, in a conſiderable part of which it is well occupied by bleaching machinery, falls into the Frith of Tay, near the village of Monifieth.

DICK, a town of the United States of America, in South Carolina, 16 miles W. of Queenborough.

(1.) * DICKENS. A kind of adverbial exclamation, importing, as it ſeems, much the ſame with the *devil*; but I know not whence derived.—

Where had you this pretty weathercock?
—I cannot tell what the *dickens* his name is my huſband had him of. *Shak.*—

What a *dickens* does he mean by a trivial ſum?
But ha'n't you found it, ſir? *Cong. Old Batchelor.*

(2.) DICKENS is derived by Mr N. Bailey from *Devilkins*, or little devils.

DICKENSON COLLEGE. See CARLISLE, N.

(1.) * DICKER *of Leather*. *n. ſ.* [*dicra*, low Latin.] Ten hides. *Dict.*

(2.) DICKER, in old writers, is alſo applied to other articles; as ten pair of gloves, ten bars of iron, and the like.

DICKINSON, Edmund, a celebrated Engliſh phyſician and chemiſt, born in 1624. He ſtudied and took his degrees at Merton college, Oxford; and in 1655, publiſhed there his *Delphi Phœnicizantes*, &c. a learned piece, in which he attempted to prove, that the Greeks borrowed the ſtory of the Pythian Apollo, and all that rendered the oracle at Delphos famous, from the Holy Scriptures, and from the book of Joſhua in particular. This work procured him great reputation both at home and abroad. He practiſed phyſic firſt at Oxford; but removing to London in 1684, and recovering the earl of Arlington from a dangerous ſickneſs,

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ſickneſs, he was promoted to be phyſician in ordinary to Charles II. As that prince loved chemiſtry, Dr Dickinſon grew into great favour at court; and was continued in his appointments under James II. After the revolution, being then 80 years, and afflicted with the ſtone, he retired from practice, and died in 1707. He publiſhed many other things, particularly *Phyſica vetus & vera*, &c. containing a ſyſtem of philoſophy chiefly framed on principles collected from the Moſaic hiſtory.

DICKLEBOROUGH, a town in Norfolkſhire.

DICKLESTON, a village in Glouceſter.

DICKSCOVE, a village of Africa, on the Gold coaſt, ſituated on a ſmall creek, which admits only boats.

DICKSON, a town of the United States, in N. Carolina, 40 miles NE. of Fayetteville.

DICK's RIVER, a river of the United States, in Kentucky, which joins the river Kentucky in a NW. direction. It is about 50 miles long, and 50 yards wide at the mouth.

DICKVEL, a town of the iſland of Ceylon, on the ſouth coaſt, 120 miles S. of Canada.

DICKWASSEE, or DIGDEGUASH, a river of North America, in the Britiſh province of New Brunſwick, which falls into Paſſamaquoddy bay.

DICLINIA. See BOTANY, *Index*.

DICOTYLEDONES. See BOTANY, *Gloſſary*.

DICRA, in old records, ten.

DICRICH, a town of France, lately belonging to the duchy of Luxemburg, in the department of Metz, ſeated on the river Semoy, and ſurrounded with a wall built by John king of Bohemia and count of Luxemburg. It is 15 miles N. of Luxemburg, and 15 NW. of Treves. Lon. 23. 38. E. of Ferro. Lat. 50. 5. N.

DICRECROTOS, a pulſe that beats double.

DICTAMEN, any thing wrote by another's direction.

DICTAMNUS, WHITE DITTANY, or FRAXINELLA, a genus of the monogynia order belonging to the decandria claſs of plants; and in the natural method ranking under the 26th order, *Tribiliquæ*. The calyx is pentaphyllous; the petals are 5, and patulous; the filaments ſprinkled with glandulous points, the capſules 5, coalited. There is only one ſpecies. It has thick, penetrating, perennial roots, collected into a head at top, ſending up erect ſtalks annually, 2 or 3 feet high, garniſhed with pinnated alternate leaves, of 3 or 4 pair of oblong ſtiff lobes, terminated by an odd one; and the ſtalks crowned by long, pyramidal cloſe ſpikes of flowers, of white, red, and purple colours. They are very ornamental plants, and proceed in any of the common borders. The dittany which grows in Crete, Dalmatia, and the Morea, formerly conſtituted an article in the materia medica. The leaves in ſmell and taſte ſomewhat reſemble lemon thyme, but have more of an aromatic flavour, as well as a greater degree of pungency; when freſh, they yield a conſiderable quantity of eſſential oil.

* DICTATE. *n. ſ.* [*dictatum*, Lat.] Rule or maxim delivered by authority; preſcription; preſcript.—Thoſe right helps of art which will ſcarce be found by thoſe who ſervilely confine themſelves to the *dictates* of others. *Locke*.—

I credit what the Grecian *dictates* ſay,
And Samian ſounds o'er Scota's hills convey.
Prior.

* *To* DICTATE. *v. a.* [*dicto*, Lat.] To deliver to another with authority; to declare with confidence.—Whatſoever is *dictated* to us by God himſelf, or by men who are divinely inſpired, muſt be believed with full aſſurance. *Watts*.

* DICTATION. *n. ſ.* [from *dictate*.] The act or practice of dictating or preſcribing. *Dict*.

(1.) * DICTATOR. *n. ſ.* 1. A magiſtrate of Rome made in times of exigence and diſtreſs, and inveſted with abſolute authority.—

Kind *dictators* made, when they came home,
Their vanquiſh'd foes free citizens of Rome.
Waller.

Julius with honour tam'd Rome's foreign foes;
But patriots fell, ere the *dictator* roſe. *Prior*.

2. One inveſted with abſolute authority.—

Unanimous they all commit the care,
And management of this main enterprize,
To him their great *dictator*. *Milton*.

3. One whoſe credit or authority enables him to direct the conduct or opinion of others.—Nor is it a ſmall power it gives one man over another, to have authority to be the *dictator* of principles, and teacher of unqueſtionable truths. *Locke*.—That riches, honour, and outward ſplendour, ſhould ſet up perſons for *dictators* to the reſt of mankind, is a moſt ſhameful invaſion of the right of our underſtanding. *Watts*.

(2.) *A* DICTATOR, (§ 1. *def.* 1.) was firſt choſen during the Roman wars againſt the Latins. The conſuls being unable to raiſe forces for the defence of the ſtate, becauſe the plebeians refuſed to inliſt if they were not diſcharged from all the debts they had contracted with the patricians, the ſenate found it neceſſary to elect a new magiſtrate with abſolute and uncontroulable power to take care of the ſtate. The dictator remained in office for ſix months, after which he was again elected, if the affairs of the ſtate ſeemed to be deſperate; but if tranquillity was re-eſtabliſhed, he generally laid down his power before the time was expired. He knew no ſuperior in the republic, and even the laws were ſubjected to him. He was called dictator, becauſe *dictus*, named, by the conſul, or *quoniam dictis ejus parebat populus*, becauſe the people implicitly obeyed his command. He was named by the conſul in the night *viva voce*, and his election was confirmed by the auguries. As his power was abſolute, he could proclaim war, levy forces, conduct them againſt an enemy, and diſband them at pleaſure. He puniſhed as he pleaſed, and from his deciſion there lay no appeal, at leaſt till later times. He was preceded by 24 lictors with the *faſces*; during his adminiſtration, all other officers, except the tribunes of the people, were ſuſpended, and he was the maſter of the republic. But amidſt all this independence, he was not permitted to go beyond the borders of Italy; he was always obliged to march on foot in his expeditions, and he never could ride in difficult and laborious marches, without previouſly obtaining a formal leave from the people. He was choſen only when the ſtate was in imminent danger, from foreign enemies or inward ſeditions. In the time of a peſtilence, a dictator was ſometimes elected;

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as alſo to hold the *comitia*, or to celebrate the public feſtivals, or drive a nail in the capitol; by which ſuperſtitious ceremony the Romans believed that a plague could be averted, or the progreſs of an enemy ſtopped. This office, ſo reſpectable and illuſtrious in the firſt ages of the republic, became odious by the perpetual uſurpations of Sylla and Cæſar; and after the death of the latter, the Roman ſenate paſſed a decree which for ever forbade a dictator to exiſt in Rome. The dictator, as ſoon as elected, choſe a ſubordinated officer, called his *magiſter equitum*, maſter of horſe. This officer was reſpectable; but he was totally ſubſervient to the will of the dictator, and could do nothing without his expreſs order. This ſubordination, however, was ſome time after removed; and during the ſecond Punic war, the maſter of the horſe was inveſted with a power equal to that of the dictator. A ſecond dictator was alſo choſen for the election of magiſtrates at Rome after the battle of Cannæ. The dictatorſhip was originally confined to the patricians; but the plebeians were afterwards admitted to ſhare it. Titus Largius Flavus was the firſt dictator, A U. C. 253.

* DICTATORIAL. *adj.* [from *dictator*.] Authorative; confident; dogmatical; overbearing.—A young academick often dwells upon a journal, or an obſervator that treats of trade and politicks in a *dictatorial* ſtyle, and laviſh in the praiſe of the author. *Watts.*

* DICTATORSHIP. *n. ſ.* [from *dictator*.] 1. The office of dictator.—This is the ſolemneſt title they can confer under the princedom, being indeed a kind of *dictatorſhip*. *Wotton.* 2. Authority; inſolent confidence.—This is that perpetual *dictatorſhip* which is exerciſed by Lucretius, though often in the wrong. *Dryden.*

* DICTATURE. *n. ſ.* [*dictatura*, Lat.] The office of a dictator; dictatorſhip. *Dict.*

(1.) * DICTION. *n. ſ.* [*diction*, Fr. *dictio*, Lat.] Style; language; expreſſion.—There appears in every part of his *diction*, or expreſſion, a kind of noble and bold purity. *Dryden.*

(2.) DICTION. See ORATORY.

(1.) * DICTIONARY. *n. ſ.* [*dictionarium*, Lat.] A book containing the words of any language in alphabetical order; with explanations of their meaning; a lexicon; a vocabulary; a word-book.—Some have delivered the polity of ſpirits, and left an account that they ſtand in awe of charms, ſpells, and conjurations; that they are afraid of letters and characters, notes, and daſhes, which, ſet together, do ſignify nothing; and not only in the *dictionary* of man, but in the ſubtler vocabulary of Satan. *Brown's Vulgar Errours.*—Is it ſuch a fault to tranſlate ſimulacra images? I ſee what a good thing it is to have a good catholick *dictionary*. *Stilling fleet.*—An army, or a parliament, is a collection of men; a *dictionary*, or nomenclature, is a collection of words. *Watts.*

(2.) DICTIONARY, OF THE ENGLISH LANGUAGE. In proportion to the improvement, increaſe, and extent, of the arts and ſciences, not only technical terms, but even the idioms of a language become multiplied, and render dictionaries uſeful to the learned, as well as abſolutely neceſſary to the ſtudent and the unlearned. The deſign of every dictionary of language is to explain, in the moſt accurate manner, the meaning c word; and to ſhow the various ways in w can be combined with others, in as far tends to alter its meaning. The dictionar does this in the moſt accurate manner is complete. Therefore the principal ſtudy cographer ought to be, to diſcover a met will be beſt adapted for that purpoſe. ſon, with great merit, as well as labo lected the various meanings of every quoted the authorities; but, it cert have been an improvement if he had curate definition of the preciſe mear word; pointed out the way in whic be employed with the greateſt propr the various deviations from that orig which cuſtom had ſo far eſtabliſhe allowable; and fixed the preciſe which it could not be employed wit a vicious expreſſion. With this have been neceſſary to exhibit the that take place between words v ſynonymous. Without this, ma ly be defined in ſuch a manner be conſidered exactly ſynonym point out theſe defects in many here only give a few example. dictionary of the Engliſh langu advantageouſly compiled, upon ples. See § 4.

(3.) DICTIONARY, PLAN In the Engliſh language, a g occur, which denote matter forms or circumſtances, with nute diverſities that may t word *cloth*, which denotes n into a particular form, incl variety of ſtuffs manufac lar way, of whatever mate or fineneſs, they may be. of WOOD, *iron*, *yarn*, and lar nature, ſome of whic ral; while others admit thers admit or reject it, circumſtances in which a dictionary, therefore. ought to be clearly and der ſuch particular arti ſary, as ſome of theſe from them, which mi their plurals, althoug ſignification; as *cloth* number of pieces or *wearing apparel*. T luſtrate this head.— ed complete witho which is uſed not o mology of words f eſpecially, to enabl underſtand old w beauties of our a of the ſeveral pro ven, it would be take up much ro cauſe many of th tion than to m which have com pens to be on

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thoſe caſes where the ſame idea could not be expreſſed in modern language without a periphraſis, it would be of uſe to explain them diſtinctly; ſo that, when a writer found himſelf at a loſs for a term, and obliged to ſearch for one beyond the bounds of our own language, he might take one of theſe, when he found that it was expreſſive and energetic, in preference to another drawn from a foreign language. This would at leaſt have one good effect: it would make our language more fixed and ſtable; not to ſay more accurate and conciſe, than by borrowing from foreign languages. The articles MOE and THIR may ſerve to give ſome idea of the manner of treating this part of the work.—As the Engliſh language is ſo exceedingly irregular in the pronunciation, the ſame letter in the ſame ſituation often aſſuming ſounds totally different in different words, it is impoſſible to eſtabliſh any general rules on this ſubject, which do not admit of many exceptions: therefore a complete dictionary would be the beſt means of aſcertaining and pointing out the proper pronunciation of words. For if the writer firſt pointed out all the different ſounds, that the ſame letter could ever be made to expreſs, and aſſigned to every particular ſound which each letter could be made to aſſume, a particular mark, appropriated to denote that particular ſound of the letter whenever it occurred; by placing theſe particular marks above the letters in the dictionary, the ſound of each letter would be pointed out in all caſes with the utmoſt certainty. It is impoſſible for us to illuſtrate this by examples, without firſt aſcertaining all the ſounds of each letter; which would lead us into a diſcuſſion too long for this place. Beſides having the accented ſyllable of every word *properly* diſtinguiſhed in a dictionary, to aſſiſt the pronunciation, the Engliſh language requires another eſſential improvement viz. the uſe of accents to diſtinguiſh the meaning of *words* and *phraſes*: which, although it is not ſo properly confined to a lexicographer, yet it is not beyond his ſphere. Thus the word *as* admits of two very different ſounds, as well as different ſignifications; as in this example, "Cicero was nearly *as* eloquent *as* Demoſthenes: in which the firſt *as* is pronounced *aſ*, and the laſt *az*. Now, it often happens, that, in reading, the particular way in which it ought to be underſtood is not pointed out by the context, till after the word itſelf is pronounced, which has an equal chance at leaſt of being pronounced wrong; whereas, if it were always accented when employed in the one ſenſe, and not in the other, it would free the reader from this perplexity. There are other caſes in which the uſe of proper accents in writing would be of great conſequence; as at the beginning of a ſentence, when it was put as a queſtion, or uſed ironically, &c. the want of which every one muſt have obſerved. The following examples will be ſufficient to give the reader ſome idea of the outlines of a complete Engliſh Dictionary; and enable him to determine, whether one executed upon this plan, would not give a more perfect knowledge of the Engliſh language, than any dictionary hitherto publiſhed. But we muſt at the ſame time admit, that it would require uncommon abilities, as well as a very perfect acquaintance with the Engliſh language, and with every author of eminence, ancient and modern, who has wrote in it, to execute ſuch a taſk, in the complete and perfect manner here propoſed. And in ſaying this, we arrogate no merit to ourſelves, but rather pay a compliment juſtly due to the Editors of the *Encyclopædia Britannica*; from whom we have borrowed the greater part of this article, without much alteration, or many additions.

(4.) DICTIONARY, SPECIMEN OF AN IMPROVED ENGLISH:

BROAD, *adj.* The diſtance between the two neareſt ſides of any body, whoſe geometrical dimenſions are larger in one direction than in another; and has a reference to ſuperficies only, and never to the ſolid contents. Oppoſed to NARROW. 1. *Broad*, in the ſtricteſt acceptation, is applied to denote thoſe bodies only whoſe ſides are altogether open and unconfined; as *a broad table*, *a broad wheel*, &c. and in theſe caſes it is invariably contraſted by the word *narrow*; nor is there any other word which in theſe caſes can be conſidered as ſynonymous with it, or uſed in its ſtead. 2. When any object is in ſome ſort bounded on the ſides, although not quite cloſed up, as a road, ſtreet, ditch, &c. either *broad* or *wide* may be employed, but with ſome difference of ſignification; *broad* being moſt properly uſed for thoſe that are more open and *wide* for thoſe which are more confined; nor can this term be ever applied to ſuch objects as are cloſe bounded all around, as a houſe, a church, &c. *wide* being here employed. For the more accurate diſtinctions in theſe caſes, ſee the article WIDE.

FORM. *ſubſt.* The external appearance of any object, when conſidered only with reſpect to ſhape or figure. This term therefore, in the literal ſenſe, can only be applied to the objects of the ſight and touch; and is nearly ſynonymous with *figure*: but they differ in ſome reſpects. 1. *Form* may be employed to denote more rude and unfiniſhed ſhapes; *figure*, thoſe which are more perfect and regular. *Form* can never be employed without denoting matter; whereas *figure* may be employed in the abſtract: thus, we ſay a ſquare or triangular *figure*; but not a ſquare or triangular *form*. And in the ſame manner we ſay, the *figure* of a houſe; but we muſt denote the ſubſtance which forms that figure, if we uſe the word *form*; as, *a cloud of the form of a houſe*, &c. See FIGURE. 2. In contraſt to irregularity or confuſion. As beauty cannot exiſt without order, it is by a figure of ſpeech employed to denote beauty, order, &c. 3. As *form* reſpects only the external appearance of bodies, without regard to their internal qualities, it is, by a figure of ſpeech, employed in contraſt to theſe qualities, to denote empty ſhow, without eſſential qualities. In this ſenſe it is often taken when applied to religious ceremonies, &c. 4. As *form* is employed to denote the external appearance of bodies; ſo, in a figurative ſenſe, it is applied to reaſoning, denoting the particular mode or manner in which this is conducted; as, *the form of a ſyllogiſm*, &c. 5. In the ſame manner it is employed to denote the particular mode

of procedure eſtabliſhed in courts of law; as *the forms of law, religion*, &c. 9. *Form* is ſometimes, although improperly, uſed to denote the different circumſtances of the ſame body: as, *water in a fluid or a ſolid form*. But as this phraſe regards the internal qualities rather than the external figure, it is improper; and ought to be, *water in a fluid or a ſolid ſtate*. 7. But when bodies of different kinds are compared with one another, this term may be employed to denote other circumſtances than ſhape or figure: for we may ſay, *a juice exſuding from a tree in the form of wax or reſin;* although, in this caſe, the conſiſtence, colour, &c. and not the external arrangement of parts, conſtitutes the reſemblance. 8. From the regular appearance of a number of perſons arranged in one long ſeat, ſuch perſons arranged are ſometimes called a *form;* as, *a form of ſtudents*, &c. And, 9. By an eaſy tranſition, the ſeat itſelf has alſo acquired that name. 10. By a ſimilar alluſion to regular arrangement, the word is uſed among printers, for two, 4, 8, 12, 16, or 24 pages of a work, in types ready ſet, arranged and made up for the preſs; according as the book is to be printed in folio, 4to, 8vo, &c.

GREAT. *adj.* A relative word denoting largeneſs of quantity, number, &c. ſerving to augment the value of thoſe terms with which it is combined, and oppoſed to *ſmall* or *little*. The principal circumſtances in which this word can be employed are the following: 1. When merely *inanimate* objects are conſidered with regard to quantity, *great* is with propriety employed, to denote that the quantity is conſiderable; as *a great mountain, a great houſe*, &c. and it is here contraſted with *ſmall*. When *great* is thus employed, we have no other word that is exactly ſynonymous. 2. When *inanimate* objects are conſidered with regard to their extent, this term is ſometimes employed, although with leſs propriety: as, *a great plain, a great field*, &c. In this ſenſe it is nearly ſynonymous with *large*: and they are often uſed indiſcriminately, but with ſome difference of meaning: for, as *large* is a term chiefly employed to denote extent of ſuperficies, and as *great* more particularly regards the quantity of matter; therefore when *large* is applied to any object which is not merely ſuperficial, it denotes, that it is the extent of ſurface that is there meant to be conſidered, without regard to the other dimenſions; whereas when the term *great* is employed, it has a reference to the whole contents. If therefore, we ſay *a large houſe*, or *a large river*, we expreſs, that the houſe, or the river, has a ſurface of great extent, without having any neceſſary connection with the ſize in other reſpects. But if we ſay *a great houſe*, or *a great river*, it at once denotes, that they have not only a large ſurface but are alſo of great ſize in every reſpect. *Great* when applied to the human ſpecies, never denotes the ſize or largeneſs of body, but is applied ſoley to the qualities of the mind. Thus, when we ſay that *Socrates was a great man*, we do not mean that he was a man of great ſize, but that he was a man who excelled in the endowments of the mind. The terms which denote greatneſs of ſize in the human body are, *big, bulky, huge*, &c. 4. *Great* is ſometimes applied to the human ſpecies as denoting high rank. In this caſe it is oftener uſed as a collective noun, than otherwiſe. Thus we ſay ſimply *the great*, meaning the whole body of men in high ſtation, as oppoſed to *mean*. It ſhould ſeldom be employed in this ſenſe, as it tends to confound dignity of rank with elevation of mind. 5. As *great* is a general term of augmentation, it may be joined with almoſt all nouns which denote *quantity, quality, number, excellence*, or *defects;* or ſuch as imply *praiſe, blame, anger, contempt*, or any other affection of the mind. 6. But it is a vicious, however common, uſe of the word, to apply it as an augmentative to *many;* for the expreſſion *a great many* ſet at defiance all the rules of ſyntax to conſtrue it; as we have here two adjectives conjoined without a ſubſtantive; or if a ſubſtantive is added, as in the expreſſions *a great many authors*, or *a great many perſons*, ſtill we have the ſingular number *a great*, joined with the plural, *many perſons*, which is both ungrammatical and abſurd. 7. It is employed to denote every ſtep of aſcending or deſcending conſanguinity; as, *great-grand-father, great-grandſon*, &c.

HIGH. *adj.* Exalted in a perpendicular direction at a diſtance from the ſurface of the earth. Oppoſed to *low*. 1. *High* is a term altogether indefinite, and is employed to expreſs the degree of elevation of any inanimate body. Thus we ſay, *a high mountain, a high houſe, ſteeple, tower, pillar*, &c. Nor can any other word be conſidered as ſynonymous; *lofty* being employed only to denote a very eminent degree of elevation. 2. To expreſs the perpendicular elevation of vegetables, either *high* or *tall* may be employed, as being in this caſe nearly ſynonymous. We may therefore ſay a *high* or *tall tree*, a *high* or *tall maſt*, &c. but with this difference between theſe two expreſſions, that *tall* can be more properly applied to thoſe that are much elevated and of ſmall dimenſions; and *high* to ſuch as are more bulky, and of greater ſize. 3. The perpendicular height of man can never be expreſſed by the word *high*; *tall* being here the proper expreſſion. And although *high* is ſometimes uſed to expreſs the height of other animals, yet it ſeems to be an improper expreſſion. See TALL. 4. *High*, when applied to the human ſpecies, always refers to the mind; and denotes *haughtineſs, ſtatelineſs, pride*, &c. and, when combined with the expreſſion of any energy of the mind, it denotes that in a higher degree. In this ſenſe, it is oppoſed to the virtue of *humility*: as well as to the vices of *meanneſs, abjectneſs*, &c. 5. As *high* is an indefinite term, tending to denote any thing that is elevated above us, it may be combined with almoſt every noun which admits of this elevation. And as objects high above us are always out of our reach, it is in a metaphorical ſenſe uſed to denote any thing that ſeems to be above the ordinary condition of mankind; or thoſe qualities or endowments of mind that are not eaſily acquired; as *dignity* or *elevation of ſentiment:*

ſentiment; *dignity of rank*; *acuteneſs of reaſoning on difficult ſubjects*; or any other quality which ſeems beyond the ordinary level of mankind. 6. In a ſimilar ſenſe it is applied to the prices of *goods*, *proviſions*, &c. when they are above the reach of ordinary purchaſers. 7. In the ſame manner we apply this term to time; which having a metaphorical reſemblance to a river flowing on with an unceaſing current through all ſucceſſive ages, any thing of remote antiquity is denoted by the term *high*: 8. Alſo to thoſe degrees of latitudes far removed from the line, where the pole becomes more elevated; And, 9. To ſome particular crimes, as being attended with peculiar degrees of guilt; as, *high treaſon*; *high crimes and miſdemeanours*, &c.

IMMEDIATELY. *adv. of time.* 1. Inſtantly, without delay; Always employed to denote future time, and never paſt. Thus, we may ſay, *I will come immediately*; but not, *I am immediately come from ſuch a place.* See PRESENTLY. 2. Without the intervention of any cauſe or event; as oppoſed to *mediately*.

LONG. *adj.* A relative term, denoting the diſtance between the extremes of any body, which is extended more in one of its geometrical dimenſions than another. Oppoſed to *ſhort*. 1. This term may be applied to all inanimate objects, of whatever kind, whoſe dimenſions in one way exceed thoſe in the other, and when not in an erect poſture, whatever be the other circumſtances attending them; whether it relates to ſuperficies alone, or to ſolid bodies; whether theſe be bounded or open, ſtraight or crooked, flexible or rigid, or in any other circumſtances whatever: thus we ſay, *a long* or *ſhort line*, *a long* or *ſhort ridge*, *ſtreet*, *ditch*, *rope*, *chain*, *ſtaff*, &c. But it is to be obſerved, that although *long* is in the ſtrict ſenſe only oppoſed to *ſhort*; yet as it expreſſes the extenſion of matter in one of its geometrical proportions, it is often contraſted by thoſe words which expreſs the other proportions when we mean only to deſcribe the ſeveral proportions; as, *a table long and broad*. And as theſe ſeveral dimenſions are expreſſed by different words, according to the various forms, modifications, and circumſtances, in which bodies are found, therefore, it is in this ſenſe contraſted by a great diverſity of terms: as, *a long and broad* or *wide*, *narrow* or *ſtrait*, *ſtreet* or *lane*; *a long and thick*, or *ſmall*, *rope*, *chain*, *ſtaff*. For the diſtinctions in theſe caſes, ſee BROAD, WIDE, &c. 2. Objects neceſſarily fixed in an erect poſition can never have this term applied to them; and therefore we cannot ſay *a long*, but *a high*, *tower* or *ſteeple*. And for the ſame reaſon, while trees are growing and fixed in an erect poſition, we cannot apply this term to them; but when they are felled and laid upon the ground, it is quite proper and neceſſary. Thus, we do not ſay *a long* but *a tall*, or *high tree*, while it is growing; but we ſay *a long*, not *a tall log of wood*; and in the ſame manner we ſay *a tall maſt*, when it is fixed in the ſhip, but *a long maſt*, while it lies upon the beach. See TALL and HIGH. 3. Thoſe vegetables which are of a tender pliant nature, or ſo weak as not to be able to retain a fixt poſition, being conſidered as of a middle nature between erect and proſtrate bodies, admit of either of the terms *long*, *tall*, or *high*; as, *a long* or *tall raſh* or *willow wand*, or *a long*, *tall*, or *high ſtalk of corn*. See HIGH and TALL. 4. The parts of vegetables, when conſidered as diſtinct from the whole, even when growing and erect, aſſume the term *long*: for we do not ſay *a tall*, but *a long*, *ſhoot of a tree*; and *a tree with a long ſtem*, in preference to *a tree with a high ſtem*. 5. For the ſame reaſon, a ſtaff, and a pole, even when fixed in a perpendicular direction, aſſume the word *long*, in preference to *tall* or *high*. 6. With regard to animals, the general rule is applied, without any exceptions; *tall*, and not *long*, being employed to denote the height of the human body, when in an erect poſture; and *long*, and not *tall*, to denote its length when in an incumbent ſituation. *Long*, applied to all other animals which do not walk erect, always denotes their greateſt length in a horizontal poſition from head to tail. 7. In a figurative ſenſe, it denotes, with regard to time, any event at a great diſtance from us. 8. As alſo, any thing that takes up much time before it is finiſhed; as, *a long diſcourſe*, *a protracted noiſe in muſic*, &c.

MOE, or MO. *adj.* An obſolete term, ſtill employed in the Scotch dialect, and pronounced by the Scots, *mae*; denoting a greater number, and nearly ſynonymous with *more*; but it differs in this reſpect, that in the Scotch dialect, *mae* and *mair* (Engliſh *more*) are each employed in their diſtinct ſphere, without encroaching upon one another; *mae* being employed to denote number, but never quantity or quality; and *mair*, to denote quantity and quality, but never number: thus they ſay *mae*, not *mair*, *apples*, *men*, &c. and they ſay *mair*, not *mae cloth*, *earth*, *courage*, &c. See MAIR. Both of theſe terms are ſupplied by the word *more*; which in the Engliſh language is applied indiſcriminately to denote quantity, quality, and number. See MORE.

NARROW. *adj.* A relative term, denoting a proportional ſmallneſs of diſtance between the ſides of the ſuperficies of plain bodies. Oppoſed to BROAD. 1. As this is only applied to ſuperficies, it is exactly contraſted by *broad*, and is applied in all caſes where this term *broad* can be uſed, (ſee BROAD); and in no other caſe but as a contraſt to it, except the following: 2. It ſometimes is employed to deſcribe the ſmallneſs of ſpace circumſcribed between certain boundaries, as oppoſed to *wide*, and nearly ſynonymous with *ſtrait*; as we ſay *a wide* or *a narrow houſe*, *church*, &c. For the neceſſary diſtinctions here, ſee the article STRAIT. 3. In a figurative ſenſe it denotes *parſimony*, *poverty*, *intolerance*, &c. and is applied with equal propriety to a man's circumſtances and ſentiments.

PRESENTLY. *adv. of time.* 1. Inſtantly, without delay. Exactly ſynonymous with IMMEDIATELY; being never with propriety employed to denote any thing but future time. 2. Formerly it was employed to expreſs preſent time. Thus, *The houſe preſently poſſeſſed by ſuch a one*,

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was often used, and still is used by some; but it is a vicious expression; and we ought to say *The house possessed at present*. It differs from *immediately* in this, that even in the most corrupt phrases it never can denote past time.

STRAIT. *adj.* A relative term, denoting the extent of space in certain circumstances. Opposed to *wide*; see WIDE. 1. This term is employed in its proper sense; to denote only space, as contained between surrounding bodies in such circumstances as to denote some degree of confinement; and is exactly opposed to *wide*: as, *a wide* or *a strait gate*, &c. See WIDE. 2. So necessary is it that the idea of confinement should be connected with this word, that in all those cases where the space contained is large, as in a church or house, we cannot express a smaller proportional width by this term. And as we have no other word to express space in these circumstances, we have been obliged to force the word *narrow* from its natural signification, and make it express this. See NARROW, 3. In some particular cases, *narrow* or *strait* may be applied to the same object: as, *a narrow*, or *strait line*: but here *strait* is never employed but where an idea of confinement is suggested, and where it is exactly contrasted to *wide*; nor can *narrow* be employed but in such circumstances where *broad* would be a perfect contrast to it. Therefore these two terms may be always employed in the same circumstances as those which contrast them may be. See WIDE. 4. The term *strait* is likewise in a peculiar manner used to denote the smallness of the internal diameter of those small bodies which are fitted to receive or contain others; as any kind of bag, tube, body-clothes, mortoises, and others of the same kind; and in all these cases this term may be employed to denote the smallness of their lesser diameter, and never the term *narrow*. But in certain circumstances the word *tight* may be substituted for it. See TIGHT. 5. *Strait*, in a figurative sense, may denote any sort of confinement of sentiment or disposition; but excepting, in the compound *strait-laced*, applied to persons who are obstinately attached to their own peculiar opinions, it is seldom used in these senses; NARROW being most generally applied to confinement of sentiment.

TALL. *adj.* Something elevated to a considerable degree in a perpendicular direction. Opposed to *low*. 1. This term is chiefly employed to express the height of man and other animals; and is applied to denote the height of the body only, without having any reference to the mind. When applied to man, no other word can be substituted in its stead: when applied to other animals, *high* is sometimes considered as nearly synonymous. See HIGH. 2. It is likewise employed to denote the perpendicular height of vegetables; and in this case, it is nearly synonymous with *high*. See HIGH. 3. It can in no case be employed to express the height of merely inanimate objects; as we can never say *a tall steeple, tower* or *pillar*, but a *high steeple*, &c. For the distinctions in these cases, see HIGH.

THIR. *pron.* Obsolete; still employed in the Scotch dialect: the plural of *this*; and contrasted to *these*, in the same manner as *that* is to *this*. As there is no word in the English language equivalent to this, we thus show the manner in which it is employed. In the English language we say, *that stone* or *house*, pointing at one at a distance, *is larger or more commodious than this stone* or *house*, which is supposed to be at hand. In the same manner, in the Scotch dialect, they say, *these* (or, as it is pronounced, *thae*) *stones are whiter than thir stones*; denoting, that the former are at a little distance, and the latter at hand. And in the same manner, it is invariably applied to denote any present object in the plural number, as opposed to *these*: as *these* or *thir apples*, as at hand, or at a distance; *these*, or *thir trees*, &c.; but never in the singular number, as it is always *this* or *that tree, house*, &c.

TIGHT. *adj.* A term employed in certain circumstances to denote the internal capacity of particular bodies. Nearly synonymous with STRAIT. This term is confined entirely to denote the smallness of the internal dimensions of such objects as are formed to cover, or to receive or contain other solid bodies, and can be employed in no other case. And although it agrees with *strait*, in always denoting confinement, and in being applicable to the same species of objects, yet it differs in the following respects: 1. If there be any difference of the diameter of the objects, to which the term *strait* can be applied, it always has reference to the smaller; yet *tight* may be applied to any sort of confinement, whether it regards the length or breadth. 2. *Strait* can be applied to all bodies of capacity when of small diameter, without any sort of reference to the nature of the substance, which it may be capable of containing. For we can say *a strait bag, a strait sleeve, a strait mortoise, a strait gate*, &c. whereas *tight* can only be applied to any body when it is considered as having reference to another body which is intended to be contained in it, and is pinched for want of room. Thus we say, *the sleeve of a coat is too tight for the arm, the mortoise is too tight for the tenon*, &c. but we cannot say, *the bag, or the gate, is too tight*, because these are fitted to receive any sort of objects. And hence it happens, that, in many cases, the dimensions of the same body may be expressed by *tight* or *strait* when considered in different circumstances. Thus we may say, *this sleeve is too strait*, when we look at a coat while lying on the table, and consider its proportions; but it is not till we have tried it upon the arm that it is intended to cover, that we call it *tight*. And we may say, *a gate is too strait*, or *too tight*; but in the first case we consider it as being too confined for admitting objects to pass through it; and in the last, as being too confined with respect to the leaves that are to shut the aperture, not allowing them space to move with freedom.

WIDE. *adj.* A term employed to denote relative extent in certain circumstances. Opposed to NARROW and STRAIT. 1. This term, in its proper sense, is applied only to denote the space contained

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DIDELPHIS.

Fig. 1. Cayenne Opossum.

Fig. 2. Mexican Opossum.

Fig. 5. Spotted Opossum.

Molucca Opossum.

Fig. 4. Kangaroo.

Fig. 6. Male.

Fig. 7. Female.

Fig. 3. Surinam Opossum.

Fig. 9. Kangaroo Rat.

Fig. 8. Murine Opossum.

Fig. 10. Virginian Opossum.

Fig. 11. Flying Opossum.

Fig. 12.

DIVISIBILITY.

DIOPTRICS.

Fig. 14.

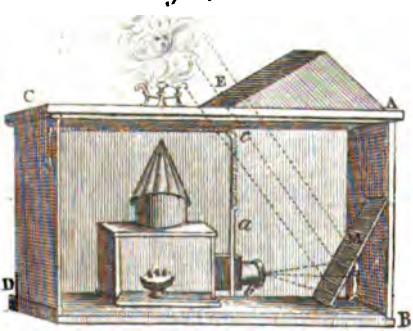

Fig. 15.

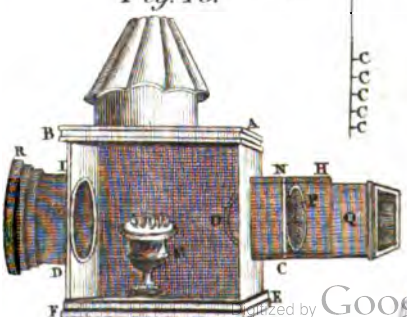

Fig. 13.

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contained within any body closed all round on every side; as a house, gate, &c. and differs from *broad* in this, that it never relates to the superficies of solid objects, but is employed to express the capaciousness of any body which containeth vacant space; nor can capaciousness in this sense be expressed by any other word but *wide*. 2. Many bodies may be considered either with respect to their capaciousness, or superficial extent: in all these cases, either the term *broad* or *wide* may be used; as, *a broad* or *wide street*, or *ditch*, &c. but with a greater or less degree of propriety, according to the circumstances of the object, or the idea we wish to convey. In a street where the houses are low and the boundaries open, or in a ditch of small depth and large superficies, as this largeness of superficies bears the principal proportion, *broad* would be more proper: but if the houses are of great height, or the ditch of great depth, and capaciousness is the principal property that affects the mind, we would naturally say *a wide street* or *ditch*; and the same may be said of all similar cases. But there are some cases in which both these terms are applied, with a greater difference of meaning; thus we say *a broad* or *a wide gate*: But as the gate is employed to denote either the aperture in the wall, or the matter which closes that aperture, these terms are each of them used to denote that particular quality to which they are generally applied: and as the opening itself can never be considered as a superficies, the term *wide*, in this case, denotes the distance between the sides of the aperture; while on the contrary, *broad* denotes the extent of matter fitted to close that aperture; nor can these two terms in any case be substituted for one another. 3. As a figurative expression, it is used as a cant phrase for a mistake: as, *you are wide of the mark*; that is, not near the truth.

WOOD. *sub.* A solid substance, of which the trunks and branches of trees consist. 1. This term is employed to denote the solid parts of vegetables of all kinds, in whatever form or circumstances they are found. Nor does this term admit of plural with propriety, unless in the circumstances after mentioned: for we say, *many different kinds of wood*, in preference to *many kinds of woods*; or we say, *oak*, *ash*, or *elm wood*, not *woods*. 2. But where we want to contrast *wood* of one quality or country with that of another, it admits of a plural: for we say, *white woods are in general softer than red*; or *West Indian woods are in general of greater specific gravity than the European woods*: But unless where the colour, or some quality which distinguishes it from growing wood, is mentioned, this plural ought as much as possible to be avoided, as it always suggests an idea of growing wood. 5. *Wood* likewise denotes a number of trees growing near one another; being nearly synonymous with *forest*: See FOREST. In this sense it always admits of a plural; as, *Ye woods and wilds whose solitary gloom*, &c.

(1.) DICTYMNIA, or DICTYNNIA, in antiquity, feasts celebrated at Lacedæmon and in Crete, in honour of Diana, or of a nymph taken for her, who, having plunged herself into the sea, to escape the passion of Minos, was caught in a fisherman's net or δίκτυον, whence the name. See CRETE, § 4.

(2.) DICTYMNIA, or DICTYNNIA, } an epithet of Diana. See N° 1.

DICTYS, surnamed CRETENSIS, or the *Cretan*, from his country, a very ancient historian, who serving under Idomeneus king of Crete in the Trojan war, wrote the history of that expedition in 9 books. Tzetzes tells us, that Homer formed his Iliad upon the plan of that history. The Latin history of Dictys, which has come down to us, is supposed to be spurious.

* DID. of *do*. [*did*, Sax.] 1. The preterite of *do*.

Thou can'st not say I *did* it. *Shak.*

What *did* that greatness in a woman's mind?
Ill lodg'd and weak to act what it design'd.
Dryden.

2. The sign of the preter-imperfect tense, or perfect.

When *did* his pen on learning fix a brand,
Or rail at arts he *did* not understand? *Dryden.*

3. It is sometimes used emphatically; as, I *did* really love him.

* DIDACTICAL. } *adj.* [διδακτικός.] Precep-
(1.) * DIDACTICK. } tive; giving precepts: as a *didactick* poem is a poem that gives rules for some art; as the Georgicks.—The means used to this purpose are partly *didactical*, and partly protreptical, demonstrating the truth of the gospel; and then urging the professors of these truths to be stedfast in the faith, and to beware of infidelity. *Ward on Infidelity.*

(2.) DIDACTIC WORKS. There are many works, ancient and modern, both in prose and verse, written after this method: such are Horace *de Arte Poetica*, Lucretius's poem *De Rerum Natura*, Pope's Essays on Criticism and on Man, &c. &c.

(1.) * DIDAPPER. *n. s.* [from *dip*.] A bird that dives into the water.

(2.) DIDAPPER, in ornithology. See COLYMBUS.

* DIDASCALICK. *adj.* [διδασκαλικός.] Perceptive; didactick; giving precepts in some art.—I found it necessary to form some story, and give a kind of body to the poem: under what species it may be comprehended, whether *didascalick* or heroick, I leave to the judgment of the criticks. *Prior.*

DIDBROOK, a village in Gloucestershire.

* *To* DIDDER. *v. a.* [*deddern*, Teut. *zittern*, Germ.] To quake with cold; to shiver. A provincial word. *Skinner.*

DIDDESBURY, a town near Manchester.

DIDDINGTON, near Bugden, Huntingdonsh.

DIDELPHIS, the OPOSSUM, in zoology; a genus of quadrupeds belonging to the order of feræ, the characters of which are these: They have 10 fore teeth in the upper jaw, and 8 in the under one. The dog-teeth are long; the tongue is somewhat ciliated; and they have a pocket formed by a duplicature of the skin of the belly, in which the dugs are included. See *Plate* CVI. *fig.* 1—11. Mr Kerr enumerates 19 species; but says "there is considerable confusion among naturalists respecting them; to remedy which every exertion has been made, but not with entire success."

1. DIDELPHIS BRACHYURA, the *short-tailed opossum* of Pennant, is of a red colour, has naked ears,

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ears, and a short hairy tail, thick at the base and gradually lessening to the extremity. The body is from 3 to 5½ inches long. The fur is very soft and glossy, and there is a beautiful red streak along the sides of the head and body. This species inhabits the woods of S. America: The female has from 9 to 12 young at a birth, which adhere to her teats as soon as born, and she has no pouch. This species agrees with the MURINA, (N° 12,) in the general form of the body.

2. DIDELPHIS BRUNII, the *Javan opossum* of Pennant, is about the size of a hare, with a narrow fox-like head having upright pointed ears, and a brown stripe passing through the orbits across the face: The upper jaw has six fore teeth; the lower two; there are no tusks. The fore legs are very short; they have 5 toes on each foot: The hind legs are very long, and have 2 strong toes each, besides a small one on the outside, with 2 claws. Hence the animal leaps instead of walking. This species inhabits the isle of Java, where they are kept like rabbits in inclosures and burrow in the ground.

3. DIDELPHIS CANCRIVORA, the *crab-eater* of Buffon, or the *Cayenne opossum*, has a long slender face: ears erect, pointed, and short: the coat woolly, mixed with very coarse hairs, 3 inches long, of a dirty white from the roots to the middle; from thence to the ends, of a deep brown; sides and belly of a pale yellow; legs of a dusky brown; thumb on each foot distinct; on the toes of the fore-feet, and thumb of the hind, are nails, very long, taper, naked and scaly. Length 17 French inches; of the tail 15½. The subject measured was young. It inhabits Cayenne; is very active in climbing trees, on which it lives the whole day: in marshy places, it feeds on crabs, which, when it cannot draw out of their holes with its feet, hooks them by means of its long tail. If the crab pinches its tail, the animal sets up a loud cry, resembling the human voice, which may be heard afar: but its common voice is a grunt like a young pig. It is well furnished with teeth, and will defend itself stoutly against dogs: brings forth 4 or 5 young, which it secures in some hollow tree. The natives eat these animals, and say their flesh resembles a hare. They are easily tamed, and will then refuse no kind of food.

4. DIDELPHIS CAUDIVOLTULA, or the *New Holland* opossum, has the upper part of the head, and the back and sides, covered with long, soft, glossy hairs, of a dark cinereous colour at the bottoms, and of a rusty brown towards the ends: the belly is of a dirty white. The tail is taper, covered with short brown hairs, except for 4½ inches of the end, which is white, and naked underneath; the toes like those of the former. (N° 3.) It is described by Pennant from a skin, the length of which, from the head to the tail, was 13 inches, and the tail the same. The animal was found near Endeavour river, on the eastern coast of New Holland, with two young ones. It lodges in the grass, but is not common.

5. DIDELPHIS CAYOPOLLIN, the *Mexican opossum* of Buffon and Pennant, is of an ash colour on the head and upper parts of the body: the belly and legs are whitish: the tail is long and pretty thick, varied with brown and yellow; it is hairy near an inch from its origin, the rest naked: the length of the animal from nose to tail, about 7½ inches; of the tail, more than 11. It inhabits the mountains of Mexico, and lives in trees, where it brings forth its young: when in any fright, they embrace the parent closely. Her belly has no pouch. The tail is prehensile, and serves instead of a hand.

6. DIDELPHIS DORSIGERA, the *Surinam* or Merian opossum of Buffon and Pennant, has the head and upper part of the body of a yellowish brown colour; the belly white, and tinged with yellow; the tail very long and slender, and, except at the base, quite naked.—It is a native of Surinam, and burrows under ground: it brings 5 or 6 young at a time, which follow their parent: on any apprehension of danger, they all jump on her back; and twisting their tails round her's, she immediately runs with them into her hole.

7. DIDELPHIS GIGANTEA, the KANGUROO. This animal has a small head, neck, and shoulders; the body increasing in thickness to the rump. The head is oblong, formed like that of a fan, and tapering from the eyes to the nose; end of the nose naked black; the upper lip divided. The nostrils are wide and open; the lower jaw is shorter than the upper; and the aperture of the mouth small: there are whiskers on both jaws, those on the upper longest; and strong hairs above and below the eyes. The eyes are not large; the irides are dusky; the pupil is of a bluish black. The ears are erect, obloungly ovated, rounded at the ends, and thin, covered with short hairs; 4 inches long. There are no canine teeth; but six broad cutting teeth in the upper jaw; two long lanceolated teeth in the lower, pointing forward; and four grinding teeth in each jaw, remote from the others. The belly is convex and great. The fore legs are very short, scarcely reaching to the nose; and useless for walking. The hind legs are almost as long as the body; and the thighs are very thick: on the fore feet are five toes, with long conic and strong claws; on the hind feet, only 3: the middle toe is very long and thick, like that of an ostrich; the two others are placed very distinct from it, and are small: the claws are short, thick, and blunt: the bottom of the feet, and hind part, black, naked, and tuberculated, as the animal rests often on them. The tail is very long, extending as far as the ears; thick at the base, tapering to a point. The scrotum is large and pendulous. The hair on the whole animal is soft, and of an ash colour; lighter on the lower parts. The dimensions of a full grown animal are not yet known. The following are those of a male sent to lord Sidney by governor Phillip:—

	F.	In.
Length from the point of the nose to the end of the tail,	8	3
Length of the tail,	3	1
Ditto of the head,	0	11
Ditto of the fore legs,	2	0
Ditto of the hind legs,	3	7
Circumference of the fore part by the legs,	1	9
Ditto of the fore lower parts ditto,	4	5
Round the thicker part of the tail, which gradually tapers to the end,	1	1

The above is the largest kanguroo that has yet been

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been seen, and we are told there is every reason to believe, that even this had not nearly attained its full growth. It inhabits the western side of New Holland, and has as yet been discovered in no other part of the world. It lurks among the grass; and feeds on vegetables: it goes entirely on its hind legs; making use of the fore feet only for digging, or bringing its food to its mouth. The dung is like that of a deer. It is very timid: at the sight of men it flies from them by amazing leaps, springing over bushes 7 or 8 feet high; and going progressively from rock to rock. It carries its tail quite at right angles with its body when it is in motion: and when it alights, often looks back. In the account lately published of Gov. Phillip's Voyage, we are told that these animals have been seen feeding in herds of about 30 or 40; and that one is always observed to be apparently on the watch at a distance from the rest.—The largest kanguroo which has yeet been shot, we are there told, weighed about 140 pounds. But it has been discovered that there are two kinds, one of which seldom exceeds 60 pounds in weight: these live chiefly on the high grounds; their hair is of a reddish cast, and the head is shorter than the larger sort. Young kanguoros which have been taken, have in a few days grown very tame, but none have lived more than two or three weeks. Yet it is still possible that when their proper food shall be better known, they may be domesticated. Near some water was found the dung of an animal that fed on grass, which, it was supposed, could not have been less than a horse. A kanguroo, so much above the usual size, would have been an extraordinary phænomenon. The tail of the kanguroo, which is very large, is found to be used as a weapon of offence, and has given such severe blows to dogs as to oblige them to desist from pursuit. Its flesh is coarse and lean, nor would it probably be used for food, were there not a scarcity of fresh provisions. Mr Pennant observes, that this is a very anomalous animal; but ranks it under this genus as having more relation to it than to any other. In the account of Philip's Voyage, however, we are informed, that the pouch of the female, hitherto esteemed peculiar to the opossum genus, has been found both in the rat and the squirrel kind in New Holland.

8. DIDELPHIS GUIANENSIS, the Guiana opossum, is of a brown colour on the upper parts, and white beneath. It is mentioned by Mr Pennant, as a variety of the MURINA, (N° 12.) with which it agrees in appearance, but is ranked as a distinct species by Mr Kerr.

9. DIDELPHIS MACULATA, the QUOLL, or *spotted opossum*, is described as in length from the nose to the beginning of the tail about 15 inches, and the tail about 9 or 10. The general colour is black, inclining to brown beneath: the neck and body, spotted with irregular roundish patches of white; the ears pretty large and erect; the visage pointed, the muzzle furnished with long slender hairs: the legs, from the knees downward, almost naked and ash-coloured; on the fore feet are five claws, and on the hind, four and a thumb without a claw; the tail, for about an inch and an half from the root, is covered with hairs of the same length as those on the body, from thence to the end with long ones not unlike those of a squirrel. The female has six teats placed in a circle within the pouch.

10. DIDELPHIS MARSUPIALIS, the *Amboina opossum* of Schreber, and the *greater Molucca opossum*, of Pennant, is about the size of a large cat. It is of a blackish red brown colour on the back, and a pale yellow ash colour on the belly, with a brown spot over each eye. The nostrils are half-moon shaped and perpendicular; the muzzle has 5 rows of whiskers; at each angle of the mouth are 8 long bristles, and 5 under the throat: the ears are oval, loose, and black tipt with white: the tail is as long as the body. The female has a pouch and 8 teats within it.

11. DIDELPHIS MOLUCCA, the *Molucca opossum* of Brisson, is of a dark brown colour: the belly is yellowish, and there is a yellow spot over each eye. In Dr Gmelin's edition of the *Systema Naturæ*, this is made a variety of the SARIGUE; (see N° 13.) but Mr Kerr says, "the remarkable difference of country forbids that idea." In the following particulars, however, he says both species agree: "By means of the tail, which is prehensile, they climb trees, and spring from one to another with great facility; but otherwise they are very slow of foot. They may be tamed; the female brings 4 or 5 young at a birth, which she keeps with great care in her pouch. Their voice resembles the grunting of a hog: The length of the head and tail is about a foot. The head is longer and sharper than that of the *Brasilian opossum*; (see N° 15.) but shorter than that of the Amboina species (N° 10.) The ears are short and rounded: the female has 5 or 7 teats; the tail is shorter than the body, and is hairy at the base; the naked part being whitish."

12. DIDELPHIS MURINA, the *murine opossum*, has the face and upper parts of the body of a tawny colour; the belly of a yellowish white: the tail is slender, and covered with minute scales to the very rump: the length of the animal from nose to tail, about 6½ inches; the tail of the same length: the female wants the false belly of the last, N° 11; but on the lower part the skin forms on each side a fold between which the teats are lodged. It inhabits the hot parts of South America; agrees with the others in its food, manners, and the prehensile power of its tail. Count de Buffon, from inspection, says the female has 14 teats; and brings from 10 to 14 young ones at a time: they affix themselves to the teats as soon as they are born, and remain attached like inanimate things, till they attain growth and vigour to shift a little for themselves.

13. DIDELPHIS OPOSSUM, the SARIGUE of Buffon, or *Molucca opossum* of Pennant, has long, oval, and naked ears: the mouth is very wide: the lower side of the upper jaw, throat, and belly, is of a whitish ash colour; the rest of the hair a cinereous brown, tipt with tawny, darkest on the back: the tail is as long as the body; near the base covered with hair; the rest naked: the claws are hooked. On the belly of the female is a pouch, in which the young shelter. Marcgrave found six young within the pouch. It has ten cutting teeth above and 8 below. Over each eye is an oblong white spot. The length of the animal from nose to tail is ten inches; and the tail exceeds the length of

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of head and body. Its whole figure is of a ſlender and elegant make. This ſpecies is found in great numbers in Aroe and Solor: it is called in the Indies *pelandor Aroe*, or the *Aroe rabbit*. They are reckoned very delicate eating; and are very common at the tables of the great, who rear the young in the ſame places in which they keep their rabbits. It inhabits alſo Surinam, and the hot parts of America. See N° 11.

14. DIDELPHIS ORIENTALIS, the PHALANGER, or *Surinam opoſſum* of Buffon, has the upper part of the body reddiſh, mixed with a light aſh-colour and yellow: the under parts are of a dirty yelloviſh white; the bottom of the tail is covered with hair, for near 2½ inches; the reſt naked: the length of the animal from noſe to tail is near 9 inches; the tail 10. It inhabits Surinam, according to Buffon; who ſuppoſes it may be the ſpecies called by the coloniſts the *cane rat*, which is ſo deſtructive to the ſugar-canes. According to Dr Pallas, it inhabits the Eaſt India iſlands, but is not found in Surinam.

15. DIDELPHIS PHILANDER, the *Braſilian opoſſum*, called *Tlaquatzin*, or *Taibi*, by the Braſilians, inhabits South America; has pendulous ears; a tail hairy at the baſe, and 14 inches long; the head and body are 9; the muzzle has 6 rows of whiſkers; the orbits are ſurrounded with a brown circle, and the legs are whitiſh. The female has 4 teats.

16. DIDELPHIS TRIDACTYLA, *Phillip's opoſſum*, or the KANGUROO RAT, is deſcribed as ſimilar, both in the general ſhape of the body and the conformation of the legs, to the kanguroo; but the viſage having a ſtrong reſemblance to that of the rat, and the colour of the whole not ill reſembling that animal, it has obtained the name of the *kanguroo rat*. It is an inhabitant of New Holland; and two of the ſpecies were ſeen alive at the exhibition of animals over Exeter Exchange, in 1790, where one of them brought forth young. This ſpecies has two cutting teeth in front of the upper jaw, with three others on each ſide of them; and at a diſtance one falſe grinder, ſharp at the edge, and channelled or fluted on the ſides; and cloſe to theſe, two true grinders: in the lower jaw there are two long cutting teeth formed like thoſe of the ſquirrel, with three grinders correſponding with thoſe in the upper jaw.

17. DIDELPHIS VIRGINIANA, the *Virginian opoſſum*, is ſuppoſed by Mr Pennant to be the *Marſupialis* of Linnæus, but Mr Kerr ſays there is no reſemblance. It has a long ſharp pointed noſe; large, round, naked, and very thin ears; ſmall, black, lively, eyes; long ſtiff hairs on each ſide the noſe, and behind the eyes: the hind part of the neck and back covered with hair two inches long; the bottoms of a yelloviſh white, middle part black, ends whitiſh: the ſide covered with hair of a dirty and duſky colour; the belly with ſoft, woolly, dirty white hair: the tail, for near three inches, clothed with long hairs like thoſe on the back; the reſt * the tail covered with ſmall ſcales. The tail of this animal has a diſagreeable appearance, looking like the body of a ſnake, and has the ſame prehenſile quality with that of ſome monkeys; the body is round and pretty thick, the legs ſhort: on the lower part of the belly of the female is a large pouch, in which the teats are lodged, and where the young ſhelter as ſoon as they are born. The length of the body is 16 or 17 inches; that of the tail 14.—This creature inhabits many parts of America and the Eaſt Indies. It is very deſtructive to poultry, and ſucks the blood without eating the fleſh; it feeds alſo on roots and wild fruits, and is very active in climbing trees. It hunts eagerly after birds and their neſts; and will hang ſuſpended from the branches of a tree by its tail; then, by ſwinging its body, it will fling itſelf among the trees that grow in the neighbourhood. It walks very ſlow; and when purſued and overtaken will feign itſelf dead. It is not eaſily killed, being as tenacious of life as a cat. When the female is about to bring forth, ſhe makes a thick neſt of dry graſs in ſome cloſe buſh at the foot of a tree; and brings four, five, or ſix, young at a time. As ſoon as the young are brought forth, they take ſhelter in the pouch or falſe belly; and faſten ſo cloſely to the teats, that they cannot be ſeparated without difficulty. They are blind, naked, and very ſmall, when new born, and reſemble fetuſes: it is therefore neceſſary that they ſhould continue in that falſe belly till they attain proper ſtrength and fight; and are prepared to undergo what may be called a *ſecond birth*. After this they run into the pouch as into an aſylum in time of danger; and the parent carries them about with her. During the time of this ſecond geſtation, the female ſhows an exceſſive attachment to her young, and will ſuffer any torture rather than allow this receptacle to be opened; for ſhe has the power of opening and cloſing it by ſome very ſtrong muſcles. The fleſh of the old animal is very good, like that of a ſucking pig: the hair is dyed by the Indian women, and wove into garters and girdles: the ſkin is very fetid.

18. DIDELPHIS VOLANS, the *flying opoſſum*, a beautiful ſpecies, and clothed with fur of the moſt exquiſite texture, is an inhabitant of New S. Wales. In length, from the tip of the noſe to the root of the tail, it is 20 inches; the tail itſelf is 22 inches, at the baſe quite light, increaſing gradually to black at the end: the ears are large and erect: the coat or fur is of a rich and moſt delicate texture; appearing, on the upper parts of the body at firſt ſight, of a gloſſy black, but on a nicer inſpection is found to be mixed with grey; the under parts are white, and on each hip is a tan coloured ſpot nearly as big as a ſhilling; at this part the fur is thineſt, but at the root of the tail it is ſo rich and cloſe that the hide cannot be felt thro' it. The fur is alſo continued to the claws. On each ſide of the body is a broad flap or membrane (as in the flying ſquirrels), which is united to both the fore and hind legs. The jaws are furniſhed with teeth, placed as in ſome others of this genus: in the upper jaw forwards are 4 ſmall cutting teeth, then two canine ones, and backwards 5 grinders: the under jaw has 2 long large cutting teeth, and 5 grinders, with no intermediate canine ones, the ſpace being quite vacant. The fore legs have 5 toes on each foot, with a claw on each; the hinder ones 4 toes, with claws (the 3 outſide ones without

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without any ſeparation), and a thumb without a claw, enabling the animal to uſe the foot as a hand, as many of the opoſſum tribe are obſerved to do.

19. DIDELPHIS VULPECULA, the *Vulpine opoſſum* of governor Phillips, inhabits New South Wales. The head and body meaſure 26 inches; the tail 15; the legs are ſhort and equal: the feet are long, and, in walking reſt as far as the heel; each foot has 5 toes, all armed with ſharp hooked claws, except the great toes on the hind feet, which are high up: the tail is long, thick and hairy; three 4ths of it are black. The head is long; the muzzle pointed, with black whiſkers; the ears long, pointed and erect; the teeth reſemble thoſe of the KANGUROO, (N° 7.) except that there are two ſmall tuſks in the upper jaw: The upper part of the body and part of the tail are of a griſly colour, with a reddiſh yellow tinge on the head and ſhoulders: all the under parts are a tawny buff colour.

DIDEROT, Denys, a celebrated French writer, born at Langres in 1713. His father was a cutler, but, under the influence of an uncle, who had a canonry at his diſpoſal, which he wiſhed to beſtow upon young Diderot, he was educated among the Jeſuits, and received the tonſure. He however ſoon diſcovered ſuch an indifference about the eccleſiaſtical profeſſion, as led his father to ſend him to Paris to proſecute his ſtudies, and afterwards to place him with an attorney. But the drudgeries of this profeſſion did not ſuit his inclination; and his attachment to the various branches of literature and ſcience, carried off his attention from his buſineſs, which led his father to withhold his allowance, and leave him to provide for himſelf. He did not devote himſelf particularly to any one ſubject of ſtudy; but his attention was at different times engroſſed by the ſtudy of phyſics, geometry, metaphyſics, moral philoſophy, and belles letters, and he even followed poetry and works of invention. The fluency and animation of his language, and the deciſive tone and manner in which he ſpoke, ſoon gained him many partizans and friends. A tranſlation of *Stanyan's Hiſtory of Greece* was among his firſt publications; and in 1745 he publiſhed *Principles of Moral Philoſophy*, 12mo, which brought him into public notice as an author. Next year, however, he publiſhed a piece entitled *Penſees Philoſophiques*, a work which gained him conſiderable fame, and was highly applauded by the partizans of the new philoſophy, among whom he had now enrolled himſelf, and to the propagation of which he from this time applied himſelf in the moſt zealous manner. He afterwards gave a ſecond edition of this work under the title *Etrennes aux Eſprits Forts*, which was eagerly read, and doubtleſs contributed in no ſmall degree to the diffuſion of thoſe free opinions which were now ſo generally entertained among the people in France. About this period, having been concerned in a Medical Dictionary, it gave riſe to the idea of the *Dictionnaire Encyclopédique*, and in conjunction with his friend D'Alembert, the plan of this vaſt undertaking, was formed. The avowed object of this work was to collect together, in alphabetical order, the moſt approved illuſtrations of every branch of human knowledge; but under this ſpecious maſk, the general opinion is, that the authors and editors intended it as the great engine by which the eſtabliſhed opinions, whether of a religious or political nature, which they ſuppoſed had their origin in fraud and ſuperſtition, ſhould be ſubverted. Diderot's ſhare in this work was very large, for, beſides many articles in various departments of ſcience, the whole of the articles on arts and trades were furniſhed by him. Theſe various writings have been conſidered as extremely verboſe and diffuſe; diſcovering a fondneſs for metaphyſical ſubtleties, and the pompous parade of ſcientific language. Between the years 1751 and 1767, the firſt edition of the dictionary was completed; and although Diderot had laboured almoſt 20 years upon it he received but a ſmall conſideration. During this period, however, he compoſed various other works, particularly *A Letter on the Blind, for the uſe of thoſe who See*; a work which raiſed a good deal of noiſe, and which occaſioned the author to be confined ſix months at Vincennes, on account of the free ſentiments it contained. In 1751, being about two years after the publication of this work, he gave the public another, entitled *A Letter on the Deaf and Dumb for the uſe of thoſe who Hear and See*, 2 vols, 12mo In 1754, he publiſhed *The Sixth Senſe* and next year, *The Code of Nature*; both of the ſame deſcription with the above. The publication of *Bijoux Indiſcrets*, a collection of licentious tales, conſiderably affected his moral character; but he ſomewhat compenſated for this, by publiſhing two comedies in proſe, *Le Fils Natural*, 1757; and *Le Pere de Famille*, 1758; which, while they are intereſting as dramatic pieces, diſplay conſiderable purity and correctneſs in morality The latter particularly, has been thought one of the beſt ſentimental comedies which has appeared on the French ſtage; and has indeed been univerſally admired. Some time after theſe he publiſhed a treatiſe *On Public Education*, in which, though it muſt be allowed he throws out ſome uſeful hints, he propoſes many things which are impracticable. Beſides the above mentioned works, Diderot wrote *A Panegyric on Richardſon*, which is full of warmth and enthuſiaſm; and *An Eſſay on the Life and Writings of Seneca*, which was publiſhed in 1779, and was the laſt work which came from Diderot's pen. With this work before them, the Monthly Reviewers obſerve, that "The works of Diderot have long ſince diſguſted the modeſt votaries of true philoſophy, by the tone of arrogance and ſelf ſufficiency, and the froth and fumes of declamatory eloquence, that form their eſſential and diſtinctive character." And as to the ſubject under review, "It contains, like the other writings of that author, a glaring mixture of good and bad; of brilliant thoughts and obſcure reaſonings; of ſentences that dart from the imagination with the energy of lightening, and cloudy periods of metaphyſical rhetoric, that convey either no ideas, or falſe ones." Diderot's character was ſubjected to much animadverſion from ſome defamatory attacks which he made on his former friend Rouſſeau, who had quarrelled with the French philoſophers and ſeparated himſelf from their ſchool. It would ſeem that they expected from the *Confeſſions* of the Genevan philoſopher rather, ſome anecdotes would have been rather hurtful to their honour.

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Rouſſeau, in one of his letters, ſpeaks thus of Diderot: but his words are equally characteriſtic of himſelf: "Although born with a good heart and an open diſpoſition, he had an unfortunate propenſity to miſinterpret the words and actions of his friends; and the moſt ingenuous explanations only ſupplied his ſubtle imagination with new interpretations againſt them." Diderot was married and had a family; and notwithſtanding his natural irritability of temper, he proved a kind huſband, and a tender parent. Such was the ſtate of his affairs at the concluſion of the Dictionary, that he was obliged to diſpoſe of his library. The empreſs of Ruſſia was the purchaſer; and the price which the philoſopher received was 50,000 livers; while he was to be allowed the uſe of it during his life. Diderot was a member of the Academy of ſciences at Berlin. He died ſuddenly, as he roſe from table, July 31, 1784. His works have been collected and publiſhed in 6 vols, 8vo; and they are in general full of ſtrong prejudices againſt religion.

DIDITHORP, a village in Lincolnſhire.

DIDLESBURY, S. of Munſlow, Shropſhire.

DIDLEY, near Dew-church, Herefordſhire.

DIDLING, S. of Midhurſt, Suſſex.

DIDLINGTON, the name of 3 villages: viz. 1. in Dorſetſhire, near Chalbury: 2. S. of Swaffham; and 3. near Walcot; both in Norfolk.

DIDMERTON, 6 miles from Tetbury, Glouceſterſhire.

DIDO, or ELISA, a daughter of Belus king of Tyre, who married Sichæus of Sicharbas her uncle, prieſt of Hercules. Her brother, Pygmalion, who ſucceeded Belus, murdered Sichæus to get poſſeſſion of his immenſe riches; and Dido, diſconſolate for the loſs of her huſband, whom ſhe tenderly loved, and by whom ſhe was equally eſteemed, ſet ſail in queſt of a ſettlement with a number of Tyrians, to whom the cruelty of the tyrant became odious. According to ſome accounts, ſhe threw into the ſea the riches of her huſband which Pygmalion ſo greedily deſired, and by that artifice compelled the ſhips to fly with her that had come by order of the tyrant to obtain the riches of Sichæus. But it is more probable that ſhe carried the riches along with her, and by their powerful influence prevailed on the Tyrian tars to follow her. During her voyage, Dido viſited the coaſt of Cyprus; where ſhe carried away 50 proſtitutes, and gave them as wives to her Tyrian followers. A ſtorm drove her fleet on the African coaſt, where ſhe bought of the inhabitants as much land as could be ſurrounded by a bull's hide cut into thongs. Upon this land ſhe built a citadel called *Byrſa*; and the increaſe of population, and the riſing commerce among her ſubjects, ſoon obliged her to enlarge her city and the boundaries of her dominions. Her beauty, as well as the fame of her enterpriſe, gained her many admirers; and her ſubjects wiſhed to compel her to marry Iarbas king of Mauritania, who threated them with a dreadful war. Dido begged three months to give her deciſive anſwer; and during that time ſhe erected a funeral pile, as if wiſhing by a ſolemn ſacrifice to appeaſe the manes of Sichæus, to whom ſhe had promiſed eternal fidelity. When all was prepared, ſhe ſtabbed herſelf on the pile in preſence of her people; and by this uncommon action obtained the name of *Dido* "valiant woman," inſtead of Eliſa. According to Virgil and Ovid, the death of Dido was cauſed by the ſudden departure of Æneas; of whom ſhe was deeply enamoured, and whom ſhe could not obtain as a huſband. This poetical fiction repreſents Æneas as living in the age of Dido, and introduces an anachroniſm of near 300 years. Dido left Phœnica 247 years after the age of Æneas, and about A. A. C. 953. This chronological error proceeded not from the ignorance of the poets, but from a voluntary fiction. While Virgil deſcribes, in a beautiful epiſode, the deſperate love of Dido, and the ſubmiſſion of Æneas to the will of the gods, he traces the origin of the hatred which exiſted between the republics of Rome and Carthage, from their very firſt foundation, and pretends that it was kindled by a more remote cauſe than the jealouſy and rivalſhip of two flouriſhing empires. Dido after her death was honoured as a deity by her ſubjects.

* DIDST. The ſecond perſon of the preterite of *do*. See DID —

Oh laſt and beſt of Scots! who *didſt* maintain
Thy country's freedom from a foreign reign.
Dryden

* DIDUCTION. *n. ſ.* [*diductio*, Latin.] Separation by withdrawing one part from the other. —He ought to ſhew what kind of ſtrings they are which, though ſtrongly faſtened to the inſide of the receiver and ſuperficies of the bladder, muſt draw as forcibly one as another, in comparing of thoſe that within the bladder draw ſo as to hinder the *diduction* of its ſides. *Boyle.*

DIDUS, or DODO, in ornithology, a genus belonging to the order of gallinæ. The bill is contracted in the middle by two tranſverſe rugæ; each mandible is inflected at the point; and the face is bare behind the eyes. Only one ſpecies, viz. the INEPTUS, is mentioned by Linnæus; but three are deſcribed by Buffon: though it is doubted whether on further obſervation they may not all prove one and the ſame ſpecies, differing only in ſex or age.

1. DIDUS INEPTUS, the *dronte* of Buffon, or *hooded dodo*, is ſomewhat bigger than a ſwan, and near three feet in length. The bill is ſtrong, large and hooked at the end; the gape ſtretches beyond the eyes: the colour is a very pale blue; except the end of the upper mandible, which is yelloviſh, and a red ſpot on the bend of it; the end of the lower is blackiſh; the irides are white. The general colour of the plumage is cinereous, and ſoft to the touch; the belly and thighs are whitiſh. The head is large, and ſeems as it were covered with a black hood or cowl. The wings are very ſhort, and of a yelloviſh aſh-colour: the tail feathers are curled, ſtand up on the rump, and incline to yellow. The legs have 4 toes, 3 before and 1 behind; are very ſtout, ſhort, and yelloviſh; the claws are black. It inhabits the iſlands of Mauritius and Bourboſi in the Indian Ocean.

2. DIDUS NAZARENUS, the *Nazarene dodo* is bigger than a ſwan. The bill is a little bent downwards and large: inſtead of feathers, the whole is covered over with a black down: but the wings are feathered, and it has ſome frizzled ones upon the

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the rump, which ſerve inſtead of a tail: the legs are long and ſcaly, and there are three toes on each foot. This was met with in the Iſle of France, and deſcribed as above by Fr. Cauche; who adds, that the female only lays one egg, which is white, and as big as a penny loaf, and that there is always found with it a white ſtone of the ſize of an hen's egg; that it makes its neſt of leaves and dry herbs, in the foreſts, on the ground; and that there is likewiſe found a grey ſtone in the gizzard of the young bird.

3. DIDUS SOLITARIUS, the *ſolitaire* of Buffon, or *ſolitary dodo*, is a large bird, and the male is ſaid to weigh ſometimes 45 pounds. The neck is of a proportionable length, and the eye black and lively: the head is not creſted, and the general colour of the plumage is grey and brown mixed: it has ſcarce any tail, and the baſtard wing ſwells out into a round knob: the wings are too ſhort for flight; and the hind parts are rounded like a horſe's rump, being clothed with feathers, which may be termed *coverts*. The females are covered with ſometimes brown and ſometimes light yellow feathers, and appear very beautiful. The feathers on each ſide of the breaſt enlarge into two white tufts, ſomewhat reſembling the boſom of a woman. Thoſe of the thighs are rounded at the end like ſhells; and according to Leguat, the bird has altogether a noble and elegant gait. It is an inhabitant of the Iſle of Rodrigue, where it is not uncommon; but not met with in flocks, ſeldom more than two being found together. It makes its neſt in by-places, of leaves of the palm, a foot and a half in thickneſs; and lays one egg, bigger than that of a gooſe. The male ſits in his turn; and does not ſuffer any bird to approach within 200 yards of the ſpot while the hen is ſitting, which is 7 weeks. The young is ſome months before it can ſhift for itſelf; the old ones in the mean time, are affectionate to it, and faithful to each other afterwards, though they occaſionally may mix with others of their kind. The young birds, though timid are ſtupid enough to ſuffer the approach of any one; but when grown up are more ſhy, and will not be tamed. They are chaſed in the winter ſeaſon, viz. from March to September; being then fat, and the young birds are much eſteemed for the table.

DIDWANA, a town of Hindooſtan, in the country of Agimere, 30 miles NE. of Nagore, and 31 N. of Agimere.

(1.) DIDYMUS, [Δίδυμος, Gr. *i. e.* a twin,] the ſurname of the apoſtle Thomas.

(2.) DIDYMUS, of Alexandria, an eccleſiaſtical writer of the 4th century; who though he is ſaid to have loſt his ſight at 5 years of age, when he had ſcarcely learned to read, yet applied ſo earneſtly to ſtudy, that he attained all the philoſophic arts in a high degree and was thought worthy to fill the chair in the famous divinity ſchool at Alexandria. He was the author of a great number of works; but all we have now remaining are, a Latin Tranſlation of his book upon the Holy Spirit, in the works of St Jerome, who was the tranſlator; ſhort ſtrictures on the Canonical Epiſtles; and a book againſt the Manichees.

DIDYNAMIA, [from δὶς twice, and δύναμις power,] the name of the 14th claſs in Linnæus's ſexual method; conſiſting of plants with hermaphodite flowers, which have 4 male organs, two long and two ſhort. See BOTANY. *Index*, and *Gloſſary*, with *Plate* XXVII.

(1.) * DIE. *n. ſ.* [from the verb.] Colour; tincture; ſtain; hue acquired.—We have dainty works of feathers of wonderful luſtre, excellent *dies*, and many. *Bacon's New Atlantis.*

Darkneſs we ſee emerges into light,
And ſhining ſuns deſcend to ſable night:
Ev'n heav'n itſelf receives another *die*,
When wearied animals in ſlumbers lie
Of midnight eaſe; another, when the grey
Of morn preludes the ſplendor of the day.
Dryden

—It is ſurpriſing to ſee the images of the mind ſtamped upon the aſpect; to ſee the cheeks take the *die* of the paſſions, and appear in all the colours of thought. *Collier of the Aſpect.*

(2.) DIE. *n. ſ.* pl. *dice*. [*dé* Fr. *dis*, Welſh.] 1. A ſmall cube, marked on its faces with numbers from one to ſix, which gameſters throw in play. —Keep a gameſter from the *dice*, and a good ſtudent from his book, and it is wonderful. *Shakeſp.*

I have ſet my life upon a caſt,
And I will ſtand the hazard of the *die*. *Shakeſp.*

—He knows which way the lot and the *die* ſhall fall, as perfectly as if they were already caſt. *South.* 2. Hazard; chance.—

Thine is the adventure, thine the victory:
Well has thy fortune turn'd the *die* for thee.
Dryden.

3. Any cubic body.—Young creatures have learned ſpelling of words by having them paſted upon little flat tablets or *dies*. *Watts.*

(3.) * DIE. *n. ſ.* plur. *dies*. The ſtamp uſed in coinage.—Such variety of *dies* made uſe of by Wood in ſtamping his money makes the diſcovery of counterfeits more difficult. *Swift.*

(4.) DIE, in geography, a town of France, in the department of Drome, ſeated on the river Drome, 30 miles NE. of Montelimart and 24 SE. of Valence. Lon. 5. 23. E. Lat. 44. 42. N.

(1.) * *To* DIE. *v. a.* [*deag*, Saxon, a colour.] To tinge; to colour; to ſtain.—

All white, a virgin ſaint ſhe fought the ſkies;
For marriage, tho' it ſullies not, it *dies*. *Milt.*

(2.) * *To* DIE. *v. n.* [*deaden*, Saxon.] 1. To loſe life; to expire; to paſs into another ſtate of exiſtence.—Thou doſt kill me with thy falſehood; and it grieves me not to *die*, but it grieves me that thou art the murtherer. *Sidney.*—

Nor did the third his conqueſts long ſurvive,
Dying ere ſcarce he had begun to live. *Addiſon.*

Oh let me live my own, and *die* ſo too!
To live and *die* is all I have to do! *Denham.*

2. To periſh by violence or diſeaſe.—The diſcourſe only ſerved to confirm him in his firſt opinion, that it was his deſtiny to *die* in the enſuing combat. *Dryden.*—

Talk not of life or ranſom, he replies,
Patroclus dead, whoever meets me, *dies*:
In vain a ſingle Trojan ſues for grace,
But leaſt the ſons of Priam's hateful race;
Die then, my friend! what boots it to deplore!
The great, the good Patroclus is no more!
He, far thy better, was foredoom'd to *die*;
And thou, doſt thou, bewail mortality? *Pope.*

3. It has *by* before an inſtrument of death.—Their young men ſhall *die by* the ſword; their ſons and daughters ſhall *die by* famine. *Jerem.* 4. *Of* before a diſeaſe.—They often come into the world clear, and with the appearance of ſound bodies, which, notwithſtanding, have been infected with diſeaſe, and have *died of* it, or at leaſt have been very infirm. *Wiſeman.* 5. *For* commonly before a privative, and *of* before a poſitive cauſe: theſe propoſitions are not always truly diſtinguiſhed.—

At firſt ſhe ſtartles, then ſhe ſtands amaz'd;
At laſt with terror ſhe from thence doth fly,
And loaths the wat'ry glaſs wherein ſhe gaz'd,
And ſhuns it ſtill, although *for* thirſt ſhe *die*.
Davies.

—Hipparchus being paſſionately fond of his own wife, who was enamoured of Bathyllus, leaped and *died of* his fall. *Addiſon.* 6. To be puniſhed with death.—If I *die* for it, as no leſs is threatened me, the king my old maſter muſt be relieved. *Shakeſpeare's King Lear.*—What is the love of our neighbour?—The valuing him as the image of God, one for whom Chriſt *died*. *Hammond.* 7. To be loſt; to periſh; to come to nothing.—

How now, my lord, why do you keep alone?
Of ſorrieſt fancies your companion making,
Uſing thoſe thoughts which ſhould indeed have *died*
With them they think on. *Shakeſpeare's Mac.*

—If any ſovereignty, on account of his property, had been veſted in Adam, which in truth there was not, it would have *died* with him. *Locke.*—Whatever pleaſure any man may take in ſpreading whiſpers, he will find greater ſatisfaction by letting the ſecret *die* within his own breaſt. *Spectator.* 8. To ſink; to faint.—His heart *died* within him, and he became as a ſtone. 1 *Sam.* 9. [In theology.] To periſh everlaſtingly.—So ſhall as God ſhall live, ſo long ſhall the damned *die*. *Hakewill on Providence.* 10. To languiſh with pleaſure or tenderneſs.—

To ſounds of heav'nly harps ſhe *dies* away,
And melts in viſions of eternal day. *Pope.*

11. To vaniſh.—

This battle fares like to the morning's war,
When *dying* clouds contend with growing light.
Shakeſ.

—The ſmalleſt ſtains and blemiſhes may *die* away and diſappear amidſt the brightneſs that ſurrounds them; but a blot of a deeper nature caſts a ſhade on all the other beauties, and darkens the whole character. *Addiſon's Spectator.* 12. [In the ſtyle of lovers.] To languiſh with affection.—The young men acknowledged in love letters, that they *died* for Rebecca. *Tatler.* 13. To wither, as a vegetable.—Except a corn of wheat fall into the ground, and *die*, it abideth alone; but if it *die*, it bringeth forth much fruit. *John.* 14. To grow vapid, as liquor.

DIEBACH, a town of France, in the ci-devant Auſtrian Netherlands, and late duchy of Luxemburg, now included in the department of Forrets; 4 miles WSW. of Luxemburg.

DIEBURG, a town of Germany, in the circle of the Lower Rhine, and electorate of Mentz, on the right bank of the Rhine, 24 miles ESE. of Mentz.

DIEGEM, a town of France, in the ci-devant province of Auſtrian Brabant, now included in the department of Dyle; 3 miles N. of Bruſſels. Lon. 4. 27. E. Lat. 50. 54. N.

(1.) DIEGO DE RAMIREE, an iſland near the coaſt of Terra del Fuego, SSW. of Cape Horn. Lon. 68. 45. W. Lat. 50. 39. S.

(2.) DIEGO GARCIAS, or CHAGAS, an iſland of Africa, in the Indian ſea. Lon. 68. 10. E. Lat. 8. 45. S.

(3.) DIEGO RIAS or, RODRIGUEZ, an iſland of Africa, in the Indian ocean, 100 leagues E. from the iſland of Mauritius. Lon. 57. 32. E. Lat. 19. 30. S.

(4.) DIEGO SOUREZ, an iſland in the Indian ſea, near the E. coaſt of the iſland of Madagaſcar. Lon. 73. 37. E. Ferro. Lat. 11. 50. S.

DIELE, a town of European Turkey, which runs into the Pruth, near Czezora.

DIELETTE, a river of France, which runs into the Engliſh channel, 5 leagues WSW. of Cherburg.

(1.) DIEMEN, Anthony VAN, governor of the Dutch Eaſt India poſſeſſions, was born at Kuilenberg, of which place his father was burgo-maſter. He went out to India in an inferior ſtation, but was there employed as accountant to the government; and in 1625 he became a member of the ſupreme council. In 1631 he returned to Holland as commander of the India fleet, but the following year he went out again as director general; and not long after was appointed governor general; in which ſtation he greatly extended the Dutch intereſt and power in the eaſt. In 1642, he ſent Abel Taſman on a voyage to the ſouth, the conſequence of which was the diſcovery of the iſland near the S. coaſt of New Holland, which Taſman named VAN DIEMEN'S LAND. He died in 1645.

(2.) DIEMEN, a town of Holland in the department of Amſtel, 4 miles SE. of Amſterdam.

(3.) DIEMEN'S or VAN DIEMEN'S LAND, formerly ſuppoſed to be the ſouthern coaſt or point of New Holland to be an iſland as it is ſeparated from New Holland by Baſs's Strait, which was diſcovered by Mr Baſs and Lieut. Flinders in the end of 1798. The northern coaſt is in Lat. 40° 55″ S. and between 146° 45′ and 148° 15′ Lon. E. This coaſt was diſcovered by Taſman in Nov. 1642: ſee N° 1, above. Captain Furneaux touched here in March 1773, and the country has been ſince further explored by other navigators. Captain Cook found here a very ſafe road, which he named *Adventure Bay*; and Meſſrs Baſs and Flinders diſcovered or explored two other harbours or bays, viz. Port Dalrymple, and Frederick Henry bay, beſides two conſiderable rivers which have been named *Port Dalrymple* and *Derwent rivers*. The parts around Adventure bay are moſtly hilly, and form an entire, foreſt of tall trees, rendered impaſſable by brakes of fern, ſhrubs, &c. The ſoil on the flat land, and on the lower parts of the hills, is ſandy, or conſiſts of a yellowiſh earth and in ſome parts of a reddiſh clay; but further up the hills it is of a gray rough caſt. The foreſt trees are all of one kind, growing in general quite ſtraight, and bearing cluſters of ſmall white flowers. The principal plants obſerved were wood ſorrel, milk-wort, cudweed, bell-flower, ſamphire, and ſeveral kinds of fern. The only quadruped ſeen

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ken diſtinctly was a ſpecies of opoſſum, about twice the ſize of a large rat. The Kanguroo, found farther northward in New Holland, may alſo be ſuppoſed to live here, as ſome of the inhabitants had pieces of the ſkin of that animal. In the woods were various ſorts of birds, chiefly brown hawks or eagles, crows, large pigeons, yellowiſh parequets, and a ſpecies which was called *motacilla cyanea*, from the beautiful azure colour of its head and neck. On the ſhore were ſeveral gules, black oyſter-catchers or ſea pies, and plovers of a ſtone colour. Blackiſh ſnakes of a pretty large ſize, were likewiſe ſeen in the woods; as well as a ſpecies of lizard 15 inches long and 6 round, beautifully clouded with yellow and black. Among a variety of fiſh caught, were ſome large rays, nurſes, leather-jackets, bream, ſoles, flounders, gurnards, and elephant fiſh. Upon the rocks are muſcles and other ſhell-fiſh, and upon the beach were found ſome pretty Meduſa's heads. The moſt troubleſome inſects met with were the moſchettoes, and a large black ant, the bite of which occaſions extreme pain. The inhabitants ſeemed mild and cheerful, with little of that wild appearance which ſavages in general have. They are almoſt totally devoid of perſonal activity or genius, and are nearly upon a par with the wretched natives of Terra del Fuego. They diſplay, however, ſome contrivance in their method of cutting their arms and bodies in lines of different directions, raiſed above the ſurface of the ſkin. Their indifference for preſents offered them, their general inattention and want of curioſity, were very remarkable, and indicated no acuteneſs of underſtanding. Their complexion is a dull black, which they ſometimes heighten by ſmutting their bodies, as was ſuppoſed from their leaving a mark behind on any clean ſubſtance. Their hair is perfectly woolly, and is clotted with greaſe and red ochre like that of the Hottentots. Their noſes are broad and full, and the lower part of the face projects conſiderably. Their eyes are of a moderate ſize; and though they are not very quick or piercing, they give the countenance a frank, cheerful, and pleaſing caſt. Their teeth are not very white nor well ſet, and their mouths are wide, they wear their beards long and clotted with paint. They are upon the whole well proportioned, though their belly is rather protuberant. Their favourite attitude is to ſtand with one ſide forward, and one hand graſping acroſs the back the oppoſite arm which on this occaſion hangs down by the ſide that projects. Near the ſhore in the bay were obſerved ſome wretched conſtructions of ſticks covered with bark; but theſe ſeemed to have been only temporary, and they had converted many of their largeſt trees into more comfortable and commodious habitations. The trunks of theſe were hollowed out to the height of ſix or ſeven feet by means of fire; and it was evident that they ſometimes dwelt in them, from the hearths in the middle made of clay, round which four or five perſons might ſit. By leaving one ſide of the tree ſound, ſo that it continues to grow luxuriantly, theſe places of ſhelter are rendered very durable.

(3) DIEMEN, STRAITS OF, lie between the coaſt of Aſia and the iſlands of Japan.

DIEMERBROEK, Iſbrand, a learned profeſſor of phyſic and anatomy at Utrecht, born at Montfort, in Holland, in 1609, where he acquired great reputation by his lectures and his practice. He wrote a treatiſe on the plague, which is eſteemed; and ſeveral learned works in anatomy and medicine, which were printed at Utrecht in 1685 in folio. He died at Utrecht in 1674.

DIENNE, a town of France, in the department of Cantal, 12 miles N. of St Flour.

DIENVILLE, a town of France, in the department of Aube, 9 miles NW. of Bar ſur Aube.

(1.) DIEP BAY, a bay on the NW. coaſt of the iſland of St Chriſtopher.

(2.) DIEP TOWN, or DEEP TOWN, a town of St Chriſtopher, ſeated on the bay, N° 1.

DIEPNEAU, a town of Weſtphalia in the county of Hoya, 21 miles SSW. of Hoya, which belonged to the king of Great Britain, as elector of Hanover.

DIEPHOLT, or } a county of Weſtphalia;
(1.) DIEPHOLZ, } bounded on the N. by the county of Hoya; on the E. by Minden on the S. by the biſhopric of Oſnaburg, and on the W. by Munſter. It is about 24 miles long, and 12 broad; and is full of briers, underwood, and moraſſes; except along the Dumma lake. It contains 4 towns and about 1900 houſes. The people are Lutherans, and ſubſiſt chiefly by feeding cattle which they ſell to Holland and the countries bordering on the Rhine along with coarſe woollens and linens. This territory was erected into a country by Maximilian I. In 1585, it paſſed, to the D. of Zell, and from them to the electorate of Hanover.

(2.) DIEPHOLZ, the capital of the above county, ſituated on the Hunte. The inhabitants carry on a manufacture of coarſe woollen cloth. It is 30 miles SSW. of Bremen. Lon. 25. 45. E. of Ferro. Lat. 52. 38. N.

DIEPPE, a town of France, in the department of Lower Seine and late province of Normandy, with a good harbour, formed by the mouth of the river Arques, capable of containing 200 ſhips, an old caſtle, and two peers. Packet boats paſs between this port and Brightheimſtone, in time of peace. The church of St James is a very fine ſtructure, and there is a tower from which, in fine weather, the coaſt of England may be ſeen. The principal trade conſiſts in herrings, whitings, mackarel, ivory, toys, and laces. It was bombarded, and great part of it burnt by the Engliſh, in 1694. It contains about 21,000 inhabitants; and lies 30 miles N. of Rouen, and 132 NW. of Paris. Lon. 1. 9. E. Lat. 49. 55. N.

DIEPPENHEIM, a town of the Batavian republic in the department of Yſſel, and ci-devant province of Overyſſel, 20 miles E. of Deventer.

* DIER. *n. ſ.* [from *die*.] One who follows the trade of dying; one who dies cloaths.—

The fleece, that has been by the *dier* ſtain'd,
Never again its native whiteneſs gain'd. *Waller.*

—There were ſome of very low rank and profeſſions, who acquired great eſtates: coblers, *diers*, and ſhoemakers gave public ſhows to the people. *Arbuthnot.*

DIERDORF, a town of Weſtphalia, in the county of Wied Runkel, ſituated on the Wiedbach, with a caſtle the reſidence of the counts

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the inhabitants are industrious, and employed in agriculture and commerce. It is 8 miles NNE of Coblentz, and is seated on the right bank of the Rhine.

DIERNBACH, a town of Austria, 11 miles S. of Steyr.

DIERNBERG, a town of Germany, in the duchy, of Stiria, 6 miles N. of Nitterfeldt.

DIERNPACH, a town of Austria, 5 miles E. of Miessau.

DIERNSTEIN, a town of Lower Austria. Near it is a castle, where Richard I. king of England, was imprisoned. It is 6 miles W. of Crems.

(1.) DIES, [Lat. a day,] in doomsday book, signifies one day's entertainment for the king.

(2.) DIES DATUS, in law, days of respite allowed by the court to a defendant.

(3.) DIES MARCHIÆ was the day of congress or meeting of the English and Scots, annually appointed to be held on the marches or borders, in order to adjust all differences between them.

DIESIS, in music, is the division of a tone less than a semitone; or an interval consisting of a less or imperfect semitone. *Diesis* is the smallest and softest change or inflexion of the voice imaginable; it is called a *faint*, expressed thus (X,) by a St Andrew's cross or saltier.

DEISPITER, in antiquity, a name given to Jupiter; and signifying *dies pater*, father of the day. St Augustin derives the name from *dies* day, and *partus* bringing forth; Jupiter being reputed to bring forth the day: Of which sentiment were Servius and Macrobius; the former adding, that the language of the Osci they called him *Lusce-tius* as *Despiter* in Latin.

DIESSEN, a town of Bavaria, on the Ammer sea, 8 miles S. of Landsberg.

DIESENHOFEN, a large and elegant town of Switzerland, in the late canton of Schaffhausen. Lon. 8. 42. E. Lat. 47. 35. N.

DISSENTEIN, a town and castle of Bavaria, 12 miles N. of Passau.

DIEST, a town of France in the department of Dyle, and ci-devant Austrian Brabant. It was taken from the Allies in 1005, by the French who demolished its fortifications. During the late revolutionary war, it was thrice taken; viz. by the French in 1792; by the allies in March 1793, and by the French again in 1794, who annexed it to their republic in 1796. The inhabitants manufacture cloths, stockings, &c. It is seated on the Demer, 15 miles NE. of Louvain, and 22 W. of Maestricht. Lon. 5. 9. E. Lat. 50. 59. N.

(I. 1.) * DIET. *n. s.* [*diæta*, low Latin; διαιτα.] 1. Food; provisions for the mouth; victuals.—They cared for no other delicacy of fare, or curiosity of *diet*, than to maintain life. *Raleigh.*—

Time may come, when men,
With angels may participate: and find
No inconvenient *diet*, nor too light fare. *Milt.*

—No part of *diet*, in any season, is so healthful so natural, and so agreeable to the stomach, as good and well ripened fruits. *Temple.*—Milk appears to be a proper *diet* for human bodies, where acrimony is to be purged or avoided: but not where the canals are obstructed, it being void of all saline quality. *Arbuthnot.* 2. Food regulated by the rules of medicine, for the prevention or cure of any disease.—I commend rather some *diet* for certain seasons, than frequent use of physick; for those *diets* alter the body more and trouble it less. *Bacon.*—I restrained myself to so regular a *diet*, as to eat flesh but once a day, and a little at a time, without salt or vinegar. *Temp.* 3. Allowance of a provision.—For his diet, there was a continual *diet* given by the king. *Jerem.*

(2.) DIET, in medicine, according to some, comprehends the whole regimen of life, with regard to air, meat, drink, sleep, watching, motion, rest, the passions, retentions and excretions. Others restrict the term to eating and drinking alone. See FOOD. The natural constitution of the body of man is such, that it can easily bear some changes and irregularities without much injury. Had it been otherwise, we should be almost constantly put out of order by every slight cause. This advantage arises from those wonderful communications of the inward parts, whereby, when one part is affected, another comes immediately to its relief. Thus, when the body is too full, nature causes evacuations through some of the outlets: and for this reason, diseases from absolute inanition are generally more dangerous than from repletion, unless the latter be excessive; because we can more expeditiously diminish than increase the juices of the body. Upon the same account, though temperance be beneficial to all men, the ancient physicians advised persons in good health, now and then to eat and drink more plentifully than usual. But, of the two, intemperance in drinking is safer than in eating. If a man be obliged to fast, he ought to avoid all laborious work. From satiety it is not proper to pass directly to sharp hunger, nor from hunger to satiety: neither will it be safe to indulge absolute rest immediately after excessive labour, nor suddenly to fall to hard work after long idleness. In a word, all changes in the way of living should be made by degrees. The softer and milder kinds of aliment are proper for children, and for youth the stronger. Old people ought to lessen the quantity of their food, and increase that of their drink; but some allowance is to be made for custom, especially in cold climates like ours; for as in these the appetite is keener, so is the digestion better performed. *Mead's Monita et Præcepta.*

(3.) * DIET-DRINK. *n. s.* [*diet* and *drink.*] Medicated liquours; drink brewed with medicinal ingredients.—The observation will do that better than the lady's *diet-drinks*, or apotheeary's medicines. *Locke.*

(4.) DIET DRINKS, in physic, include all the medicated wines, ales, and wheys, used in chronic cases. They require continuation to answer any good purpose.

(II.) DIET OF APPEARANCE in Scots law, the day to which a defender is cited to appear in court; and every other day to which the court shall afterwards adjourn the consideration of the question.

(III. 1.) * DIET. *n. s.* [from *dies*, an appointed day, *Skinner*: from *diet*, an old German word signifying a multitude. *Junius.*] An assembly of princes or estates.—An emperor in title without territory, who can ordain nothing of importance but

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but by a *diet*, or assembly of the estates of many free princes, ecclesiastical and temporal. *Raleigh.*

(ii.) DIET, GENERAL, OF THE EMPIRE, is usually held at Ratisbon. It consists of the emperor, the 9 electors, and the ecclesiastical princes; viz. the archbishops, bishops, abbots, and abbesses; the secular princes, who are dukes, marquises, counts, viscounts, or barons; and the representatives of the imperial cities. It meets on the emperor's summons, and any of the princes may send their deputies thither in their stead. The diet makes laws, raises taxes, determines differences between the several princes and states, and has power to relieve the subjects from the oppressions of their sovereigns.

(iii.) DIET OF POLAND. Before that unfortunate country became a prey to the despots concerned in its partition, the diet of Poland, or the assembly of the states, consisted of the senate and deputies, or representatives of every palatinate or county and city; and usually met every two years, but oftener upon extraordinary occasions, if summoned by the king, or in his absence, by the archbishop of Guesna. The general diet of Poland sat but six weeks, and often broke up in a tumult much sooner: for one dissenting voice prevented their passing any laws, or coming to any resolutions on what was proposed to them from the throne.

(iv.) DIETS OF SWITZERLAND. The ci-devant cantons of Switzerland had also a general diet before the revolution in 1798. It was usually held every year at Baden, and represented the whole Helvetic body: it seldom lasted longer than a month. Besides this general diet, there were diets of the Protestant cantons, and diets of the catholic ones: the first assembled at Araw, and were convoked by the canton of Zurich; the second at Lucern, convoked by the canton of that name.

(1.) * *To* DIET. *v. a.* [from the noun.] 1. To feed by the rules of medicine.—

She *diets* him with fasting every day.
The swelling of his wounds to mitigate,
And made him pray both early and eke late.
Fairy Queen.

I will attend my husband, be his nurse,
Diet his sickness; for it is my office. *Shakes.*

Henceforth my early care
Shall 'tend thee, and the fertile burden ease,
'Till *dieted* by thee, I grow mature
In knowledge as the gods, who all things know.
Milton.

—We have lived upon expedients, of which no country had less occasion: we have *dieted* a healthy body into a consumption, by plying it with physick instead of food. *Swift.* 2. To give food —

I'm partly led to *diet* my revenge,
For that I do suspect the lusty Moor
Hath leapt into my seat. *Shakespeare's Othello.*

3. To board; to supply with diet.

(2.) * *To* DIET. *v. n.* 1. To eat by rules of physick. 2. To eat; to feed.—

I join with thee calm peace and quiet;
Spare fast, that oft with gods doth *diet*. *Milton.*

* DIETARY. *adj.* [from *diet*.] Pertaining to the rules of diet. *Diet.*

† DIETER. *n. s.* [from *diet*.] One who prescribes rules for eating; one who prepares food by medicinal rules.—

He fauc'd our broth as Juno had been sick,
And he her *dieter*. *Shakespeare's Cymbeline.*

DIETERSTORFF, a town of Germany, in the archduchy of Austria, 4 miles SSW. of Tuln.

* DIETETICAL. } *n. s.* [διαιτητικὸν.] Relating
* DIETETICK. } to diet; belonging to the medicinal cautions about the use of food.—He received no other council than to refrain from cold drink, which was but a *dietetical* caution, and such as culinary prescription might have afforded. *Brown's Vulgar Errours.*—This book of Cheyne's became the subject of conversation, and produced even sects in the *dietetick* philosophy. *Arbuthnot.*

DIETFURTH, a town of Bavaria, situated on the N. coast of the Altmuhl, 19 miles W. Ratisbon. Lon. 29. 21. E. Ferro. Lat. 48. 59. N.

DIETMANFRIED, a town of Suabia, belonging to the abbey of Kempten, 8 miles NNW. of Kempten.

DIETRICH, or DIETRICY, Christian William Ernest, a modern artist, born at Weimar in 1712. He resided chiefly at Dresden, where he was professor of the academy of arts. He was a painter of very extensive abilities, and succeeded both in history and landscape. He painted above 150 small subjects, which he engraved, in the style, says Basan, of Ostade of Laireise, and of Salvator Rosa. Sixty of these etchings are exceedingly rare.

DIETRISCHTEIN, a town of Germany, in the duchy of Carinthia, on the Geyl, 3 miles W. of Arnoldstein.

(1.) DIETZ, or NASSAU DIETZ, a county of Germany, in the circle of the Upper Rhine, and province of Weteravia, on the E. or right bank of the Rhine, subject to the prince of Nassau Dillemburg.

(2.) DIETZ, the capital of the above county, (N° 1.) with a strong castle seated on the Lhan. It has one Lutheran and 2 Calvinistic churches, and is 16 miles E. of Cologne, 23 W. of Wetzlar, and 25 N. of Mentz. Lon. 7. 35. E. Lat. 50. 12. N.

(1.) DIEU ET MON DROIT, [Fr.] i. e. *God and my right*, the motto of the arms of England, first assumed by Richard I. to intimate that he did not hold his empire in vassalage of any mortal. It was afterwards taken up by Edward III. and was continued without interruption to the time of king William III. who used the motto *Je maintiendray*, though the former was still retained upon the great seal. After him queen Anne used the motto *semper eadem*, which had been before used by queen Elizabeth; but ever since queen Anne, *Dieu et mon droit* has been the royal motto; which is the more surprising, as the illustrious house of Hanover never claimed or pretended to hold the crown as Richard I. and the house of Stewart did, *jure divino.*

(2.) DIEU ET SON ACTE, in common law, a maxim that *the act of God* shall hurt no man: so that if a house be beat down by a tempest, the lessee shall not only be free from an action of waste, but also have a right take the timber to rebuild the house.

(3.) DIEU, ISLE DE, an island in the Atlantic, near

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near the coaſt of France, about 7 miles long, and 2 wide, 15 miles SSW. of Noirmoutier. Lon. 15. 17. E. of Ferro. Lat. 46. 42. N.

DIEUE, a town of France, in the department of Meuſe, ſeated on the river Meuſe, 6 miles S. of Verdun.

DIEU-LE-FIT, a town of France, in the department of Drome, 13¾ miles E. of Montelimart.

DIEULISH, a river of England, which runs into the Stour, near Sturminſter, in Dorſetſhire.

DIEULOUARD, a town of France, in the department of Meurthe, ſeated on the Moſelle; 9 miles NNW. of Nancy.

DIEUSE, or DIEUZE, a town of France, in the department of Meuſe, and ci-devant province of Lorrain, remarkable for its ſalt well and ſalt works. It is ſeated on the Seille, 22 miles NE. of Nanci, and 27 SE. of Metz.

DIEZ, St, a town of France, in the department of Voſges, and ci-devant province of Lorrain. The ci-devant canons of its chapter, were obliged to produce proofs of their nobility! It is ſeated on the river Meurthe, 30 miles SE. of Luneville. Lon. 7. 4. E. Lat. 48. 20. N.

DIEZEUGMENON, [διεζευγμενον, Gr.] in rhetoric, a figure, whereby ſeveral cauſes in a ſentence relate to one verb.

DIFF, the name of an inſtrument in muſic among the Arabs, ſerving chiefly to beat time to the voice: it is a hoop, ſometimes with pieces of braſs fixed to it to make a gingling, over which a piece of parchment is diſtended. It is beat with the fingers, and is the true *tympanum* of the ancients.

DIFFARREATION, in Roman antiquity, a ceremony whereby the divorce of their prieſts was ſolemnized. The word comes from the prepoſition *dis*, uſed, in compoſition, for *diviſion*, and *farreatio*, a ceremony with wheat, of *far*, wheat. Diffarreation was properly the diſſolving of marriages contracted by confarreation: which were thoſe of the pontifices or prieſts. Feſtus ſays, it was performed with a wheaten cake. Vigenere will have confarreation and diffarreation to be the ſame thing, contrary to the obvious meaning and derivation of the words.

* *To* DIFFER. *v. n.* [*differo*, Latin.] 1. To be diſtinguiſhed from; to have properties and qualities not the ſame with thoſe of another perſon or thing.—If the pipe be a little wet on the inſide, it will make a *differing* ſound from the ſame pipe dry. *Bacon.*—The ſeveral parts of the ſame animal *differ* in their qualities. *Arbuthnot.* 2. To contend; to be at variance.—A man of judgment ſhall ſometimes hear ignorant men *differ*, and know well within himſelf that thoſe which ſo *differ* mean one thing, and yet they themſelves never agree. *Bacon.*—

Here uncontroll'd you may in judgment ſit;
We'll never *differ* with a crowded pit. *Rowe.*

3. To be of a contrary opinion.—There are certain meaſures to be kept, which may have a tendency rather to gain than to irritate thoſe who *differ* with you in their ſentiments. *Addiſon.*

(1.) * DIFFERENCE. *n. ſ.* [*differentia*, Lat.] 1. State of being diſtinct from ſomething; contrariety to identity.—Where the faith of the holy church is one, a *difference* between the cuſtoms o the church doth no harm. *Hooker.* 2. The qua lity by which one differs from another.—This no bility, or *difference* from the vulgar, was not in th beginning given to the ſucceſſion of blood, but t the ſucceſſion of virtue. *Raleigh.*—Though it b uſeful to diſcern every variety that is to be foun in nature, yet it is not convenient to conſide every *difference* that is in things, and divide the into diſtinct claſſes, under every ſuch *differen Locke.* 3. The diſproportion between one thi and another cauſed by the qualities of each.—Yo ſhall ſee great *difference* betwixt our Bohemia a your Sicilia. *Shakeſ. Winter's Tale.*—Here migh be ſeen a great *difference* between men practiſed fight, and men accuſtomed only to ſpoil. *Ha ward.* 4. Diſpute; debate; quarrel; controverſ —He is weary of his life that hath a *differen* with any of them, and will walk abroad after da light. *Sandys.*—Nothing could have fallen out mo unluckily than that there ſhould be ſuch *differen* among them, about that which they pretend to the only means of ending *differences. Tillotſon.* Diſtinction.—Our conſtitution does not only ma a *difference* between the guilty and the innoce but, even among the guilty, between ſuch as a more or leſs criminal. *Addiſon's Freeholder.* Point in queſtion; ground of controverſy.—

Are you acquainted with the *difference*,
That holds this preſent queſtion in the court?
Shakeſpear

7. A logical diſtinction.—Some are never witho a *difference*, and commonly, by amuſing men wi a ſubtilty, blanch the matter. *Bacon.* 8. Evide ces of diſtinction; differential marks.—Henry h the title of ſovereign, yet did not put thoſe thing in execution which are the true marks and *diffe ences* of ſovereignty. *Davies.* 9. Diſtinct kind. This is notoriouſly known in ſome *differences* brake or fern. *Brown's Vulgar Errours.*

(2.) DIFFERENCE, in heraldry, a term giv to a certain figure added to coats of arms, ſervin to diſtinguiſh one family from another; and t ſhow how diſtant younger branches are from th elder or principal branch.

(3.) DIFFERENCE, in logic, an eſſential attri bute belonging to ſome ſpecies, and not found i the genus; being the idea that defines the ſpecie Thus, body and ſpirit are the two ſpecies of ſub ſtance, which in their ideas include ſomethin more than is included in the idea of ſubſtance In body, for inſtance, is found impenetrability and extenſion; in ſpirit, a power of thinking an reaſoning: ſo that the difference of body is impe netrable extenſion, and the difference of ſpirit i cogitation.

(4.) DIFFERENCE, in mathematics, is the re mainder, when one number or quantity is ſub tracted from another.

* *To* DIFFERENCE. *v. a.* [from the noun.] To cauſe a difference; to make one thing not th ſame as another.—Graſs *differenceth* a civil an well cultivated region from a barren and deſolate wilderneſs. *Ray.*—We ſee nothing that *differences* the courage of Mneſtheus from that of Sergeſthus. *Pope's Eſſay on Homer.*

* DIFFERENT. *adj.* [from *differ*.] 1. Diſtinct; not the ſame.—There are covered galleries that lead

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lead from the palace to five *different* churches. *Addiſon on Italy.* 2. Of contrary qualities.—

The Britons change
Sweet native home for unaccuſtom'd air,
And other climes, where *diff'rent* food and ſoil
Portend diſtempers. *Phillips.*

5. Unlike; diſſimilar.—Neither the ſhape of faces, nor the age, nor the colour, ought to be alike in all figures, any more than the hair; becauſe men are as *different* from each other as the regions in which they are born are *different*. *Dryden's Dufreſnoy.*—Happineſs conſiſts in things which produce pleaſure, and in the abſence of thoſe which cauſe any pain: now theſe, to *different* men, are very *different* things. *Locke.*

(1.) DIFFERENTIAL, DIFFERENTIALE, in the higher geometry, is an infinitely ſmall quantity, or a particle of quantity ſo ſmall as to be leſs than any aſſignable one. It is called a *differential*, or *differential quantity*, becauſe frequently conſidered as the difference of two quantities; and, as ſuch, is the foundation of the *differential calculus*: Sir Iſaac Newton, and the Engliſh, call it a *moment*, as being conſidered as the momentary increaſe of quantity. See FLUXIONS.

(2.) * DIFFERENTIAL METHOD is applied to the doctrine of infinitefimals, or infinitely ſmall quantities, called the arithmetick of fluxions. It conſiſts in deſcending from whole quantities to their infinitely ſmall differences, and comparing together theſe infinitely ſmall differences, of what kind ſoever they be: and from thence it takes the name of the *differential* calculus, or analyſis of infinitefimals. *Harris.*

* DIFFERENTLY. *adv.* [from *different*.] In a different manner. He may conſider how *differently* he is affected by the ſame thought, which preſents itſelf in a great writer, from what he is, when he finds it delivered by an ordinary genius. *Addiſon.*

* DIFFERINGLY. *adv.* [from *differing*.] In a different manner.—Such protuberant and concave parts of a ſurface may remit the light ſo *differingly*, as to vary a colour. *Boyle.*

* DIFFICIL. *adj.* [*difficilis*, Latin.] 1. Difficult; hard; not eaſy; not obvious. Little uſed.—That that ſhould give motion to any unweildy bulk, which itſelf hath neither bulk nor motion, is of a *difficil* apprehenſion as any myſtery in nature. *Glanville.*—

Latin was not more *difficil*,
Than to a blackbird 'tis to whiſtle. *Hudibras.*

2. Scrupulous; hard to be perſuaded.—The cardinal finding the pope *difficil* in granting the diſpenſation, doth uſe it as a principal argument, concerning the king's merit, that he had touched none of thoſe deniers which had been levied by popes in England. *Bacon.*

* DIFFICILNESS. *n. ſ.* [from *difficil*.] Difficulty to be perſuaded; incompliance; impracticability. A word not in uſe, but proper.—There be that in their nature do not affect the good of others; the lighter ſort of malignity turneth but to a croſſneſs, or forwardneſs, or aptneſs to oppoſe, or *difficilneſs*, or the like; but the deeper ſort, to envy and mere miſchief. *Bacon.*

* DIFFICULT. *adj.* [*difficilis*, Lat.] 1. Hard; not eaſy; not facil.—It is *difficult* in the eyes of this people. *Zachar.* 3. Hard to pleaſe; peeviſh; moroſe.

* DIFFICULTLY. *adv.* [from *difficult*.] Hardly; with difficulty.—A man who has always indulged himſelf in the full enjoyment of his ſtation, will *difficultly* be perſuaded to think any methods unjuſt that offer to continue it. *Rogers.*

* DIFFICULTY. *n. ſ.* [from *difficult*; *difficulte*, French.] 1. Hardneſs; contrariety to eaſineſs or facility.—The religion which, by the covenant, we engage ourſelves to obſerve, is a work of labour and *difficulty*; a ſervice that requires our greateſt care and attention. *Rogers.* 2. That which is hard to accompliſh; that which is not eaſy.—They miſtake *difficulties* for impoſſibilities: a pernicious miſtake certainly; and the more pernicious, for that men are ſeldom convinced of it, 'till their convictions do them no good. *South.* 3. Diſtreſs; oppoſition.—

Thus, by degrees, he roſe to Jove's imperial ſeat:
Thus *difficulties* prove a ſoul legitimately great. *Dryden.*

4. Perplexity in affairs; uneaſineſs of circumſtances.—They lie under ſome *difficulties*, by reaſon of the emperor's diſpleaſure, who has forbidden their manufactures. *Addiſon.* 5. Objection; cavil.—Men ſhould conſider, that raiſing *difficulties* concerning the myſteries in religion, cannot make them more wiſe, learned, or virtuous. *Swift.*

* *To* DIFFIDE. *v. n.* [*diffido*, Latin.] To diſtruſt; to have no confidence in.—

With hope and fear
The woman did the new ſolution hear:
The man *diffides* in his own augury,
And doubts the gods. *Dryden.*

* DIFFIDENCE. *n. ſ.* [from *diffide*.] 1. Diſtruſt; want of confidence in others.—No man almoſt thought himſelf ſeure, and men durſt ſcarce commune or talk one with another; but there was a general *diffidence* every where. *Bacon.*

You have brought ſcandal
To Iſrael, *diffidence* of God, and doubt
In feeble hearts, propenſe enough before
To waver. *Milton.*

2. Doubt; want of confidence in ourſelves.—If the evidence of its being, or that this is its true ſenſe, be only on probable proofs, our aſſent can reach no higher than an aſſurance or *diffidence*, ariſing from the more or leſs apparent probability of the proofs. *Locke.*—

Be ſilent always, when you doubt your ſenſe;
And ſpeak, though ſure, with ſeeming *diffidence*. *Pope.*

* DIFFIDENT. *aaj.* [from *diffide*.] 1. Diſtruſtful: doubting others.—

Be not *diffident*
Of wiſdom; ſhe deſerts thee not, if thou
Diſmiſs not her, when moſt thou need'ſt her nigh. *Milton.*

—Pliny ſpeaks of the Seres, the ſame people with the Chineſe, as being very ſhy and *diffident* in their manner of dealing. *Arbuthnot.* 2. Doubtful of an event, uſed of things; uncertain.—I was really ſo *diffident* of it, as to let it lie by me theſe two years, juſt as you now ſee it. *Pope.* 3. Doubtful of himſelf; not confident.—I am not ſo confident of my own ſufficiency as not willingly to admit

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the counsel of others; but yet I am not so *diffident* of myself, as brutishly to submit to any man's dictates. *King Charles.*—Distress makes the humble heart *diffident. Clarissa.*

* *To* DIFFIND. *v. a.* [*diffindo*, Latin.] To cleave in two; to split. *Dict.*

DIFFINITAS. See BOTANY, *Index.*

* DIFFISSION. *n. f.* [*diffissio*, Lat.] The act of cleaving or splitting. *Dict.*

* DIFFLATION. *n. f.* [*diffiare*, Lat.] The act of scattering with a blast of wind. *Dict.*

* DIFFLUENCE. } *n. f.* [*diffluo*, Lat.] The
* DIFFLUENCY. } quality of falling away on all sides; the effect of fluidity; the contrary to consistency.—Ice is water congealed by the frigidity of the air, whereby it acquireth no new form; but rather a consistence or determination of its *diffluency*, and omitteth not its essence, but condition of fluidity. *Brown.*

* DIFFLUENT. *adj.* [*diffluens*, Lat.] Flowing every way; not consistent; not fixed.

* DIFFORM. *adj.* [from *forma*, Lat.] Contrary to uniform; having parts of different structure; dissimilar; unlike; irregular: as a *difform* flower, one of which the leaves are unlike each other.—The unequal refractions of *difform* rays proceed not from any contingent irregularities; such as the veins, an uneven polish, or fortuitous position of the pores of glass. *Newton.*

DIFFORMIA FOLIA. See BOTANY, *Glossary.*

* DIFFORMITY. *n. f.* [from *difform.*] Diversity of form; irregularity; dissimilitude.—While they murmur against the present disposure of things, they desire in them a *difformity* from the primitive rule, and the idea of that mind that formed all things best. *Brown.*

DIFFRACTION OF RAYS. See ASTRONOMY, *Index.*

* DIFFRANCHISEMENT. *n. f.* [*franchise*, Fr.] The act of taking away the privileges of a city.

(1.) * DIFFUSE. [*diffusus*, Lat.] 1. Scattered; widely spread. 2. Copious; not concise.

(2.) DIFFUSE WRITINGS, such as are wrote in a prolix manner. Among historians, Sallust is reckoned sententious, and Livy diffuse. Thus also among the orators, Demosthenes is close and concise; Cicero, on the other hand, is diffuse.

* *To* DIFFUSE. *v. a.* [*diffusus*, Latin.] 1. To pour out upon a plane, so that the liquor may run every way; to pour without particular direction.—When these waters began to rise at first, long before they could swell to the height of the mountains, they would *diffuse* themselves every way. *Burnet's Theory.* 2. To spread; to scatter; to disperse.—No sect wants its apostles to propagate and *diffuse* it. *Decay of Piety.*—

A chief renown'd in war,
Whose race shall bear aloft the Latin name,
And thro' the conquer'd world *diffuse* our fame.
Dryden.

* DIFFUSED. *participial. a.* [from *diffuse.*] This word seems to have signified, in *Shakespeare's* time, the same as wild, uncouth, irregular.—

Let them from forth a sawpit rush at once,
With some *diffused* song. *Shak.*
He grows like savages,
To swearing and stern looks, *diffus'd* attire,
And every thing that seems unnatural. *Shak.*

* DIFFUSEDLY. *adv.* [from *diffused.*] Wildly; dispersedly; in manner of that which is spread every way.

* DIFFUSEDNESS. *n. f.* [from *diffused.*] The state of being diffused; dispersion.

* DIFFUSELY. *adv.* [from *diffuse.*] 1. Widely; extensively. 2. Copiously; not concisely.

DIFFUSI CAULES. See BOTANY, *Glossary.*

(1.) DIFFUSIBLE, *adj.* [*diffusibilis*, Lat.] capable of being diffused, or dispersed. This word is not to be found in any English Dictionary. It was first used by the late Dr BROWN, in 1780, in his lectures on the new system of medicine; (See BRUNONIAN SYSTEM, § 3—10.) and afterwards in his translation of the *Elementa Medicinæ*, in 1788, wherein he divides all the stimuli that act upon the human body into *durable* and *diffusible.* See STIMULUS.

(2.) DIFFUSIBLE STIMULI are defined by Dr Brown, to be those "which possess an operation as much quicker and more powerful, than that of the articles of diet, which are the DURABLE, agreeable and proper stimuli in health, as their operation is of shorter duration." These he ranks in proportion to their strength in the following order, beginning with the weakest: 1. The common white and red wines: 2. Madeira, Canary, and Sherry: 3. port: 4. spirits: 5. pure spirits: 6. spirits repeatedly rectified: 7. musk: 8. volatile alkali: 9. camphor: 10. æther: and 11. opium. (*Elem. Med.* CCC, and CCCL.) In this scale, however, he expresses some uncertainty as to the exact force of camphor.

(1.) * DIFFUSION. *n. f.* [from *diffuse.*] 1. Dispersion; the state of being scattered every way.—Whereas all bodies act either by the communication of their natures, or by the impressions and signatures of their motions, the *diffusion* of species visible seemeth to participate more of the former operation, and the species audible of the latter. *Bacon's Nat. Hist.*—A sheet of very well sleeked marble paper did not cast distinct colours upon the wall, nor throw its light with an equal *diffusion*; but threw its beams, unstained and bright, to this and that part of the wall. *Boyle on Colours.* 2. Copiousness; exuberance of style.

(2.) DIFFUSION, the dispersion of the subtile effluvia of bodies into a kind of atmosphere all round them. Thus the light diffused by the rays of the sun, issues all round from that amasing body of fire.

* DIFFUSIVE. *adj.* [from *diffuse.*] 1. Having the quality of scattering any thing every way.—

Diffusive of themselves, where-e'er thy pass
They make that warmth in others they expect:
Their valour works like bodies on a glass,
And does its image on their men project. *Dryd.*

2. Scattered; dispersed; having the quality of suffering diffusion.—All liquid bodies are *diffusive*; for their parts being in motion, have no connexion, but glide and fall off any way. *Burnet.*—

The stars no longer overlaid with weight,
Exert their heads from underneath the mass,
And upwards shoot, and kindle as they pass,
And with *diffusive* light adorn their heav'nly place. *Dryden.*

3. Extended.—They are not agreed among themselves where infallibility is seated; whether in the pope

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pope alone, or a council alone, or in both together, or in the *diffuſive* body of Chriſtians. *Tillotſ.*

* DIFFUSIVELY. *adv.* [from *diffuſive.*] Widely; extenſively; every way.

* DIFFUSIVENESS. *n. ſ.* [from *diffuſive.*] 1. Extenſive; diſperſion; the power of diffuſing; the ſtate of being diffuſed. 2. Want of conciſeneſs; large compaſs of expreſſion.—The fault that I find with a modern legend, is its *diffuſiveneſs*: you have ſometimes the whole ſide of a medal over run with it. *Addiſon.*

DIG, a town of Hindooſtan, in the country of Mewat, 65 miles S. of Delhi.

(1.) * *To* DIG. *v. a.* preter. *dug*, or *digged*; part. paſſ. *dug*, or *digged*. [*dic*, Sax. a ditch; *dyger*, Daniſh, to dig.] 1. To piece with a ſpade.—Then ſaid he unto me, Son of man, *dig* now in the wall; and when I had *digged* in the wall, I beheld a door. *Ezek.* 2. To form by digging.—Seek with heart and mouth to build up the walls of Jeruſalem, which you have broken down; and to fill up the mines that you have *digged* by craft and ſubtlety, to overthrow the ſame. *Whitgift.*—He built towers in the deſart, and *digged* many wells; for he had much cattle. 2 *Chron.* xxvi. 10. 3. To cultivate the ground by turning it with a ſpade.—The walls of your garden, without their furniture, look as ill as thoſe of your houſe; ſo that you cannot *dig* up your garden too often. *Temple.*—

Be firſt to *dig* the ground, be firſt to burn
The branches lopt. *Dryden.*

4. To pierce with a ſharp point.—

A ray'nous vulture in his open'd ſide,
Her crooked beak and cruel talons try'd;
Still for the growing liver *digg'd* his breaſt,
The growing liver ſtill ſupply'd the feaſt. *Dryd.*

5. To gain by digging.—It is *digged* out of even the higheſt mountains, and all parts of the earth contingently; as the pyrites. *Woodward.*—

Nor was the ground alone requir'd to bear
Her annual income to the crooked ſhare:
But greedy mortals, rummaging her ſtore,
Digg'd from her entrails firſt the precious ore.
Dryden.

(2.) * *To* DIG. *v. n.* To work with a ſpade; to work in making holes, or turning the ground.—They long for death, but it cometh not; and *dig* for it more than for hid treaſures. *Job*, iii. 21.—The Italians have often *dug* into lands deſcribed in old authors, as the places where ſtatues or obeliſks ſtood, and ſeldom failed of ſucceſs. *Addiſon's Travels.*

(3.) * *To* DIG UP. *v. a.* To throw up that which is covered with earth.—

If I *digg'd up* their forefathers graves,
And hung their rotten coffins up in chains,
It would not ſlake mine ire. *Shakeſp.*

DIGAMMA, Διγαμμα, Gr.] the letter F, ſo called becauſe it ſeems to repreſent a double *Gamma*, Γ.

* DIGAMY. *n. ſ.* [Διγαμια.] Second marriage; marriage to a ſecond wife after the death of the firſt: as *bigamy*, having two wives at once.—Dr Champny only proves, that archbiſhop Cranmer was twice married; which is not denied; but brings nothing to prove that ſuch bigamy or *digamy* rather deprives a biſhop of the lawful uſe of his power of ordaining. *Biſhop Ferne.*

DIGARPA, a lake of Italy, in the ci-devant province of Breſciano, now included in the department of Mala; about 18 miles N. of Breſcia.

DIGASTRICUS. See ANATOMY, § 201.

(1.) DIGBY, a town of Nova Scotia, on the SE. ſide of Annapolis bay, 18 miles SW. of Annapolis, and 53 N. by E. of Yarmouth. It is one of the moſt conſiderable of the New ſettlements of Nova Scotia.

(2.) DIGBY, a village in Lincolnſhire.

(3.) DIGBY, Sir Kenelm, an illuſtrious author and ſtateſman of the 17th century. He was deſcended of an ancient family in England. His great grandfather, accompanied by ſix of his brothers, fought valiantly at Boſworthfield on the ſide of Henry VII. againſt the uſurper Richard III. But his father, Everard, was beheaded for being engaged in the gun-powder plot againſt king James I. The ſon wiped off that ſtain, and was reſtored to his eſtate. King Charles I. made him gentleman of the bed-chamber, commiſſioner of the navy, and governor of Trinity houſe. He granted him letters of repriſals againſt the Venetians, by virtue whereof he took ſeveral prizes with a ſmall fleet. He fought the Venetians near the port of Scanderoon, and bravely made his way through them with his booty. He was a great lover of learning, and tranſlated ſeveral authors into Engliſh; and his "Treatiſe of the Nature of Bodies, and the Immortality of the Soul," diſcovers great penetration and extenſive knowledge. He applied himſelf to chemiſtry; and found out ſeveral uſeful medicines, which he gave freely away to people of all ſorts, eſpecially to the poor. He indulged a whim, however, reſpecting a ſympathetic powder for the cure of wounds at a diſtance; his diſcourſe concerning which made a great noiſe for a while. He had conferences with Des Cartes about the nature of the ſoul. In the beginning of the civil wars, he exerted himſelf vigorouſly in the king's cauſe; but he was afterwards impriſoned, by order of the parliament, in Wincheſter houſe, and had leave to depart thence in 1643. He afterwards compounded for his eſtate, but was ordered to leave the nation; when he went to France, and was ſent on two embaſſies to Pope Innocent X. from the queen, widow of Charles I. whoſe chancellor he then was. On the reſtoration of Charles II. he returned to London; where he died in 1665, aged 60.

* DIGERENT. *adj.* [*digerens*, Lat.] That which has the power of digeſting, or cauſing digeſtion. *Dict.*

DIGES, a town of France, in the department of Yonne, 6 miles NW. of Tonnerre.

(1.) * DIGEST. *n. ſ.* [*digeſto*, Lat.] The pandect of the civil law, containing the opinions of the ancient lawyers.—I had a purpoſe to make a particular *digeſt* or recompilement to the laws of mine own nation. *Bacon.*—Laws in the *digeſt* ſhew that the Romans applied themſelves to trade. *Arbuthnot on Coins.*

(2.) DIGEST, DIGESTUM, is a collection of the Roman laws, ranked and digeſted under proper titles by order of the emperor Juſtinian. That prince gave his chancellor Tribonianus a commiſſion for this purpoſe; who in conſequence thereof, choſe ſixteen juriſconſulti, or lawyers, to work

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upon the ſame. Theſe, accordingly took out the beſt and fineſt deciſions from the 2000 volumes of the ancient juriſconſulti, and reduced them all into one body; which was publiſhed A. D. 533, under the name of the *Digeſt*. To this the emperor gave the force of a law, by a letter at the head of the work, which ſerves it as a preface. The Digeſt makes the firſt part of the Roman law, and the firſt part of the corpus or body of the civil law contained in 50 books. It was tranſlated into Greek under the ſame emperor, and called *Pandectæ*." See PANDECTS. Cujas ſays, that *Digeſt* is a common name for all books diſpoſed in a good order and economy; and hence Tertullian calls the Goſpel of St Luke a Digeſt. Hence alſo abridgements of the common law are denominated *digeſts* of the numerous caſes, arguments, readings, pleadings, &c. diſperſed in the year books and other reports and books of law, reduced under proper heads. The firſt was that of Statham, which comes as low as Henry VI. That of Fitzherbert was publiſhed in 1516; Brook's in 1573, of which Hughe's, publiſhed in 1663, is a ſequel. Rolls, Danvers, and Nelſon, have alſo publiſhed Digeſts or abridgements of this kind, including the caſes of later days; to which may be added the New-Abridgement, Viner's Abridgements, &c.

(1.) * *To* DIGEST. *v. a.* [*digero, digeſtum*, Lat.] 1. To diſtribute into various claſſes or repoſitories; to range or diſpoſe methodically. 2. To concoct in the ſtomach, ſo as that the various particles of food may be applied to their proper uſe.—

If little faults, proceeding on diſtemper,
Shall not be wink'd at, how ſhall we ſtretch our eye,
When capital crimes, chew'd, ſwallow'd, and *digeſted*
Appear? *Shakeſp. Henry V.*

Each then has organs to *digeſt* his food;
One to beget, and one receive the brood. *Prior.*

3. To ſoften by heat, as in a boiler, or in a dunghill: a chemical term. 4. To range methodically in the mind; to apply knowledge by meditation to its proper uſe.—

Choſen friends, with ſenſe refin'd,
Learning *digeſted* well. *Thomſon.*

5. To reduce to any plan, ſcheme, or method.—

Our play
Leaps o'er the vaunt and firſtlings of thoſe broils,
'Ginning i' th' middle: ſtarting thence away,
To what may be *digeſted* in a play. *Shakeſp.*

6. To receive with loathing or repugnance; not to reject.—The pleaſance of numbers is, that rudeneſs and barbariſm might the better taſte and *digeſt* the leſſons of civility. *Peacham.* 7. To receive and enjoy.—

Cornwall and Albany,
With my two daughters dowers, *digeſt* the third. *Shakeſp.*

8. [In chirurgery.] To diſpoſe a wound to generate pus in order to a cure.

(2.) * *To* DIGEST. *v. n.* To generate matter as a wound, and tend to cure it.

* DIGESTER. *n. ſ.* [from *digeſt*.] 1. He that digeſts or diſpoſes. 3. He that digeſts or concocts, his food.—People that are bilious and fat, rather than lean, are great eaters and ill *digeſters*. Arbuthnot. 3. A ſtrong veſſel or engine, contrived by M. Papin, wherein to boil, with a very ſtrong heat, any bony ſubſtances, ſo as to reduce them into a fluid ſtate. *Quincy.* 4. That which cauſes or ſtrengthens the concoctive power.—Rice is of excellent uſe for all illneſſes of the ſtomach, a great reſtorer of health, and a great *digeſter*. *Temple.*

* DIGESTIBLE. *adj.* [from *digeſt*.] That which is capable of being digeſted or concocted in the ſtomach.—Thoſe medicines that purge by ſtool are, at the firſt not *digeſtible* by the ſtomach, and therefore move immediately downwards to the guts. *Bacon's Nat. Hiſt.*

(1.) * DIGESTION. *n. ſ.* [from *digeſt*.] 1. The act of digeſting or concocting food in the ſtomach.

Now good *digeſtion* waits on appetite,
And health on both. *Shakeſp. Macbeth.*

—*Digeſtion* is a fermentation begun, becauſe there all the requiſites of ſuch a fermentation; heat, air, and motion: but it is not a complete fermentation becauſe that requires a greater time than the continuance of the aliment in the ſtomach: vegetable putrefaction reſembles very much animal *digeſtion*. *Arbuthnot on Aliments.*—Quantity of food cannot be determined by meaſures and weights, or any general Leſſian rules; but muſt vary with the vigour or decays of age or of health, and the uſe or diſuſe of air or of exerciſe, with the changes of appetite; and then, by what every man may find or ſuſpect of the preſent ſtrength or weakneſs of *digeſtion*. *Temple.*—Every morſel to a ſatisfied hunger, is only a new labour to a tired *digeſtion*. *South.* 2. The preparation of matter by a chemical heat.—We conceive, indeed, that a perfect good concoction, or digeſtion, or maturation of ſome metals, will produce gold. *Bacon's Nat. Hiſt.*

Did chymick chance the furnaces prepare,
Raiſe all the labour houſes of the air,
And lay crude vapours in *digeſtion* there. *Blackmore.*

3. Reduction to a plan; the act of methodiſing; the maturation of a deſign.—The *digeſtion* of the counſels in Sweden is made in ſenate, conſiſting of forty counſellors, who are generally the greateſt men. *Temple.* 4. The act of diſpoſing a wound or ſore to generate matter.—The firſt ſtage of healing, or the diſcharge of matter, is by ſurgeons called *digeſtion*. *Sharp's Surgery.*

(2.) DIGESTION, § 1. *def.* 1. See ANATOMY, *Index.*

(3.) DIGESTION, § 1. *def.* 3. See CHEMISTRY, *Index.*

(1.) * DIGESTIVE. *adj.* [from *digeſt*.] 1. Having the power to cauſe digeſtion, or to ſtrengthen the ſtomach.—A chilifactory menſtruum, or a *digeſtive* preparation, drawn from ſpecies or individuals, whoſe ſtomachs peculiarly diſſolve lapidious bodies. *Brown's Vulgar Errours.* 2. Capable by heat to ſoften and ſubdue.—The earth and ſun were in that very ſtate; the one active, piercing, and *digeſtive* by its heat; the other paſſive, receptive, and ſtored with materials for ſuch a production. *Hale.* 3. Methodiſing, adjuſting —

To buſineſs, ripen'd by *digeſtive* thought,
This future rule is into method brought. *Dryd.*

(2.) * DIGESTIVE. *n. ſ.* [from *digeſt*.] An application which diſpoſes a wound to generate matter. —I dreſſed it with *digeſtives*. *Wiſem. on Abceſſes.*

DIGESTIVES,

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(3.) DIGESTIVES, in medicine, ſuch remedies as ſtrengthen and increaſe the tone of the ſtomach, and aſſiſt in the digeſtion of food. To this claſs belong all ſtomachics and ſtrengtheners, or corroborants.

* DIGESTURE. *n. ſ.* Concoction: not uſed.—Neither tie yourſelf always to eat meats of eaſy *digeſture*; ſuch as veal ſweetbreads. *Harvey.*

* DIGGER. *n. ſ.* [from *dig.*] One that opens the ground with a ſpade.—When we viſited mines, we have been told by *diggers*, that even when the ſky ſeemed clear, there would ſuddenly ariſe a ſteam ſo thick, that it would put out their candles. *Boyle.*

DIGGES CAPE, a promontory on the S. ſide of Hudſon's Straits. Lon. 78. 50. W. Lat. 62. 41. N.

DIGGESWORTH, a town in Northumberland.

DIGGING, among miners, is appropriated to the operation of freeing any kind of ore from the bed or ſtratum in which it lies, where every ſtroke of their tools turns to account: in contradiſtinction to the openings made in ſearch of ore, which are called *batches*, or *eſſay batches*; and the operation itſelf, *tracing of mines*, or *batching*. When a bed of ore is diſcovered, the BEELE-MEN free the ore from the foſſils around it; and the ſhovelmen throw it from one ſhamble to another, till it reaches the mouth of the hatch. In ſome mines, to ſave the expence as well as fatigue of the ſhovelmen, they raiſe the ore by means of a winder and two buckets, one of which goes up as the other comes down.

* *To* DIGHT. *v. a.* [*dihtan*, to prepare, to regulate, Saxon] 1. To dreſs; to deck; to bedeck; to embelliſh; to adorn. It ſeems always to ſignify the paſt; the participle paſſive is *digbt*, as *dighted* to Hudibras is perhaps improper.—

Juſt ſo the proud inſulting laſs
Array'd and *dighted* Hudibras. *Hudibras.*

2. To put on.—

On his head his dreadful hat he *dight*,
Which maketh him inviſible to fight. *Hubberd.*

(1.) DIGHTON, a townſhip of Maſſachuſetts, in Briſtol county, containing, in 1797, about 236 houſes and 1793 inhabitants.

(2.) DIGHTON, a town in the above townſhip, 7 miles from Taunton, and 20 from Warren.

(3, 4.) DIGHTON, two towns in Yorkſhire: 1. N. of Northallerton: 2. N. of Skipworth.

(5.) DIGHTON, NORTH, } 2 villages in Yorkſh.
(6.) DIGHTON, SOUTH, } N. of Wetherby.

(1.) * DIGIT. *n. ſ.* [*digitus*, Lat.] 1. The meaſure of length containing $\frac{1}{4}$ of an inch.—If the inverted tube of mercury be but 25 *digits* high, or ſomewhat more, the quickſilver will not fall, but remain ſuſpended in the tube, becauſe it cannot preſs the ſubjacent mercury with ſo great a force as doth the incumbent ſpring of the air, reaching thence to the top of the atmoſphere. *Boyle's Spring of the Air.* 2. The twelfth part of the diameter of the ſun or moon. 3. Any of the numbers expreſſed by ſingle figures: any number to ten: ſo called from counting upon the fingers.—Not only the numbers ſeven and nine, from conſiderations abſtruſe, have been extolled by moſt, but all or moſt of other *digits* have been as myſtically applauded. *Brown's Vulgar Errours.*

(2.) DIGIT, in aſtronomy, (§ 1. *def.* 2.) uſed to expreſs the quantity of an eclipſe. Thus an eclipſe is ſaid to be of ſix digits, when ſix of theſe parts are hid.

(3.) DIGIT, is alſo a meaſure taken from the breadth of the finger. It is properly three 4ths of an inch, and contains the meaſure of four barley-corns laid breadthwiſe.

DIGITALIS, FOX-GLOVE: A genus of the angioſpermia order, belonging to the didynamia claſs of plants; and in the natural method ranking under the 28th order, *Luridæ*. The calyx is quinquepartite; the corolla companulated, quinquefid, and ventricoſe; the capſule ovate and bilocular. There are ſix ſpecies; five of which are hardy, herbaceous, biennial, and perennial plants, and the ſixth a tender ſhrubby exotic. The herbaceous ſpecies riſe two or three feet high, crowned with ſpikes of yellow iron-coloured or purple flowers. The ſhrubby ſort riſes 5 or 6 feet high, having ſpear-ſhaped rough leaves, 4 or 5 inches long, and half as broad; the branches being all terminated with flowers growing in looſe ſpikes. All the ſpecies are eaſily raiſed by ſeeds. An ointment made of the flowers of purple fox glove and May butter, is much commended by ſome phyſicians for ſcrophulous ulcers which run much and are full of matter. Taken internally, this plant is a violent purgative and emetic; and is therefore only to be adminiſtered to robuſt conſtitutions. The country people in England frequently uſe a decoction of it with polypody of the oak in epileptic fits. An infuſion of two drams of the leaf in a pint of water, given in half-ounce doſes every two hours or ſo, till it begin to puke or purge, is recommended in dropſy, particularly that of the breaſt. It is ſaid to have produced an evacuation of water ſo copious and ſudden, in aſcites, by ſtool and urine, that the compreſſion of bandages was found neceſſary. The plentiful uſe of diluents is ordered during its operation. The remedy, however, is inadmiſſible in very weakly patients. But beſides being given in infuſion, it has alſo been employed in ſubſtance. And when taken at bedtime to the extent of 1, 2, or 3 grains of the dried powder, it often in a ſhort time operates as a very powerful diuretic, without producing any other evacuation. Even this quantity, however, will ſometimes excite very ſevere vomiting, and that too occurring unexpectedly. During its operation it has often very remarkable influence in rendering the pulſe ſlower; and it frequently excites very conſiderable vertigo, and an affection of viſion. Fox-glove has of late alſo been employed in ſome inſtances of hæmoptyſis of phthiſis, and of mania, with apparent good effects: but its uſe in theſe diſeaſes is much leſs common than in dropſy.

* DIGITATED. *adj.* [from *digitus*, Latin.] Branched out into diviſions like fingers; as a *digitated* leaf is a leaf compoſed of many ſmall leaves.—For animals multifidous, or ſuch as are *digitated*, or have ſeveral diviſions in their feet, there are but two that are uniparous; that is, men and elephants. *Brown's Vulgar Errours.*

DIGITATUM FOLIUM. See BOTANY, *Gloſſ.*

* DIGLADIATION. *n. ſ.* [*digladatio*, Latin.] A combat with ſwords; any quarrel or conteſt.—Ariſtotle ſeems purpoſely to intend the cheriſhing of controverſial *digladiations*, by his own affection of an intricate obſcurity. *Glanville's Sceſſis.*

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DIGLYPH, in architecture, a kind of imperfect triglyph, conſole, or the like: with two channels or engravings either circular or angular.

DIGNAC, a town of France, in the department of Charente, 7 miles S. of Angouleſme.

(1.) DIGNAN, or DIGNANO, a fertile diſtrict of Iſtria, abounding in corn, wine, wood, gums, marble, fiſh, game, &c. It has 4,600 inhabitants.

(2.) DIGNAN, a conſiderable town of the above diſtrict, about 3 miles from the ſea. Lon. 31. 40. E. Ferro. Lat. 45. 10. N.

DIGNE, a town of France, in the department of the Lower Alps, and ci-devant province of Provence, famous for the baths near it. It is ſeated on the river Marderie, or on the river Bleone, according to Dr Brooks and John Walker. It contains about 3000 inhabitants; and lies 28 miles S. of Apt, and 30 S. by W. of Embrun. Lon. 6. 12. E. Lat. 44. 10. N.

* DIGNIFICATION. *n. ſ.* [from *dignify*.] Exaltation.—I grant that where a noble and ancient deſcent and merit meet in any man, it is a double *dignification* of that perſon. *Walton's Angler.*

* DIGNIFIED. *adj.* [from *dignify*.] Inveſted with ſome dignity; it is uſed chiefly of the clergy.—Abbots are ſtiled *dignified* clerks, as having ſome dignity in the church. *Ayliffe's Parergon.*

* *To* DIGNIFY. *v. a.* [from *dignus*, and *facio*, Latin.] 1. To advance; to prefer; to exalt. Uſed chiefly of the clergy. 2. To honour; to adorn; to give luſtre to.—

Such a day,
So fought, ſo follow'd, and ſo fairly won,
Came not till now to *dignify* the times,
Since Cæſar's fortunes. *Shakeſpeare's Henry IV.*

Not that we think us worthy ſuch a gueſt,
But your worth will *dignify* our feaſt. *Ben Jonſ.*

* DIGNITARY. *n. ſ.* [from *dignus*, Latin.] A clergyman advanced to ſome dignity, to ſome rank above that of a parochial prieſt.—If there be any *dignitaries*, whoſe preferments are perhaps not liable to the accuſation of ſuperfluity, they may be perſons of ſuperior merit. *Swift.*

(1.) * DIGNITY. *n. ſ.* [*dinitas*, Lat.] 1. Rank of elevation.—Angels are not any where ſpoken ſo highly of as our Lord and Saviour Jeſus Chriſt, and are not in *dignity* equal to him. *Hooker.* 2. Grandeur of mien; elevation of aſpect.—Some men have a native *dignity*, which will procure them more regard by a look, than others can obtain by the moſt imperious commands. *Clariſſa.* 3. Advancement; preferment; high place.—

Faſter than ſpring time ſhow'rs comes thought on thought,
And not a thought but thinks on *dignity*. *Shakeſ.*
For thoſe of old,

And theſe late *dignities* heap'd up to them. *Shak.* 4. [Among eccleſiaſticks.] By a *dignity* we underſtand that promotion or preferment to which any juriſdiction is annexed. *Ayliffe's Parerg.* 5. Maxims; general principles; κυριαι δοξαι—The ſciences concluding from *dignities*, and principles known by themſelves, receive no ſatisfaction from probable reaſons, much leſs from bare aſſeverations. *Brown.* 6. [In aſtrology.] The planet is in dignity when it is in any ſign.

(2.) DIGNITY, (§ 1, *def.* 1, 3,) as applied to the titles of noblemen, ſignifies honour and authority. And dignity may be divided into ſuperior and inferior; as the titles of duke, marquis, earl, baron, &c. are the higheſt names of dignity; and thoſe of baronet, knight, ſerjeant at law, &c. the loweſt. Nobility only can give ſo high a name of dignity as to ſupply the want of a ſurname in legal proceedings; and as the omiſſion of a name of dignity may be pleaded in abatement of a writ, &c. ſo it may be where a peer who has more than one name of dignity, is not named by the Moſt Noble. No temporal dignity of any foreign nation can give a man a higher title here than that of ESQUIRE. The firſt perſonal dignity after the nobility is a knight of the order of St George, or of the garter, firſt inſtituted by Edward III. A. D. 1344. Next (but not till after certain official dignities, as privy-counſellors, the chancellors of the exchequer and duchy of Lancaſter, the chief juſtice of the king's bench, the maſter of the rolls, and the other Engliſh judges,) follows a *knight bannneret*; who indeed, by ſtatues 5 Richard II. ſtat. 2, c. 4, and 14 Richard II, c. 11, is ranked next after barons; and his precedence before the younger ſons of viſcounts was confirmed by order of king James I. But to intitle him to this rank, he muſt have been created by the king in perſon, in the field, under the royal banners, in time of open war; elſe he ranks after *baronets*: who are the next in order: which title is a dignity of inheritance, created by letters patent, and uſually deſcendible to the iſſue male. See BARONETS, § 1-4. Next follow *knights of the Bath*. See BATH, § III, N° 7. The laſt of theſe inferior nobility are *knights bachelors*; the moſt ancient, though the loweſt, order of knighthood amongſt us. See BACHELOR, § 2, 8. The above, with thoſe enumerated under the article NOBILITY, Sir Edward Coke ſays, are all the names of *dignity* in this kingdom; ESQUIRES and GENTLEMEN being only names of *worſhip*. But before theſe laſt the heralds rank all colonels, ſerjeants at law, and doctors of law, phyſic, and divinity.

(3.) DIGNITY, in the human character, the oppoſite of MEANNESS. Man is endued with a SENSE of the worth and excellence of his nature: he deems it more perfect than that of the other beings around him; and he perceives that the perfection of his nature conſiſts in virtue, particularly in virtues of the higheſt rank. To expreſs that ſenſe, the term *dignity* is appropriated. Further, to behave with dignity, and to refrain from all mean actions, is felt to be, not a virtue only, but a duty: it is a duty every man owes to himſelf. By acting in that manner, he attracts love and eſteem: by acting meanly, or below himſelf, he is diſapproved and contemned. This ſenſe of the dignity of human nature reaches even our pleaſures and amuſements. If they enlarge the mind by raiſing grand or elevated emotions, or if they humanize the mind by exerciſing our ſympathy, they are approved as ſuited to the dignity of our nature; if they contract the mind by fixing it on trivial objects, they are contemned as not ſuited to the dignity of our nature. Hence, in general, every occupation, whether of uſe or amuſement,

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amuſement, that correſponds to the dignity of man, is termed *manly*; and every occupation below his nature, is termed *childiſh*. Hence the pleaſures of the underſtanding, poſſeſs a high rank in point of dignity. Of this every one will be ſenſible, when he conſiders the important truths that have been laid open by ſcience; ſuch as general theorems, and the general laws that govern the material and moral worlds. The pleaſures of the underſtanding are ſuited to man as a rational and contemplative being, and they tend not a little to ennoble his nature; even to the Deity he ſtretches his contemplations, which, in the diſcovery of infinite power, wiſdom, and benevolence, afford delight of the moſt exalted kind. Hence it appears, that the fine arts, ſtudied as a rational ſcience, afford entertainment of great dignity; ſuperior far to what they afford as a ſubject of taſte merely. But contemplation, however valuable in itſelf, is chiefly reſpected as ſubſervient to action; for man is intended to be more an active than a contemplative being. He accordingly ſhows more dignity in action than in contemplation: generoſity, magnanimity, heroiſm, raiſe his character to the higheſt pitch: theſe beſt expreſs the dignity of his nature, and advance him nearer to divinity than any other of his attributes. In point of dignity, the ſocial emotions riſe above the ſelfiſh; man is by his nature a ſocial being; and to qualify him for ſociety, it is wiſely contrived, that he ſhould value himſelf more for being ſocial than ſelfiſh. The excellency of man is chiefly diſcernible in the great improvements he is ſuſceptible of in ſociety: theſe, by perſeverance, may be carried on progreſſively, above any aſſignable limits; and reaſon approves what revelation informs us, that the progreſs begun here will be completed in ſome future ſtate. Now, as all valuable improvements proceed from the exerciſe of our rational faculties, the author of our nature, in order to excite us to a due uſe of theſe faculties, has aſſigned a high rank to the pleaſures of the underſtanding; the utility of which, with reſpect to this life as well as a future, intitles them to that rank. But as action is the aim of all our improvements, virtuous actions juſtly poſſeſs the higheſt of all the ranks. Theſe, we find, are by nature diſtributed into different claſſes, and the firſt in point of dignity aſſigned to actions that appear not the firſt in point of uſe: generoſity, for example, in the ſenſe of mankind is more reſpected than juſtice, though the latter is undoubtedly more eſſential to ſociety; and magnanimity, heroiſm, undaunted courage, riſe ſtill higher in our eſteem.

(4.) DIGNITY, in oratory, one of the 3 parts of general elocution; conſiſting of the right uſe of tropes and figures. See ORATORY.

* DIGNOTION. *n. ſ.* [from *dignoſco*, Latin.] Diſtinction; diſtinguiſhing mark.—That temperamental *dignotions*, and conjecture of prevalent humours, may be collected from ſpots in our nails, we are not averſe to concede. *Brown.*

DIGNY, a town of France, in the department of the Eure and Loire, 15 miles W. of Chartres.

DIGOIN, a town of France, in the department of Saone and Loire, 12 m. W. of Charolles.

DIGON. See DIJON.

DIGOVILLE, a town of France, in the department of the Channel; 4 m. E. of Cherburg.

* *To* DIGRESS. *v. n.* [*digreſſus*, Latin.] 1. To turn aſide out of the road. 2. To depart from the main deſign of a diſcourſe, or chief tenour of an argument.—In the purſuit of an argument there is hardly room to *digreſs* into a particular definition, as often as a man varies the ſignification of any term. *Locke.* 3. To wander; to expatiate.—It ſeemeth, to *digreſs* no farther, that the Tartarians, ſpreading ſo far, cannot be the Iſraelites. *Brerewood.* 4. To go out of the right way, or common tract; to tranſgreſs; to deviate; not in uſe.—

I am come to keep my word,
Though in ſome part am forced to *digreſs*;
Which at more leiſure I will ſo excuſe
As you ſhall well be ſatisfied. *Shak.*

Thy noble ſhape is but a form of wax,
Digreſſing from the valour of a man. *Shak.*

(1.) * DIGRESSION. *n. ſ.* [*digreſſio*, Lat.] 1. A paſſage deviating from the main tenour or deſign of a diſcourſe.—The good man thought ſo much of his late conceived commonwealth, that all other matters were but *digreſſions* to him. *Sidney.*—To content and fill the eye of the underſtanding, the beſt authors ſprinkle their works with pleaſing *digreſſions*, with which they recreate the minds of their readers. *Dryden.* 2. Deviation.—The *digreſſion* of the ſun is not equal; but near the equinoctial interſections, it is right and greater; near the ſolſtices, more oblique and leſſer *Brown.*

(2.) DIGRESSION, in oratory, is defined by Quintilian, agreeably to the etymology of the word to be, a going off from the ſubject we are upon to ſome different thing, which, however, may be of ſervice to it. See ORATORY.

DIGSWELL, two villages in Hertfordſhire; 1. in Aſhwell pariſh: 2. near Welling.

DIGYNIA, [from δὶς twice, and γυνὴ a woman,] the name of an order in the firſt 13 claſſes, except the 9th, in Linnæus's ſexual method; conſiſting of plants, which have two female organs.

(1.) DII, the divinities of the ancient heathens, were very numerous. Every object which cauſed terror, inſpired gratitude, or beſtowed affluence, received the tribute of veneration. Man ſaw a ſuperior agent in the ſtars, the elements, or the trees, and ſuppoſed that the waters which communicated fertility to his fields and poſſeſſions, were under the influence and direction of ſome inviſible power inclined to favour and to benefit mankind. Thus aroſe a train of divinities which imagination arrayed in different forms, and armed with different powers. They were ſuppoſed to be endowed with underſtanding, and actuated by the ſame paſſions which daily afflict the humam race; and to be appeaſed or provoked, like the imperfect beings whoſe fears gave them birth. Their wrath was to be mitigated by ſacrifices and incenſe; and ſometimes human victims bled; and thus real crimes were omitted, to expiate crimes, which ſuperſtition alone ſuppoſed to exiſt. The ſun, from his powerful influence and animating nature, firſt claimed the adoration of the uncivilized inhabitants of the earth. The moon alſo was

honoured

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honoured with ſacrifices and addreſſed in prayers; and after immortality had been liberally beſtowed on all the heavenly bodies, mankind claſſed among their deities the brute creation, and the cat and the ſow ſhared equally with Jupiter himſelf, the father of gods and men, the devout veneration of their votaries. This immenſe number of deities has been divided into different claſſes according to the fancy of the mythologiſts. The Romans, generally reckoned two claſſes of the gods. See § 2, and 3. Beſides theſe there were ſome called *dii ſelecti*. See § 4: others called DEMI-GODS, who were ſaid to have merited immortality by the greatneſs of their exploits, and ſervices to mankind. Among theſe were Vertumnus, Hercules, Jaſon, Caſtor, and Pollux, whoſe parents were ſome of the immortal gods, and others. All the paſſions and the moral virtues were alſo reckoned powerful deities, and temples were raiſed to the goddeſſes of concord, peace, &c. According to Heſiod, there were no leſs than 30,000 gods that inhabited the earth, and were guardians of men, all ſubſervient to Jupiter. To theſe, ſucceeding ages added an almoſt equal number; and indeed they were ſo numerous, and their functions ſo various, that we find temples erected, and ſacrifices offered, to unknown gods. All the gods of the ancients were ſuppoſed to have once lived upon earth as mere mortals; and even Jupiter himſelf the ruler of heaven, is repreſented by the mythologiſts as once a helpleſs child; and all the particulars, attending the birth and education of Juno, are recorded. In proceſs of time, not only virtuous men, who had been the patrons of learning and the ſupporters of liberty, but alſo thieves and pirates, were admitted among the gods, and the Roman ſenate ſervilely granted immortality to the moſt cruel and worthleſs of their emperors.

(2.) DII CONSULENTES, or DII MAJORUM GENTIUM, } the 12 chief deities of the Romans: 6 of whom were gods and 6 goddeſſes. See CONSENTES.

(3.) DII MINORUM GENITUM, a claſs of deities, in which the Romans ranked all the gods worſhiped in different parts of the world.

(4.) DII SELECTI, were 6 ſelect deities, viz. Saturn, Janus, Genius, Luna, Bacchus and Pluto.

DI IAMBUS, in Latin poetry, the foot of a verſe of 4 ſyllables; it is compounded of two *iambics*, as *ſevēritās*.

DIJON, or DIGON, an ancient, handſome, and rich town of France, in the department of Cote d'Or and ci-devant province of Burgundy. It contains 20,000 inhabitants, and has an academy of ſciences and belles-lettres. The public ſtructures, and particularly the churches, are very fine. In front of the ci-devant Place Royale, is the ancient palace of the dukes of Burgundy; and at the gates of Dijon is a late Chartreuſe, in which are ſome magnificent tombs of thoſe princes. Dijon is ſeated in a pleaſant plain, which produces excellent wine, between two ſmall rivers, 48 m. NE. of Autun. Lon. 5. 7. E. Lat. 77. 17 N.

DIJONNOIS, a ci-devant territory of France, in the late province of Burgundy, now included in the department of Cote d'Or. Dijon was the capital.

* DIJUDICATION. *n. ſ.* [*dijudicatio*, Lat.] Judicial diſtinction.

(1.) * DIKE. *n. ſ.* [*dic*, Saxon; *dyk*, Erſe.] 1. A channel to receive water.—

The *dykes* are fill'd, ad with a roaring ſound
The riſing rivers float the nether ground. *Dryd.*
The king of *dykes!* than whom no ſluice of mud
With deeper ſable blots the ſilver flood. *Pope.*

2. A mound to hinder inundations.—God, that breaks up the flood-gates of ſo great a deluge, and all the art and induſtry of man is not ſufficient to raiſe up *dykes* and ramparts againſt it. *Cowley.*

(2.) DIKE denotes alſo a ditch or drain, made for the paſſage of waters. The word ſeems formed from the verb to *dig*; though others derive it from the Dutch, *diik*, or dyke, a dam, ſea-bank, or wall.

(3.) DIKE, or *Dyke*, (§ 1, *def.* 2.) is a work of ſtone, timber or faſcines, raiſed to oppoſe the entrance or paſſage of the waters of the ſea, a river, lake, or the like.

(4.) DIKE, a village, near Bourn, Lincolnſhire.

DIKENSTON, a village in Glouceſterſhire.

DIKOWO, a town of Bohemia, in the circle of Konigingratz, 9 miles ESE. of Gitſchin.

* *To* DILACERATE. *v. a.* [*dilacero*, Latin.] To tear; to rend; to force in two.—The infant, at the accompliſhed period, ſtruggling to come forth, *dilacerates* and breaks thoſe parts which reſtrained him before. *Brown.*

* DILACERATION. *n. ſ.* [from *dilaceratio*. Latin.] The act of rending in two.—The greateſt ſenſation of pain is by the obſtruction of the ſmall veſſels, and *dilaceration* of the nervous fibres. *Arbuthnot.*

* *To* DILANIATE. *v. a.* [*dilanio*, Latin.] To tear; to rend in pieces.—Rather than they would *dilaniate* the entrails of their own mother, and expoſe her thereby to be raviſhed, they met half way in a gallant kind. *Howel.*

* *To* DILAPIDATE. *v. n.* [*dilapido*, Latin.] To go to ruin; to fall by decay.

* DILAPIDATION. *n. ſ.* [*dilapidatio*, Latin.] The incumbent's ſuffering the chancel, or any other edifices of his eccleſiaſtical living, to go to ruin or decay, by neglecting to repair the ſame: and it likewiſe extends to his committing, or ſuffering to be committed, any wilful waſte in or upon the glebe-woods, or any other inheritance of the church. *Ayliffe.*—'Tis the duty of all churchwardens to prevent the *dilapidations* of the chancel and manſion-houſe belonging to the rector or vicar. *Ayliffe.*

* DILATABILITY. *n. ſ.* [from *dilatable*.] The quality of admitting extenſion.—We take notice of the wonderful *dilatibility* or extenſiveneſs of the gullets of ſerpents: I have taken two adult mice out of the ſtomach of an adder, whoſe neck was not bigger than my little finger. *Ray.*—By this continual contractibility and *dilatability*, by different degrees of heat, the air is kept in a conſtant motion. *Arbuthnot.*

* DILATABLE. *adj.* [from *dilate*.] Capable of extenſion.—The windpipe divides itſelf into a great number of branches called bronchia: theſe end in ſmall air bladders, *dilatable* and contractible, capable

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capable to be inflated by the admiſſion of air, and to ſubſide at the expulſion of it. *Arbuthnot.*

(1.) * DILATATION. *n. ſ.* [from *dilatatio*, Latin] 1. The act of extending into greater ſpace: oppoſed to *contraction*.—The motions of the tongue by contraction and *dilatation*, are ſo eaſy and ſo ſubtle, that you can hardly conceive or diſtinguiſh them aright. *Holder.* 2. The ſtate of being extended; the ſtate in which the parts are at more diſtance from each other.—Joy cauſeth a cheerfulneſs and vigour in the eyes; ſinging, leaping, dancing, and ſometimes tears: all theſe are the effects of the *dilatation*, and coming forth of the ſpirits into the outward parts. *Bacon.*—The image of the ſun ſhould be drawn out into an oblong form, either by a *dilatation* of every ray, or by any other caſual inequality of the refractions. *Newton.*

(2.) DILATATION, in phyſics, a motion of the parts of any body, by which it is ſo expanded as to occupy a greater ſpace. This expanſive motion depends upon the elaſtic power of the body; whence it appears that dilatation is different from rarefaction, this laſt being produced by the means of heat.

DILATATORES, in anatomy, a name given to ſeveral muſcles in the human body.

(1.) * *To* DILATE. *v. a.* [*dilato*, Lat.] 1. To extend; to ſpread out; to enlarge: oppoſed to *contract*.—

Satan alarm'd,
Collecting all his might, *dilated* ſtood,
Like Teneriff, or Atlas, unremov'd. *Milton.*
I mark the various fury of the winds;
Theſe neither ſeaſons guide, nor order binds:
They now *dilate*, and now contract their force;
Various their ſpeed, but endleſs in their courſe.
Prior.

—The ſecond refraction would ſpread the rays one way as much as the firſt doth another, and ſo *dilate* the image in the breadth as much as the firſt doth in length. *Newton.* 2. To relate at large; to tell diffuſely and copiouſly.—

But he would not endure that woful theme
For to *dilate* at large. *F. Queen.*
I obſerving,
Took once a pliant hour, and found good means
To draw from her a prayer of earneſt heart,
That I would all my pilgrimage *dilate*,
Whereof by parcels ſhe had ſomething heard,
But not diſtinctively. *Shak.*

(2.) * *To* DILATE. *v. n.* 1. To widen; to grow wide.—

His heart *dilates* and glories in his ſtrength.
Addiſon.

2. To ſpeak largely and copiouſly.—It may be behoveful for princes, in matters of grace, to tranſact the ſame publickly, and by themſelves; or their miniſters, to *dilate* upon it, and improve their luſtre, by any addition or eloquence of ſpeech. *Clarend.*

* DILATOR. *n. ſ.* [from *dilate*.] That which widens or extends.—The buccinatores, or blowers up of the cheeks, and the *dilators* of the noſe, are too ſtrong in cholerick people. *Arbuthnot.*

* DILATORINESS. *n. ſ.* [from *dilatory*.] The quality of being dilatory; ſlowneſs; ſluggiſhneſs.

(1.) * DILATORY. *adj.* [*dilatoire*, Fr. *dilatorius*, Lat.] Tardy; ſlow; given to procraſtination; addicted to delay; ſluggiſh; loitering.—An inferior council, after former tedious ſuits in a higher court, would be but *dilatory*, and ſo to little purpoſe. *Hayward.*—

Theſe cardinals trifle with me: I abhor,
This *dilatory* ſloth, and tricks of Rome. *Shak.*
Dilatory fortune plays the jilt
With the brave noble, honeſt, gallant man,
To throw herſelf away on fools and knaves.
Otway.

—A *dilatory* temper commits innumerable cruelties without deſign. *Addiſon.*

(2.) DILATORY PLEAS, in law, are ſuch as are put in merely for delay; and there may be a demurrer to a dilatory plea, or the defendant ſhall be ordered to plead better, &c. The truth of dilatory pleas is to be made out by affidavit of the fact, by ſtat. 4 and 5 Anne. See PLEA.

DILATRIS, in botany, a genus of the monogynia order, belonging to the triandria claſs of plants. There is no calyx; the corolla has ſix petals, and is ſhaggy; the ſtigma ſimple.

* DILECTION. *n. ſ.* [*dilectio*, Lat.] The act of loving; kindneſs.—So free is Chriſt's *dilection*, that the grand condition of our felicity is our belief. *Boyle.*

* DILEMMA. *n. ſ.* [διλημμα.] An argument equally concluſive by contrary ſuppoſitions. A young rhetorician applied to an old ſophiſt to be taught the art of pleading, and bargained for a certain reward to be paid, when he ſhould gain a cauſe. The maſter ſued for his reward, and the ſcholar endeavoured to elude his claim by a *dilemma*: If I gain my cauſe, I ſhall withhold your pay, becauſe the judge's award will be againſt you; if I loſe it, I may withhold it, becauſe I ſhall not yet have gained a cauſe. On the contrary, ſays the maſter, if you gain your cauſe, you muſt pay me, becauſe you are to pay me when you gain a cauſe; if you loſe it, you muſt pay me, becauſe the judges will award it.—A *dilemma*, that Morton uſed, to raiſe benevolence, ſome called his fork, and ſome his crotch. *Bacon.* 2. A difficult or doubtful choice; a vexatious alternative.—

A ſtrong *dilemma* in a deſp'rate caſe!
To act with infamy, or quit the place. *Swift.*
A dire *dilemma*; either way I'm ſped;
If foes, they write, if friends, they read me dead.
Pope.

DILHAM, a town near Wurſted, Norfolk.

DILHORN, in Staffordſh. W. of Chedle.

DILI, the modern name of DELOS.

(1.) * DILIGENCE. *n. ſ.* [*diligentia*, Lat.] Induſtry; aſſiduity; conſtancy in buſineſs; continuance of endeavour; unintermitted application; the contrary to idleneſs.—Do thy *diligence* to come ſhortly unto me. 2 *Tim.* iv. 9.—Brethren, give *diligence* to make your calling and election ſure. 2 *Pet.* i. 10.

(2.) DILIGENCE, in Scots law, ſignifies, 1. that care and attention which parties are bound to give, in implementing certain contracts or truſts, and which varies according to the nature of the contract. 2. Certain forms of law, whereby the creditor endeavours to operate his payment, either by affecting the perſon or eſtate of the debtor. See LAW.

* DILIGENT. *adj.* [*diligens*, Lat.] 1. Conſtant

ſtant in application; perſevering in endeavour; aſſiduous; not idle; not negligent; not lazy.—Seeſt thou a man *diligent* in his buſineſs; he ſhall ſtand before kings. *Prov* xxii. 29. 2 Conſtantly applied; proſecuted with activity and perſeverance; aſſiduous. And the judges ſhall make *diligent* inquiſition. *Deut.* xix.

* DILIGENTLY. *adv.* [from *diligent.*] With aſſiduity; with head and perſeverance; not careleſsly; not idly; not negligently.—If you inquire not attentively and *diligently*, you ſhall never be able to diſcern a number of mechanical motions. *Bacon.*—The ancients have *diligently* examined in what conſiſts the beauty of good poſtures. *Dryd.*

DILN, a town of Hungary, two miles N. of Schemnitz.

DILKES, Sir Thomas, a brave Engliſh admiral, of whoſe birth or early life, we have learned nothing; but who was appointed ſecond lieutenant of the Hampſhire, April 29, 1687, and of the Henrietta on the 3d of September next year. He was afterwards promoted to the command of the Charles fire-ſhip; and in 1692, he was captain of the Adventure, a 5th rate, employed as a cruiſer on the Iriſh ſtation. Being in company with the Rupert, commanded by captain Beaumont, they captured two large French privateers; one having 24 guns, and 185 men; the other 18 guns and 120 men. Though the largeſt of them reſolutely boarded the Adventure, the diſcipline and conduct of captain Dilkes and his crew, ſoon prevailed over the valour of the aſſailants. In December the ſame year, he fell in with a large privateer, mounting 32 guns, and 6 pateraroes, commiſſioned by the late king James. A long and deſperate action enſued, but the enemy was obliged to ſurrender, having their captain killed, and 31 men killed and wounded. In July, 1693, he was advanced to the command of the Reſtoration, of 70 guns: and in 1694, he was removed into the Dunkirk, when, being in company with the Weymouth, he captured, off Cape Clear, a large privateer belonging to St Maloes, mounting 56 guns. After ſeveral removals, he became one of the captains in the unfortunate expedition to the Weſt Indies, in 1697, under vice-admiral Neville. Captain Dilkes, however, captured from the enemy, an excellent ſhip, called the Flying Hart, carrying 40 guns, and 250 men, having on board 100,000l. in ſpecie. But ſickneſs made terrible devaſtation, both among the officers and men. Mr Neville and Mr Mees, the two flag officers, and many others of ſubordinate command, fell victims to the contagion. The mortality was indeed ſo general, that the chief command of the ſquadron devolved upon Mr Dilkes, in Auguſt, 1697, who, after having encountered many difficulties, arrived in England with the ſquadron in the month of October. The peace at Ryſwic being concluded, Mr Dilkes held no other commiſſion till the acceſſion of queen Anne, when he was appointed captain of the Somerſet, of 80 guns, and ſent under Sir George Rooke in the expedition againſt Cadiz. In March, 1703, the queen made a naval promotion, when Mr Dilkes was appointed rear-admiral of the white. While the grand fleet rode in the Mediterranean, the admiralty council received intelligence, that a conſiderable fleet of French merchant ſhips with their convoy, were in Canca le Bay, near St Maloes: orders were therefore ſent to rear-admiral Dilkes, who was then at Spithead with a ſmall ſquadron, to ſail immediately in purſuit of them, which he did on the 22d of July. On the 25th of the ſame month the rear-admiral ſtood in for the Caſquets, in order to procure ſome intelligence of the enemy, and in the evening anchored off the SW. part of Jerſey. From thence he diſpatched captain Chamberlain in the Spy brigantine, to procure information and pilots from the governor. He immediately ſent two very intelligent perſons, who gave the rear-admiral intelligence of a fleet of about 40 ſail, plying to the windward, on the 15th, to get to Granville. The rear-admiral called a council of war, at which the pilots were both preſent; when it was reſolved to get under ſail immediately, though the tide was rather againſt them during the night, that they might be able to get up with the enemy by day-light. The rear-admiral purſued them as far as the pilots would venture, and found them to conſiſt of 45 merchant ſhips, under the convoy of three ſmall frigates. Being within 4 feet water more than the ſhip drew, he manned all the boats of the fleet; and by noon he took 15 ſail, burnt 6, and ſunk 3; the reſt having got ſo far into a bay, between Avanche and the Mount Saint Michael, that the pilots thought it imprudent to attack them. On the 17th a ſecond council was called, when it was agreed that a detachment ſhould be formed of the ſmaller ſhips, to ſupport the boats of the ſquadron. This was accordingly carried into execution, about ten o'clock next morning; the rear-admiral being preſent, accompanied by captains Fairfax, Legg, Mighells, Lemprier, and Pipon. There were three ſhips equipped for war; one of 18 guns, which the enemy burnt; the ſecond of 14 guns, which was ſet on fire by Mr Paul, firſt lieutenant of the Kent; who, in this ſervice was ſhot through the lower jaw, and had four men killed; and the third of 8 guns, which was brought off. Of the merchant ſhips 17 more were burnt and deſtroyed, ſo that of the whole fleet, only 4 eſcaped, by getting under the command of Granville's fort. During the time of this action, about 5000 of the enemy appeared on ſhore; but they remained quiet ſpectators of the devaſtation committed on the French ſhips. For this ſignal ſervice the queen ordered gold medals to be ſtruck, and preſented to the admiral and his principal officers. The rear-admiral, with his prizes arrived at Plymouth on the 3d of Auguſt. At the battle off Malaga, in 1704, rear-admiral Dilkes behaved with the unmoſt gallantry, for which he had the honour of knighthood conferred on him, on the 21ſt of October. On the 18th Jan. 1734-5, he was promoted to the rank of rear-admiral of the red. When the army under the duke of Savoy, was meditating a return to Italy, Sir Thomas was appointed to command the detachment of the fleet which was to cover his march. As a proof of perſonal reſpect to rear-admiral Dilkes, he was invited on ſhore to a public dinner on the 1ſt Dec. 1767; but this mark of Italian politeneſs coſt him his life; a violent fever enſued, of which he unhappily died on the 12th of the ſame month, not without ſuſpicion of his death

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death having been occasioned by poison. In the character of this brave, but ultimately unfortunate man, there seems much to praise and nothing to censure. He always exerted himself to the utmost to accomplish the service on which he was ordered; and he never wantonly arraigned the conduct of another, merely because he differed from him in opinion. He was interred with great solemnity, in the burial-ground of the British without the city of Leghorn. Dr Campbell says, "that his disease was caused by an Italian dinner;" and adds, "that the court of Tuscany was all along manifestly partial to the French; and the salute which Dilkes required was founded on some extraordinary civilities that had been paid to French flags." The seamen always considered the admiral as a martyr for the honour of his country.

(1.) * DILL. *n. f.* [*dile*, Sax.] It hath a slender, fibrose, annual root; the leaves are like those of fennel; the seeds are oval, plain, streaked, and bordered.—*Dill* is raised of seed, which is ripe in August. *Mortimer.*

(2.) DILL, in botany. See ANETHUM, § I, N° 2.

(3.) DILL, in geography, a town of Germany, in the circle of the Upper Rhine, in the ci-devant county of Sponheim, now annexed to the French empire; 26 miles WNW. of Creutznach.

DILLA, or MOUNT DILLA, a remarkable promontary of Hindoostan, on the coast of Malabar, 10 miles N. by W. of Tellichery. Lon. 75. 2. E. Lat. 12. 1. N.

DILLE, a river of Germany, in the province of Weteravia.

DILLEMBURG, or DILLENBURGH, } a town of Germany in Westphalia, and capital of NAUSSAU DILLENBURG, situated on the Dille. Near it is a furnace for the smelting of copper. The sovereignty of this town was added to the Grand Duke of Berg, by the late treaty of confederation between the states of the Rhine. It is 14 miles NW. of Wetzlar. Lon. 25. 59. E. Ferro. Lat. 50. 36. N.

DILLINGEN, a town of Germany, in the circle of Suabia, with an university. The bishop of Augsburg resides in it. It contains a chapter and three convents; and was formerly a county; the princes of which were powerful. Near this town the nominal French king, Lewis XVIII. was fired at and wounded in the forehead, by some unknown assassin, July 12, 1796. It is seated near the Danube, 18 miles NE. of Ulm, and 17 of Augsburg. Lon. 10. 20. E. Lat. 48. 30. N.

DILLENIA, in botany, a genus of the polygynia order belonging to the polyandria class of plants. The calyx is pentaphyllous; the petals five; the capsules numerous, polyspermous, coalited, and full of pulp.

DILLENIUS, John James, a very eminent botanist, born at Darmstadt in Germany, in 1687, and educated at the university of Giessen. He contributed several curious papers to the Miscellanea Curiosa, and, in 1721, accompanied Dr Sherrard to England, where he spent the remainder of his days. Soon after his arrival he undertook a new edition of Ray's Synopsis Stirpium Britannicarum. He was appointed the first botanical professor at Oxford on Dr Sherard's foundation, and in 1735 the university admitted him to the degree of M. D. He died in 1747. He published an elaborate work, entitled *Hortus Elthamensis*, and a *History of Mosses*.

DILLINGTON, two villages; 1. in Norfolk, 1 mile from Dereham: 2. near Ilminster, Somersetshire.

DILLSBERG, a town of Germany, in the circle of the Lower Rhine, and palatinate of the Rhine, six miles E. of Heidelberg.

DILOGY. *n. f.* [Διλογια, Gr.] a rhetorical figure, when a doubtful word signifies two things. *Bailey.*

DILSTON, two English villages: 1. in Cumberland, foot of Cross Fell: 2. in Northumberland, two miles from Hexham This last is memorable for the overthrow of Cadwalla, king of the Britons.

DILTON MARSH, 3 miles N. of Warminster, Wilts.

* DILUCID. *adj.* [*dilucidus*, Lat.] 1. Clear; not opaque. 2. Clear; plain; not obscure.

* *To* DILUCIDATE *v. a.* [from *dilucidare*, Lat.] To make clear or plain; to explain; to free from obscurity.—I shall not extenuate, but explain and *delucidate*, according to the custom of the ancients. *Brown's Vulgar Errours.*

* DILUCIDATION. *n. f.* [from *dilucidatio*, Lat.] The act of making clear; explanation; exposition.

(1.) * DILUENT. *adj.* [*diluens*, Lat.] Having the power to thin and attenuate other matter.

(2.) * DILUENT. *n. f.* [from the adjective.] That which thins other matter.—There is no real *diluent* but water: every fluid is diluent, as it contains water in it. *Arbuthnot on Aliments.*

* DILUTE. *adj.* Thin; attenuated.—If the red and blue colours were more dilute and weak, the distance of the images would be less than an inch; and if they were more intense and full, the distance would be greater. *Newton.*

* *To* DILUTE. *v. a.* [*diluo*, Lat.] 1. To make thin; to attenuate by the admixture of other parts.—Drinking a large dose of *diluted* tea, as she was ordered by a physician, she got to bed. *Locke.*—The aliment ought to be thin to *dilute*, demulcent to temper or acid to subdue. *Arbuth. on Aliments.* 2. To make weak.—The chamber was dark, lest these colours should be *diluted* and weakened by the mixture of any adventitious light. *Newton.*

* DILUTER. *n. f.* [from *dilute*.] That makes any thing else thin.—Water is the only *diluter*, and the best dissolvent of most of the ingredients of our aliment. *Arbuthnot on Aliments.*

* DILUTION. *n. f.* [*dilutio*, Lat.] The act of making any thing thin or weak.—Opposite to *dilution* is coagulation, or thickening, which is performed by dissipating the most liquid parts by heat, or by insinuating some substances, which make the parts of the fluid cohere more strongly. *Arbuthnot on Aliments.*

* DILUVIAN. *adj.* [from *diluvium*, Lat.] Relating to the deluge.—Suppose that this *diluvian* lake should rise to the mountain tops in one place, and not diffuse itself equally into all countries about. *Burnet's Theory.*

DILWIN, GREAT, } two villages near Pem-
DILWIN, LITTLE, } bridge, Herefordshire.

DILWORTH, a village in Lancashire.

* DIM. *adj.* [*dimme*, Saxon; *dy*, Welsh; *dow*, Erse.]

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Erſe.] 1. Not having a quick ſight; not ſeeing clearly.—

For her true form, how can my ſpark diſcern,
Which, *dim* by nature, art did never clear.
Davies.

2. Dull of apprehenſion.—The underſtanding is *dim*, and cannot by its natural light diſcover ſpiritual truths. *Rogers.* 3. Not clearly ſeen; obſcure; imperfectly diſcovered.—We might be able to aim at ſome *dim* and ſeeming conception, how matter might begin to exiſt by the power of that eternal firſt Being. *Locke.*—

Something, as *dim* to our internal view,
Is thus perhaps the cauſe of all we do. *Pope.*

4. Obſtructing the act of viſion; not luminous; ſomewhat dark.—

Her face right wond'rous fair did ſeem to be,
That her broad beauty's beam great brightneſs threw
Through the *dim* ſhade, that all men might it ſee. *Spenſer.*

* *To* DIM, *v. a.* [from the adjective] 1. To cloud; to darken; to hinder from a full perception of light, and free exerciſe of viſion.—It hath been obſerved by the ancients, that much uſe of Venus doth *dim*; and yet eunuchs, which are unable to generate, are nevertheleſs alſo *dim* ſighted. *Bacon.*—Every one declares againſt blindneſs, and yet who almoſt is not fond of that which *dims* his ſight? *Locke.*—

For thee I *dim* theſe eyes, and ſtuff this head,
With all ſuch reading as was never read. *Pope.*

2. To make leſs bright; to obſcure.—

A ſhip that through the ocean wide,
By conduct of ſome ſtar doth make her way,
When as a ſtorm hath *dimm'd* her truſty guide,
Out of her courſe doth wander far aſtray. *Spenſ.*

—The principle figure in a picture is like a king among his courtiers, who *dims* all his attendants. *Dryden.*

DIMACHÆ, [from δὶς, double, and μάχομαι I fight,] in antiquity, a kind of horſemen, firſt inſtituted by Alexander. Their armour was lighter than that of the infantry, and at the ſame time heavier than that uſed by horſemen, ſo that they could act as horſe or foot as occaſion required.

DIMBACH, a town of Germany, in the archduchy of Auſtria, four miles N. of Grein.

DIMCHURCH, or DINCHURCH, a village of England, in Kent, ſituated by the ſide of a ſtrong dyke, called *Dimchurch Wall*, between Romney and Hythe, to prevent the encroachments of the ſea, with a carriage road on the top, which is moſtly wide enough for carriages to paſs each other. Here are kept the records of the Romney March; and the court is held here by the lords of the March, and the members of the corporation, to regulate all affairs concerning it. It is four miles and a half NNE. of New Romney, and four and half SSW. of Hythe.

DIMEL, a river of Germany, in the circle of the Lower Rhine, which runs into the Weſer, near Helmerſhauſen.

(1.) * DIMENSION. *n. ſ.* [*dimenſio*, Lat.] Space contained in any thing; bulk; extent; capacity. It is ſeldom uſed but in the plural. The three dimenſions are length, breadth, and depth.—

He try'd
The tomb and found the ſtrait *dimenſions* wide.
Dryden.

—My gentleman was meaſuring my walls, and taking the *dimenſions* of my room. *Swift.*

(2.) DIMENSION, in geometry, is either length, breadth, or thickneſs; hence, a line hath one dimenſion, viz. length; a ſuperficies two, viz. length and breadth; and a body, or ſolid, has three, viz. length, breadth, and thickneſs.

* DIMENSIONLESS. *adj.* [from *dimenſion.*] Without any definite bulk.—

In they paſs
Dimenſionleſs through heav'nly doors. *Milton.*

* DIMENSIVE. *adj.* [*dimenſus*, Lat.] That which marks the boundaries or outlines.—

All bodies have their meaſure and their ſpace;
But who can draw the ſoul's *dimenſive* lines?
Davies.

DIMETÆ, the name given by the Romans to the ancient Britons, who inhabited the territories now called Caermarthenſhire, Pembrokeſhire, and Cardiganſhire.

* DIMICATION. *n. ſ.* [*dimicatio*, Lat.] A battle; the act of fighting; conteſt. *Dict.*

* DIMIDIATION. *n. ſ.* [*dimidiatio*, Lat.] The act of halving; diviſion into two equal parts *Dict.*

DIMIKUR, a town of Bohemia, in the circle of Konigingratz, 10 miles W. of Biezow.

DIMINGTON, a town S. of Rotheram, Yorkſh.

(1.) * *To* DIMINISH. *v. a.* [*diminuo*, Lat.] 1. To make leſs by abſciſſion or deſtruction of any part: the oppoſite to *increaſe.*—That we call good which is apt to cauſe or increaſe pleaſure, or *diminiſh* pain in us. *Locke.* 2. To impair; to leſſen; to degrade.—

Impiouſly they thought
Thee to *diminiſh*, and from thee withdraw
The number of thy worſhippers. *Milton.*

3. To take any thing from that to which it belongs: the contrary to *add.*—Nothing was *diminiſhed* from the ſafety of the king by the impriſonment of the duke. *Hayward.*—Ye ſhall not add unto the word which I command you, neither ſhall you *diminiſh* aught from it. *Deut.* iv. 2.

(2.) * *To* DIMINISH. *v. n.* To grow leſs; to be impaired.—What judgment I had increaſes rather than *diminiſhes*; and thoughts ſuch as they are, come crowding in ſo faſt upon me, that my only difficulty is to chuſe or to reject. *Dryden.*—

Crete's ample fields *diminiſh* to our eye;
Before the Boreal blaſts the veſſels fly. *Pope.*

* DIMINISHINGLY. *adv.* [from *diminiſh*] In a manner tending to vilify, or leſſen.—I never heard him cenſure, or ſo much as ſpeak *diminiſhingly* of any one that was abſent. *Locke.*

* DIMINUTION. *n. ſ.* [*diminutio*, Lat.] 1. The act of making leſs; oppoſed to *augmentation.*—The one is not capable of any *diminution* or augmentation at all by men; the other apt to admit both. *Hooker.* 2. The ſtate of growing leſs; oppoſed to *increaſe.*—The gravitating power of the ſun is tranſmitted through the vaſt bodies of the planets without any *diminution*, ſo as to act upon all their parts, to their very centres, with the ſame force, and according to the ſame laws, as if the part upon which it acts were not ſurrounded with

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with the body of the planet. *Newton.*—Finite and infinite ſeem to be looked upon as the modes of quantity, and to be attributed primarily to thoſe things which are capable of increaſe or *diminution*. *Locke.* 3. Diſcredit; loſs of dignity; degradation.

Gladly to thee
Heroick laurel'd Eugene yields the prime;
Nor thinks it *diminution* to be rank'd
In military honour next. *Philips.*

4. Deprivation of dignity; injury of reputation.—Make me wiſe by thy truth, for my own ſoul's ſalvation, and I ſhall not regard the world's opinion or *diminution* of me. *K. Charles.*—They might raiſe the reputation of another, though they are a *diminution* to his. *Addiſon's Spectator.* 5. [In architecture.] The contraction of the diameter of a column, as it aſcends.

(1.) * DIMINUTIVE. *adj.* [*diminutivus*, Lat.] Small; little; narrow; contracted.—It is the intereſt of mankind, in order to the advance of knowledge, to be ſenſible they have yet attained but in poor and *diminutive* meaſure. *Glanville's Sceps.*—The light of man's underſtanding is but ſhort, *diminutive*, contracted light, and looks not beyond the preſent. *South.*—If the ladies ſhould once take a liking to ſuch a *diminutive* race of lovers, we ſhould in a little time, ſee mankind atomized, and the whole ſpecies in miniature. *Addiſon.*—They know how weak and awkward many of thoſe little *diminutive* diſcourſes are. *Watts.*

(2.) * DIMINUTIVE. *n. ſ.* [from the adjective.] A word formed to expreſs littleneſs; as *lapillus*, in Latin, a *little ſtone*; *maiſonette*, in French, a *little houſe*; *mannikin*, in Engliſh, *a little man.*—He afterwards proving a dainty and effeminate youth, was commonly called, by the *diminutive* of his name Peterkin, or Perkin. *Bacon's Henry* VII.—

Sim, while but Sim, in good repute did live;
Was then a knave, but in *diminutive*. *Cotton.*

2. A ſmall thing: a ſenſe not now in uſe.—

Follow his chariot; monſter-like, be ſhewn
For pooreſt *diminutives*, for doits! *Shakeſp.*

* DIMINUTIVELY. *adv.* [from *diminutive*.] In a diminutive manner.

* DIMINUTIVENESS. *n. ſ.* [from *diminutive*.] Smallneſs; littleneſs; pettyneſs; want of bulk; want of dignity.

* DIMISH. *adj.* [from *dim.*] Somewhat dim; ſomewhat obſcure.—

'Tis true, but let it not be known,
My eyes are ſomewhat *dimiſh* grown;
For nature, always in the right,
To your decays adapts my ſight. *Swift.*

(1.) * DIMISSORY. *adj.* [*dimiſſorius*, Lat.] That by which a man is diſmiſſed to another juriſdiction.—A biſhop of another dioceſs ought neither to ordain or admit a clerk, without the conſent of his own proper biſhop, and without the letters *dimiſſory*. *Ayliffe's Parergon.*

(2.) DIMISSORY LETTERS, *Literæ Dimiſſoriæ*, in the canon law, a letter given by a biſhop to a candidate for holy orders, having a title in his dioceſe, directed to ſome other biſhop, and giving leave for the bearer to be ordained by him. When a perſon produces letters of ordination or tonſure, conferred by any other than his own dioceſan, he muſt at the ſame time produce the letters dimiſſory given by his own biſhop, on pain of nullity. Letters dimiſſory cannot be given by the chapter, *ſede vacante*; this being deemed an act of voluntary juriſdiction, which ought to be reſerved to the ſucceſſor.

DIMITRIA, a fort of Ruſſian Tartary, on the Don, in the government of Cauca ſus, 12 miles N. from Ekaterinograd.

DIMITROW, a town of Poland, in the palatinate of Braclaw, 50 miles SW. of Braclaw.

* DIMITTY. *n. ſ.* A fine kind of fuſtain, or cloth of cotton.—I directed a trowſe of fine *dimitty*. *Wiſeman.*

DIMLU, a ſtrong town of Arabia, in the country of Yemen, 20 miles ESE. of Taas.

* DIMLY. *adv* [from *dim.*] 1. Not with a quick ſight; not with a clear perception.—

Unſpeakable! who ſitt'ſt above theſe heav'ns,
To us inviſible, or *dimly* ſeen,
In theſe thy loweſt works. *Milton.*

2. Not brightly; not luminouſly.—In the beginning to our pumping the air, the match appeared well lighted; though it had almoſt filled the receiver with fumes; but by degrees it burnt more and more *dimly*. *Boyle's Spring of the Air.*—

I ſaw the angelick guards from earth aſcend,
Griev'd they muſt now no longer man attend;
The beams about their temples *dimly* ſhone;
One would have thought the crime had been their own. *Dryden.*

DIMMILTON, a town in Holderneſs, Yorkſh.

DIMMOCK, a village in Glouceſterſhire.

DIMNE, a town of Arabia, in the country of Yemen, 12 miles SSE. of Dſebi.

* DIMNESS. *n. ſ.* [from *dim.* 1. Dulneſs of ſight. 2. Want of apprehenſion; ſtupidity.—Anſwerable to this *dimneſs* of their perception, was the whole ſyſtem and body of their religion. *Decay of Piety.*

DIMŒRITÆ, [from δις and μερος, to divide,] a name given to the Apollinariſts, who at firſt held, that Chriſt only aſſumed a human body, without taking a reaſonable ſoul; but being at length convinced by texts of ſcripture, they allowed, that he did aſſume a ſoul, but without underſtanding; the Word ſupplying that faculty. From this way of ſeparating the underſtanding from the ſoul, they were denominated *Dimœrites*, or Separaters.

DIMOTUC, a t wn of European Turkey, in Romania, with a Greek archbiſhop's ſee. It is ſeated on a mountain ſurrounded by the river Meriza, 12 miles SW. of Adrianople. Lon. 26. 15. E. Lat. 41. 35. N.

* DIMPLE. *n. ſ.* [*dint*, a hole; *dintle*, a little hole; by a careleſs pronunciation *dimple*. *Skinner.*] A ſmall cavity or depreſſion in the cheek, chin, or other part.—The *dimple* of the upper lip is the common meaſure of them all. *Grew.*—

In her forehead's fair half-round,
Love ſits in open triumph crown'd;
He in the *dimple* of her chin,
In private ſtate, by friends is ſeen. *Prior.*

* *To* DIMPLE. *v. n.* [from the noun.] To ſink in ſmall cavities, or little inequalities.—

The wild waves maſter'd him, and ſuck'd him in,
And ſmiling eddies *dimpled* on the main. *Dryd.*

Eternal

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Eternal smiles his emptiness betray,
As shallow streams run *dimpling* all the way.
Pope.

* DIMPLED. *adj.* [from *dimple*.] Set with dimples.—

On each side her,
Stood pretty *dimpled* boys like smiling Cupids.
Shakespeare.

* DIMPLY. *adj.* [from *dimple*.] Full of dimples; sinking in little inequalities.—

As the smooth surface of the *dimply* flood,
The silver-slipper'd virgin lightly trod. *Warton.*

(1.) DIMSDALE, Thomas, a celebrated English physician, the son of a surgeon and apothecary at Theydon-Gernon, in Essex, where he was born in 1712. His family were Quakers, and his grand-father went with William Penn to America, from whence he soon returned, and settled in his native village. Thomas having been brought up to his profession under his father, to obtain farther knowledge, studied some time at St Thomas Hospital, London; and about 1734 commenced practitioner at Hertford. Here he married the only daughter of Nathanael Brassey, of Roxford, in the vicinity of that town, an eminent banker in London, and who represented Hertford in four successive parliaments. His wife dying in 1744, and leaving no children, to divert his mind under this loss, he voluntarily accompanied the army under the duke of Cumberland, as assistant surgeon, and continued in that capacity till Carlisle had surrendered to the royal army, when, receiving thanks from the duke, he returned to Hertford. Next year, 1746, he married Anne Isles, a relation of his first wife; and upon the fortune which she brought him, together with that which he received by the death of the widow of Sir John Dimsdale of Hertford, he retired from practice; but after his family had become numerous, and seven children being alive, in 1761, he took the degree of M.D. and commenced physician. He now became celebrated by his successful mode of inoculating for the small-pox; and having satisfied himself fully as to the new method of treating persons under inoculation, he published his treatise on it in 1776, which was quickly circulated all over the continent, and translated into all the various living languages. In the conclusion of this treatise, he observes that, "although the whole process may have some share in the success, it, in my opinion, consists chiefly in the method of inoculating with recent fluid matter, and the management of the patients at the time of eruption." His fame as a skilful practitioner now occasioned his being invited to Russia, to inoculate the empress Catharine and her son, in 1768, of which he takes particular notice, in his Tracts on Inoculation, published in 1781. Dr Dimsdale was rewarded for this by being appointed actual counsellor of state and physician to her imperial majesty, with an annuity of 500l. being at the same time created baron of the Russian empire, to be born by his eldest lawful descendant in succession, and a black wing of the Russian eagle in a gold shield in the middle of his arms, with the usual helmet, adorned with the baronet's coronet over the shield; the same title was conferred on his son; and he received 12,000l. for his journey, with miniature pictures of the empress and her son; and the grand duke presented young Nathanael Dimsdale with a gold snuff-box richly set with diamonds. At Moscow the baron inoculated a considerable number of people; but he refused the invitation of the empress to reside in Russia as her physician, and after being admitted, with his son, to a private audience of Frederic II. king of Prussia, at Sans Souci returned to England. His second wife died in 1779, leaving him seven children; but he afterwards married Elizabeth, daughter of William Dimsdale, of Bishop Stortford, who survived him. In 1780 he was elected M. P. for the borough of Hertford, upon which he declined all his practice, except for relief of the poor. In 1781 he again visited Russia, to inoculate the two sons of the grand duke, in which he experienced the same success as formerly. Some time after this he felt the sight of one of his eyes declining, and the other had previously failed; but he recovered the sight of both by the operation of the cataract, by baron Wenzel. On his resignation, in 1790, his son baron Nathanael was elected representative of the borough of Hertford; and for several winters he retired to Bath. He died at Hertford, after a short illness, on the 30th Dec. 1800, at the age of 84.

(2.) DIMSDALE, a town near New Castle, Stafford.

* DIN. *n. s.* [*dyn*, a noise; *dynan*, to make a noise, Sax. *dyna*, to thunder, Islandick.] A loud noise; a violent and continued sound.—

And all the way he roared as he went,
That all the forest with astonishment
Thereof did tremble; and the beasts therein
Fled fast away from that so dreadful *din*. *Hall.*
O, 'twas a *din* to fright a monster's ear;
To make an earthquake: sure, it was the roar
Of a whole herd of lions. *Shakesp. Tempest.*
How, while the troubled elements around,
Earth, water, air, the stunning *din* resound,
Thro' streams of smoak and adverse fire he rides,
While every shot is levell'd at his sides. *Smith.*
—Some independent ideas, of no alliance to one another, are, by education, custom, and the constant *din* of their party, so coupled in their minds that they always appear there together. *Locke.*

* *To* DIN. *v. a.* [from the noun.] 1. To stun with noise; to harass with clamour.—

Rather live
To bait thee for his bread, and *din* your ears
With hungry cries. *Otway's Venice Preserved.*

2. To impress with violent and continued noise.—What shall we do, if his majesty puts out a proclamation commanding us to take Wood's half-pence? This had been often *dinned* in my ears. *Swift.*

DINABURG, a town of Russia, in the government of Polotsk, on the Dwina; 80 miles NW. of Polotsk, and 256 SSW. of Petersburg. Lon. 44. 0. E. Ferro. Lat. 56. 5. N.

DINAGEPOUR, a town of Hindoostan, in the country of Bengal, 85 miles N. of Moorshedabad, and 180 E. of Patna.

DINAH, [דינה, Heb. *i. e.* judgment,] the only daughter of the patriarch Jacob. Her misfortune with prince Shechem; his honourable proposal of repairing the injury by marriage, and the prevention

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vention of the fulfilment of his generous intention, by the treachery and barbarity of her bloody brethren, Simeon and Levi, are recorded in Gen. xxxiv. See LEVI.

DINAN, or } a ſtrong town of France, in
(1.) DINANT, } the department of the North Coaſt, and ci-devant province of Bretagne. It has about 4000 citizens, whoſe chief manufactures are linen and thread. It is ſeated on a craggy mountain, above the river Ranee, 20 miles S. of St Malo, and 28 E. of St Brieux. Lon. 1. 58. W. Lat. 48. 36. N.

(2.) DINANT, a town of France, in the department of Sambre and Meuſe, late of Germany, in the circle of Weſtphalia, and biſhopric of Liege, on the Meuſe, containing eight churches, ſix convents, two hoſpitals, and a college. It has mines of iron ſtone, marble, &c. but its chief trade is in leather. It was taken by Gen. Jourdan, May 1794, and annexed to France in 1795. It is 5 miles N. of Charlemont, and 12 S. of Namur. Lon. 4. 51. E. Lat. 50. 17. N.

(3.) DINANT BAY, a bay of France, on the W. coaſt of the department of Finiſterre, in the Engliſh channel, between Breſt road, and the bay of Douarnez. Lon. 13. 2. E. Ferro. Lat. 48. 13 N.

DINARCHY, [Δυναρχια, Gr.] A government by two. *Bailey.* Such was the kingdom of Lacedæmon, which had two royal families, for ſeveral centuries, both deſcended from Hercules, each of which afforded a king to the ſtate, both reigning at one time; a mode of government not parallelled in the hiſtory of any other country in the world. Rome, though Rome, and many other countries have occaſionally become dinarchies, by the conſtant reign of two ſovereigns, yet the ſucceſſion was never kept up, the ſurvivor and victor in ſuch caſes always becoming ſole monarch, on the death or conqueſt of his colleague.

DINASMAWDDWY, } a town of N. Wales,
DINASMONDY, or } in Merionethſhire. It
DINASMOUTHY, } has a market on Friday, and lies 18 miles S. of Bala; 35 NW. of Montgomery, and 196 WNW. of London. Lon. 3. 40. W. Lat. 52. 37. N.

DINAW, a town of Poland, in the palatinate of Lemberg; 60 miles WSW. of Lemberg.

DINCHURCH. See DIMCHURCH.

(1.) DINCKEL, a river of Germany, which runs into the Emmer, near Wobbel, in the county of Lippe.

(2.) DINCKEL, a river of Germany, which runs into the Vecht, about 7 miles N. from Nienhuys, in the county of Bentheim.

DINCKELSPIL, or DUNKELSPUHL, an imperial free town of Germany, in Suabia, ſeated on three hills, near Wernitz. It has a great council compoſed of Roman Catholics and Lutherans, and a ſmall one all Catholics. In the year 928, it was ſurrounded with a wall, and in 1126, by another. It was aſſeſſed to the German empire and circle at 96 florins, and to the chamber of Wetzlaer at 156 rixdollars and 71 kruitzers. It was ceded to Bavaria in 1802, as part of its indemnification for the loſſes ſuſtained by the ceſſions to France, at the peace of Luneville. Its chief trade is in cloth, and reaping hooks. It is 37 miles SW. of Nuremberg. Lon. 10. 20. E. Lat. 49. 0. N.

(1.) DINDER, a town 1 mile from Hereford.

(2.) DINDER, near Wells, Somerſetſhire.

DINDIGUL, a city of India, in the Myſore country, and capital of a diſtrict or circar to which it gives name. It is 51 miles SW. of Trichinopoly, and 70 SE. of Coimbore. Lon. 78. 6. E. Lat. 10. 23. N.

DINDYMA, [*plur.*] or DINDYMUS; a mountain or ridge, allotted by many to Phrygia. Strabo mentions two mountains of this name; one in Myſia near Cyzicus; the other in Gallograecia near Peſſinûs; and none in Phrygia. Ptolemy extends this ridge from the borders of Troas, through Phrygia to Gallograecia: though therefore there were two mountains called Dindymus in particular, both ſacred to the mother of the gods, and none of them in Phrygia Major; yet there might be ſeveral hills and eminences in it, on which this goddeſs was worſhipped, and therefore called *Dindyma* in general.

DINDYMANE, an epithet of Cybele.

DINDYMUS. See DINDYMA.

(1.) * *To* DINE. *v. a.* To give a dinner to; to feed.—

Boil this reſtoring root in gen'rous wine,
And ſet beſide the door the ſickly ſtock to *dine*.
Dryden.

(2.) * *To* DINE. *v. n.* [*diner*, Fr.] To eat the chief meal about the middle of the day.—

Perhaps ſome merchant hath invited him,
And from the mart he's ſomewhere gone to dinner:
Good ſiſter, let us *dine*, and never fret. *Shak.*

—He would *dine* with him the next day. *Clarend.*

DINESTONS, a town of the United States, in Pennſylvania, 25 miles E. of Pittſburg.

* DINETICAL. *adj.* [Δινητικος.] Whirling round; vertiginous.—Some of late have concluded, from ſpots in the ſun, which appear and diſappear again, that, beſides the revolution it maketh with its orbs, it hath alſo a *dinetical* motion, and rolls upon its own poles. *Brown.*—A ſpherical figure is moſt commodious for *dinetical* motion, or revolution upon its own axis. *Ray.*

(1.) * *To* DING. pret. *dung*. *v. a.* [*dringen*, Dut.] 1. To daſh with violence. 2. To impreſs with force.

(2.) * *To* DING. *v. n.* To bluſter; to bounce; to huff. A low word.—He huffs and *dings*, becauſe we will not ſpend the little we have left, to get him the title of lord Strut. *Arbuthnot.*

* DING-DONG. *n. ſ.* A word by which the ſound of bells is imitated.—

Let us all ring fancy's knell;
Ding-dong bell. *Shakeſpeare.*

DINGE, a town of France, in the department of Ille and Vilaine, 15 miles N. of Rennes.

DINGELFING, or } a town of Bavaria, on
DINGELFINGEN, } the Iſer, 40 miles W. of Paſſau, and 48 NE. of Munich.

DINGELSTADT, a town of Germany, in the late circle of the Lower Rhine, and country of Eichsfeld, on the Unſtrutt, 33 m. NW. of Erfurt.

DINGESTOW, a village SW. of Monmouth.

(1.) * DINGLE. *n. ſ.* [from *den*, or *din*, a hollow, Saxon.] A hollow between hills; a dale.—

I know each lane, and every alley green,
Dingle or buſhy dell of this wild wood;
And every boſky bourn from ſide to ſide,

My

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My daily walks and ancient neighbourhood.
Milton.

(2.) DINGLE, in geography, a ſea port of Ireland, in Kerry, Munſter, ſeated on the N. ſide of the bay, (N° 3.) and formerly a place of great trade, particularly with Spain. Several of the houſes are built in the Spaniſh faſhion, with ranges of ſtone balcony windows. It is a borough, and ſent two members to the Iriſh parliament. Butter, beef, corn, and linens are its chief exports. It is 11 miles WSW. of Tralee, 79 SW. of Limerick, and 166 of Dublin. Lon. 10. 15. W. Lat. 51. 57. N.

(3.) DINGLE BAY, a bay of Ireland, on the coaſt of the country of Kerry, Munſter.

DINGLEY, a village in Northamptonſhire.

DINGMANS, a town of the United States, in Pennſylvania, 75 miles N. of Philadelphia.

(1.) DINGWALL, anciently DINGNAVAL, a pariſh of Scotland, in Roſs-ſhire, ſituated at the W. end of the Frith of Cromarty. It conſiſts of an extenſive valley, and the ſloping ſides of ſeveral hills, a great part of which is in high cultivation. The ſoil is rich and fertile, but wet ſeaſons are pernicious. Oats, barley, potatoes, peaſe, beans, and wheat are the chief produce. About 100 acres are under ſown graſs, 200 in paſture, and 900 under plantations, of pines, oak, aſh, beech, &c. The climate is good. The population in 1791, ſtated by the rev. Mr Daniel Roſe, in his report to Sir J. Sinclar, was 1379, and had increaſed 382 ſince 1755. Mr Roſe mentions two circumſtances well worthy the attention of *politicians*, as well as of *ſtatiſtical philoſophers*. "The year 1783 was a year of great ſcarcity; and the births, in 1784, were 16 below the average, and 14 below the loweſt number of any of the lateſt years. The year 1787 was a year of plenty, and in 1788, the births increaſed in proportion; being 17 above the average, and 11 above the higheſt number of any of the other years." Hence it appears evident, that the population of a ſtate depends much upon the plenty or ſcarcity of proviſions.

(2.) DINGWALL, an ancient and flouriſhing royal borough in the above pariſh, (N° 1.) and in the county of Roſs, erected by king Alexander II, in 1226. Its charter of that date, was confirmed and renewed by James IV; and the inhabitants impowered to elect a provoſt, two baillies, dean of guild, treaſurer, and ten councillors. It joins with Kirkwall, Wick, Dornoch, and Tain, in ſending a repreſentative to the Britiſh parliament. From the remains of ſome old cauſeways, Dingwall appears to have been anciently much more extenſive than it is now. Its revenue, however, is increaſed from L. 7. a-year, (the amount in 1765,) to above L. 100. per annum, (from the feuing of commons. The ruins of its ancient caſtle are ſtill to be ſeen; conſiſting of "ſtones ſo ſtrongly cemented with mortar, that it is eaſier to break a ſolid rock, than to ſeparate thoſe of which it is compoſed." It was ſurrounded with a deep ditch, and a regular glacis ſtill remains. The town has been much enlarged as well as improved of late, and a conſiderable inland trade is carried on in it. It lies 18 miles W. of Cromarty, and is ſeated on the Frith. Lon. 4. 23. W. Lat. 57. 45. N.

DINHAM, a village in Monmouthſhire, SW. of Chepſtow.

DININ, a river of Ireland, which runs into the Nore, in the county of Kilkenny.

* DINING-ROOM. *n. ſ.* [*dine* and *room*.] The principal apartment of the houſe; the room where entertainments are made.—He went out from the *dining-room* before he had fallen into errour by the intemperance of his meat, or the deluge of drink. *Taylor's Rule of Living Holy.*

DINISH, an iſland of Ireland, in the river Kenmare, in Kerry, Munſter.

DINKELSBUHL. See DINCKELSPIL.

DINKIRA, or DINKEERA, a country of Africa, a little iſland of the Gold Coaſt.

(1.) * DINNER, *n. ſ.* [*dîner*, Fr.] The chief meal; the meal eaten about the middle of day.—

Let me not ſtay a jot for *dinner*:
Go, get it ready. *Shak.*

The jolly crew, unmindful of the paſt,
The quarry ſhare, their plenteous *dinner* haſte.
Dryden.

(2.) DINNER is derived, by Henry Stephens, from the Greek δεῖπνον; and he will have it wrote *dipner*. Menage deduces it from the Italian *desinare*, to dine; and that from the Latin *desinere*, to leave off work. It is generally ſuppoſed to be moſt ſalutary to make a plentiful dinner, and to eat ſparingly at ſupper. This is the general practice among us. The French, however, in imitation of the ancient Romans, defer their good cheer to the evening; and Bernardinus Paternus, an eminent Italian phyſician, maintains it to be the moſt wholeſome method, in a treatiſe expreſsly on the ſubject. Indeed, when we conſider, that, all animals naturally take reſt after eating, it ſeems moſt agreeable to nature to take but a ſlight repaſt at dinner, and to poſtpone the full meal till evening. The grand Tartar, emperor of China, after he has dined, makes publication by his heralds, that he gives *leave* for all the other kings and potentates of the earth to go to dinner; as if they waited for his leave!

* DINNER-TIME. *n. ſ.* [*dinner* and *time*.] The time of dining.—

Then from the mint walks forth the man of rhyme,
Happy to catch me juſt at *dinner-time*. *Pope.*

DINOCRATES, a celebrated architect of Macedonia, who rebuilt the temple of Epheſus, when burnt by Eroſtratus, with much more magnificence than before. Vitruvius informs us, that Dinocrates propoſed to Alexander the Great, to convert mount Athos into the figure of a man, whoſe left hand ſhould contain a walled city, and all the rivers of the mount flow into his right, and from thence into the ſea! He alſo conceived a ſcheme for building the dome of the temple of Arſinoe at Alexandria, of loadſtone; that ſhould by its attraction uphold her iron image in the centre, ſuſpended in the air! Projects which at leaſt ſhowed a vaſt extent of imagination.

DINSDALE, LOWER, } two villages on each
DINSDALE, UPPER. } ſide of the Tees, which ſeparates Durham and Yorkſhire.

DINSLAKEN, a town of Germany, in the circle of Weſtphalia, and duchy of Cleves; 23 m. SE. of Cleves: but on which ſide of the Rhine, and

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and consequently whether united to the French republic or not, we cannot determine, as it is not to be found in any map of these countries.

* DINT. *n. f.* [*dynt*, Sax.] 1. A blow; a stroke.

Neither vainly hope
To be invunerable in those bright arms,
Tho' temper'd heav'nly; for that mortal *dint*,
Save he who reigns above, none can resist. *Milt.*

2. The mark made by a blow; the cavity remaining after a violent pressure.—

He embrac'd her naked body o'er,
And, straining hard the statue, was afraid
His hands had made a *dint*, and hurt the maid.
Dryden.

3. Violence; force; power.—

Now you weep: and, I perceive, you feel
The *dint* of pity. *Shak.*

—We are to wrest the whole Spanish monarchy out of the hands of the enemy; and, in order to it, to work our way into the heart of his country by *dint* of arms. *Addison.*

* *To* DINT. *v. a.* [from the noun.] To mark with a cavity by a blow, or violent impression.—

With greedy force each other doth assail,
And strike so fiercely, that they do impress
Deep *dinted* furrows in the batter'd mails:
The iron walls to ward their blows were weak and frail. *Fairy Queen.*

Leave, leave, fair bride, your solitary bone,
No more shall you return to it alone;
It nurseth sadness; and your body's print,
Like to a grave, the yielding down doth *dint*.
Donne.

DINTHILL, a village in Shropshire, SW. of Shrewsbury.

DINTING, in the High Peak of Derby.

DINTON, a town in Wilts, W. Wilton.

* DINUMERATION. *n. f.* [*dinumeratio*, Lat.] The act of numbering out singly.

(1.) DINWIDDIE, a county in Virginia, S. of the Appamattox, which divides it from Chesterfield. It is about 30 miles long, and 20 broad, and its chief town is Petersburg. It contained, in 1795, 13,934 inhabitants, of whom 7,334 were slaves.

(2.) DINWIDDIE, or DINVIDIE, a town in the above county, (N° 1.) 11 miles SW. of Petersburg.

DIO, surnamed CHRYSOSTOM, or *Golden Mouth*, a celebrated orator and philosopher of Greece, in the first century, born at Prusa in Bithynia. He attempted to persuade Vespasian to quit the empire; was hated by Domitian; but acquired the esteem of Trajan, who took pleasure in conversing with him, and made him ride with him in his triumphal chariot. There are still extant, 80 of Dio's orations, and some other of his works: the best edition of which is that of Hermand Samuel Reimarus, in 1750, in folio.

* DIOCESAN. *n. f.* [from *diocese*.] A bishop as he stands related to his own clergy or flock.—As a *diocesan* you are like to outdo yourself in all other capacities, and exemplify every word of this discourse. *South.*—I have heard it has been advised by a *diocesan* to his inferior clergy, that they should read some of the most celebrated sermons printed by others. *Tatler*

DIOCESE. See the next article, § 2.

(1.) * DIOCESS. *n. f. diœcesis.* A Greek word compounded of διὰ and οἶκος.] The circuit of every bishop's jurisdiction; for this realm has two divisions, one into shires or countries, in respect of temporal policy; another into *dioceses*, in respect of jurisdiction ecclesiastical. *Cowel.*—None ought to be admitted by any bishop, but such as have dwelt and remained in his *diocese* a convenient time. *Whitgift.*—St Paul looks upon Titus as advanced to the dignity of a prince, ruler of the church; and intrusted with a large *diocese*; containing many particular cities, under the immediate government of their respective elders, and those deriving authority from his ordination. *South.*

(2.) DIOCESS, or DIOCESE, is formed from the Greek διοίκησις, government; formed of διοικέω, which the ancient glossaries render *administro, moderor, ordino*; hence διοίκησις τῆς πόλεως, the administration of a city. DIOCESS is also used in ancient authors, for the province of a METROPOLITAN. DIOCOESIS was originally a civil government, composed of divers provinces. The first division of the empire into dioceses is ordinarily ascribed to Constantine; who distributed the whole Roman state into 4: viz. those of Italy, Illyria, the east, and Africa. And yet, long before Constantine, Strabo, who wrote under Tiberius, takes notice, (lib. xiii, p. 432,) that the Romans had divided Asia into dioceses; and complains of the confusion such a division occasioned in geography; Asia being no longer divided by people, but by dioceses, each whereof had a tribunal or court, where justice was administered. Constantine, then, was only the institutor of those large dioceses, which comprehended several metropolies and governments; the former dioceses only comprehending one jurisdiction, or the country under one judge, as appears from this passage in Strabo, as well as from Cicero himself; lib. iii, *epist. ad famil.* 9. and lib. xiii, *ep.* 67. Thus, at first a province included divers dioceses; and afterwards a diocese came to comprise divers provinces. In after times the Roman empire became divided into thirteen dioceses or prefectures; though, including Rome, and the suburbs, there were fourteen. These fourteen dioceses comprehended one hundred and twenty provinces: each province had a proconsul, who resided in the capital; and each diocese of the empire had a consul, who resided in the principal city of the district. On this civil constitution, the ecclesiastical one was afterwards regulated: each diocese had an ecclesiastical vicar or primate, whose judgment determined all the concerns of the church within his territory. At present diocese is confined to a single province under a metropolitan, or more commonly to the single jurisdiction of a bishop. Brito affirms diocese to be properly the territory and extent of a baptismal or parochial church; whence the word is used by divers authors to signify a simple parish. See PARISH.

DIOCLEA, a town of Dalmatia, the birth place of the emperor DIOCLESIAN.

DIOCLEIA, [Διοκλεία.] in antiquity, a solemnity kept in the spring at Megara, in memory of the Athenian hero, who died in the defence of the youth he loved.

DIOCLESIANUS, Caius Valerius Jovius, a celebrated Roman emperor, born of an obscure fami-

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ly in Dalmatia, in 245. He was firſt a common ſoldier, and by merit and ſucceſs he gradually roſe to the office of a general; and at the death of Numerian, in 284, he was inveſted with imperial power. In this high ſtation he rewarded the fidelity of Maximian, who had ſhared with him all the ſubordinate offices in the army, by making him his colleague on the throne. He created two ſubordinate emperors, Conſtantius and Galerius, by the title of Cæſars, whilſt he claimed for himſelf and his colleague the ſuperior title of Auguſtus. Diocleſian has been celebrated for his military virtues; and though he was not poliſhed by education, yet he was a patron of learning. He was bold, reſolute, and active, and well acquainted with the arts, which made him reſpectable even in the eyes of his enemies. But his cruelty to the Chriſtians has been deſervedly branded with infamy. After he had reigned 22 years in the greateſt proſperity, he publicly abdicated the crown at Nicomedia in 305, and retired to a private ſtation at Salona. Maximian his colleague followed his example, but not from choice; and when he ſome time after endeavoured to rouſe the ambition of Diocleſian, and perſuade him to re-aſſume the imperial purple, he received for anſwer, that Diocleſian took now more delight in cultivating his little garden, than he formerly enjoyed in a palace, when his power was extended over all the earth. He lived 9 years after his abdication in the greateſt ſecurity and enjoyment at Salona, and died in 314, in the 68th year of his age. Diocleſian is the firſt on record, except LYCURGUS and SYLLA, who voluntarily reſigned his power. His bloody perſecution of the Chriſtians forms a chronological era, called the *era of Diocleſian*, or *of the Martyrs*. It was long uſed in theological writings, and is ſtill followed by the Copts and Abyſſinians. It commenced Auguſt 29, A. D. 284.

DIOCŒSIS, [διοίκησις, Gr.] See DIOCESS, § 2.

DIOCTAHEDRIA, in natural hiſtory, a genus of pellucid and cryſtalliform ſpars, compoſed of two octangular pyramids, joined baſe to baſe, without any intermediate column. Of theſe ſome have long pyramids, others ſhort and ſharp pointed ones, and others ſhort and obtuſe pointed ones; the two former ſpecies being found in the foreſt of Hartz, and the laſt in the mines of Cornwall.

DIODATI, John, a famous miniſter, and profeſſor of theology at Geneva, who was born at Lucca in 1579, and died at Geneva in 1652. He is diſtinguiſhed by his tranſlations, 1. Of the Bible into Italian, with notes, Geneva 1607, 4to. The beſt edition at Geneva, in 1641, folio. This is ſaid to be more a paraphraſe than a tranſlation, and the notes rather divine meditations than critical reflections. 2. Of the Bible into French: Geneva 1644. Of Father Paul's Hiſtory of the Council of Trent into French.

DIODIA, in botany: A genus of the monogynia order, belonging to the tetrandria claſs of plants; and in the natural method ranking under the 47th order, *Stellatæ*. The corolla is monopetalous and funnel ſhaped; the capſule bilocular and diſpermous.

DIODON, the SUN-FISH, in ichthyology, a genus belonging to the order of amphibia nantes. There are 3 ſpecies, viz.

1. DIODON LEVIGATUS, or the *globe fiſh*, common to Europe and South Carolina. As yet only a ſingle ſpecimen has been diſcovered in our ſeas; taken at Penzance in Cornwall. The length was one foot ſeven; the length of the belly, when diſtended, one foot; the whole circumference in that ſituation two feet ſix. The form of the body is uſually oblong; but when alarmed it has the power of inflating the belly to a globular ſhape of great ſize. This ſeems deſigned as a means of defence againſt fiſh of prey; as they have leſs means of laying hold of it; and are beſides terrified by the numerous ſpines with which that part is armed, and which the animal can erect on every part. The mouth is ſmall; the irides white, tinged with red; the back from head to tail almoſt ſtraight, or at leaſt very ſlightly elevated; of a rich deep blue colour. It has the pectoral, but wants the ventral fins: the tail is almoſt even, divided by an angular projection in the middle; tail and fins brown. The belly and ſides are white, ſhagreened or wrinkled, and beſet with innumerable ſmall ſharp ſpines, adhering to the ſkin by four proceſſes. See *Plate* 100, *fig.* 8.

2. DIODON MOLA, or the *ſhort ſun-fiſh*, differs from the *oblong* (N° 3.) in being much ſhorter and deeper. The back and the anal fins are higher, and the aperture to the gills not ſemilunar, but oval. The ſituation of the fins are the ſame in both. Both kinds are taken on the weſtern coaſts of this kingdom, but in much greater numbers in the warmer parts of Europe. Mr Brunnich informs us, that between Antibes and Genoa he ſaw one of this ſpecies lie aſleep on the ſurface of the water; a ſailor jumped overboard and caught it.

3. DIODON OBLONGUS, the *oblong ſun-fiſh*, grows to a great bulk; one examined by Sylvianus was above 100 pounds in weight; and Dr Borlaſe mentions another taken at Plymouth in 1734, that weighed 500. In form it reſembles a bream or ſome deep fiſh cut in the middle. The mouth is very ſmall, and contains in each jaw two broad teeth, with ſharp edges. The eyes are little; before each is a ſmall ſemilunar aperture; the pectoral fins are very ſmall, and placed behind them. The colour of the back is duſky, and dappled; the belly ſilvery; between the eyes and the pectoral fins are certain ſtreaks pointing downwards. The ſkin is free from ſcales. When boiled, it has been obſerved to turn into a glutinous jelly, reſembling boiled ſtarch when cold, and ſerved the purpoſes of glue on being tried on paper and leather. The meat of this fiſh is uncommonly rank: it feeds on ſhell fiſh. The ſun-fiſh of the Iriſh (See SQUALUS) differs in all reſpects from this.

DIODORUS, ſurnamed SICULUS, or *Sicilian*, an ancient hiſtorian, born at Argyra in Sicily. He wrote a hiſtory of Egypt, Perſia, Syria, Media, Greece, Rome, and Carthage; and it is ſaid that he viſited all the places which he has mentioned in his hiſtory. It was the labour of 30 years. He is, however, too credulous in ſome of his narratives; and often wanders far from the truth. He often dwells too long upon fabulous reports and trifling incidents; while events of the greateſt importance

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portance to history are treated with brevity, and sometimes passed over in silence. He lived in the age of Cæsar and Augustus, and spent much time at Rome to procure information, and authenticate his history. This important work, which he composed in Greek, contained 40 books, of which there are only 15 remaining. The style is clear, and very suitable to history. The best edition is that of Amsterdam, 1743, in 2 vols folio.

DIOECIA, [*i. e.* two houses, from δὶς *twice*, and οἶκος *a house*.] the 22d class in Linnæus's sexual system, consisting of plants, which having no hermaphrodite flowers, but produce male and female flowers on separate roots. These last only ripen the seeds; but require for that purpose the vicinity of a male plant; for the aspersion or sprinkling of the male dust. From the seeds of the female flowers thus impregnated, are raised both male and female plants. The plants then in the class dioecia are all either male or female, on separate roots; not hermaphrodite, as in the greater number of classes; nor with male and female flowers upon one root, as in the class monoecia. See BOTANY, *Index*.

(1.) DIOGENES of Apollonia, in the island of Crete, held a considerable rank among the philosophers who taught in Ionia before Socrates appeared at Athens. He was the scholar and successor of Anaximenes, and in some measure rectified his master's opinion concerning air being the cause of all things. It is said, that he was the first who observed that air was capable of condensation and rarefaction. He passed for an excellent philosopher, and died about A. A. C. 450.

(2.) DIOGENES the Cynic, a famous ancient philosopher, the son of a banker of Sinope. Being banished with his father for coining false money, he retired to Athens, where he studied philosophy under Antisthenes. He added new degrees of austerity to the sect of the Cynics, and never did any philosopher carry so far a contempt for the conveniences of life. He was one of those extraordinary men who run every thing to extremity, without excepting even reason itself; and who confirm the saying, "that there is no great genius without a tincture of madness." He lodged in a tub; and had no other moveables besides his staff, wallet, and wooden bowl, which last he threw away, on seeing a boy drink out of the hollow of his hand. He used to call himself a vagabond, who had neither house nor country; was obliged to beg, was ill clothed, and lived from hand to mouth: and yet, says Ælian, he took as much pride in these things as Alexander could in the conquest of the world. He was not indeed a jot more humble, than those who are clothed in rich apparel, and fare sumptuously every day. See CYNICS, § 3. He looked down on all the world with scorn; he magisterially censured all mankind, and thought himself unquestionably superior to all other philosophers. Alexander one day paid him a visit, and made him an offer of riches or any thing else; but all that the philosopher requested of him was, to stand from betwixt the sun and him; as if he had said, "Do not deprive me of the benefits of nature, and I leave to you those of fortune." The conqueror was so affected with the vigour and elevation of his soul, as to declare, that "if he was not Alexander, he would choose to be Diogenes." Diogenes had great presence of mind, as appears from his smart sayings and quick repartees; and Plato seems to have hit off his true character, when he called him a *Socrates run mad*. He spent a great part of his life at Corinth. As he was going over to the island of Ægina, he was taken by pirates, who carried him into Crete, and there exposed him to sale. He answered the crier, who asked him what he could do, that "he knew how to command men:" and perceiving Xeniades, a Corinthian, going by, he said, "Sell me to that gentleman, for he wants a master." Xeniades struck with the singularity of Diogenes bought him, and carried him to Corinth, appointed him tutor to his children, and soon entrusted him with the management of his house. Diogenes's friends being desirous of redeeming him, "You are fools (said he); the lions are not the slaves of those who feed them, but they are the servants of the lions." He therefore plainly told Xeniades, that he ought to obey him, as people obey their governors and physicians. Some say, that Diogenes spent the remainder of his life in Xeniades family; but Dio Chrysostom asserts that he passed the winter at Athens, and the summer at Corinth. He died at Corinth when he was about 90 years old: but authors are not agreed either as to the time or manner of his death. The following account, Jerom says, is the true one. As he was going to the Olympic games, a fever seized him; upon which he lay down under a tree, and refused the assistance of those who accompanied him, and who offered him either a horse or a chariot. "Go you to the games, (says he), and leave me to contend with my illness. If I conquer I will follow you: If I am conquered, I shall go to the shades below." He dispatched himself that very night; saying, that "he did not so properly die, as get rid of his fever." He had for his disciples Onesicrites, Phocion, Stilpo of Megara, and several other great men. His works are lost.

(3.) DIOGENES, surnamed LAERTIUS, from Laerta in Cilicia, his birth place, an ancient Greek author, who wrote ten books of the Lives of the Philosophers, still extant. In what age he flourished, is not determined. The oldest writers who mention him are Sopater of Alexandria, who lived in the time of Constantine the Great, and Hesychius Milesius, who lived under Justinian. Diogenes often mentions Plutarch and Phavorinus, with approbation; and therefore, as Plutarch lived under Trajan, and Phavorinus under Adrian, it is certain that he could not flourish before the reigns of those emperors. Menage has fixed him to the time of Severus; that is, about A. A. C. 200. From certain expressions in his writings, some have fancied him to have been a Christian; but, as Menage observes, the immoderate praises he bestows upon Epicurus incline us rather to suppose that he was an Epicurean. He divided his Lives into books, and inscribed them to a learned lady of the Platonic school, as he himself intimates in his life of Plato. Montaigne was so fond of this author, that instead of one Laertius he wishes we had a dozen; and Vossius says, that his work is as precious as gold. Without doubt we are

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greatly obliged to him for what he has recorded of the ancient philoſophers; but if he had been as exact in the writing, as he was judicious in the choice of his ſubject, we had been ſtill more obliged to him. Biſhop Burnet, in the preface to his Life of Sir Matthew Hale, ſpeaks of him in the following proper manner: "There is no book the ancients have left us (ſays he), which might have informed us more than Diogenes Laertius's Lives of the Philoſophers, if he had had the art of writing equal to that great ſubject which he undertook: for if he had given the world ſuch an account of them as Gaſſendus has done of Pieroſc, how great a ſtock of knowledge might we have had, which by his unſkilfulneſs is in a great meaſure loſt? ſince we muſt now depend only on him, becauſe we have no other and better author who has written on that argument." There have been ſeveral editions of his Lives of the Philoſophers; but the beſt is that printed in two volumes 4to, at Amſterdam, 1693. This contains the advantages of all the former, beſides ſome peculiar to itſelf: the Greek text and the Latin verſion corrected and amended by Meibomius; the entire notes of Henry Stephens, both the Caſaubons, and of Menage; 24 copper-plates elegantly engraved: to which is added, The Hiſtory of the Female Philoſophers, written by Menage, and dedicated to Madam Dacier. Diogenes wrote alſo a book of Epigrams upon illuſtrious Men, called *Pammetrius* from its various kinds of metre: but this is loſt.

DIOKOWAR, or DIAKOVAR, a town of Sclavonia, 16 miles SW. of Eſzek.

DIOMEDE, ISLES OF ST. See COOK, N° III. § 7.

(1.) DIOMEDES, in fabulous hiſtory, a tyrant of Thrace, who is ſaid to have fed his horſes with the fleſh of men. Hercules killed him, and threw him to be eaten by his own carnivorous horſes; Hyginus ſays there were four of them, and that the hero afterwards killed them, along with Abderus, their groom.

(2.) DIOMEDES, king of Ætolia, the ſon of Tydeus and Deiphyle, one of the braveſt of the Grecian chiefs in the Trojan war. He often engaged Hector and Æneas, and obtained much military glory. He went with Ulyſſes to ſteal the Palladium from the temple of Minerva in Troy; and aſſiſted in murdering Rheſus king of Thrace, and carrying off his horſes. At his return from the ſiege of Troy, he loſt his way in the darkneſs of the night, and landed in Attica, where his companions plundered the country; and loſt the Trojan Palladium. During his long abſence, his wife Ægiale had proſtituted herſelf to Cometes one of her ſervants. This was attributed to the reſentment of Venus, whom Diomedes had wounded in a battle before Troy. He reſolved to abandon his native country, which was the ſeat of his diſgrace; and the attempts of his wife to take away his life, haſtened his departure. He came to that part of Italy which has been called *Magna Græcia*, where he built a city, which he called *Argyrippa*, and married the daughter of Daunus the king of the country. He died there in extreme old age; or, according to a certain tradition, he periſhed by the hand of his father-in-law. His death was greatly lamented by his companions, who in the excels of their grief were changed into birds reſembling ſwans. Theſe birds took flight into a neighbouring iſland in the Adriatic, and became remarkable for the tameneſs with which they approached the Greeks, and for the horror with which they ſhunned all other nations. They are called the *birds of Diomedes*. Altars were raiſed to Diomedes, as to a god, one of which, Strabo mentions at Timavus.

DIOMEDIA, in ornithology, a genus belonging to the order of anſeres. The bill is ſtrait; the ſuperior mandible is crooked at the point, and the lower one is truncated; the noſtrils are oval, open a little prominent, and placed on the ſides. There are two ſpecies, viz.

1. DIOMEDIA DEMERSA, has no quill-feathers on the wings; and the feet have four toes, connected together by a membrane. It is the black penguin of Edwards, about the ſize of a gooſe, and is found at the Cape of Good Hope. It is an excellent ſwimmer and diver; but hops and flutters in a ſtrange aukward manner on the land, and if hurried, ſtumbles perpetually, and frequently runs for ſome diſtance like a quadruped, making uſe of the wings inſtead of legs, till it can recover its upright poſture crying out at the ſame time like a gooſe, but in a much hoarſer voice. It is ſaid to clamber ſome way up the rocks in order to make the neſt; in doing which, has been obſerved to aſſiſt with the bill. The eggs are two in number, white, as large as thoſe of a duck, and reckoned delicious eating, at leaſt are thought ſo at the Cape, where they are brought in great numbers for that purpoſe. At this place the birds are often ſeen kept tame; but in general they do not ſurvive the confinement many months.

2. DIOMEDIA EXULANS has pennated wings, and three toes on each foot. It is the ALBATROSS of Edwards; and is about the ſize of a pelican. Theſe birds are found in the ocean betwixt the tropics and at the Cape of Good Hope. They are alſo often ſeen in vaſt flocks in Kamtſchatka, and the adjacent iſlands, about the end of June, where they are called *Great Gulls*; but it is chiefly in the bay of Penſchinenſi, the whole inner ſea of Kamtſchatka, the Kurile iſles, and that of Bering; for on the eaſtern coaſts of the firſt they are ſcarce, a ſingle ſtragg er only appearing now and then. Their chief motive for frequenting theſe places ſeems to be plenty of food; and their arrival is a ſure preſage of ſhoals of fiſh following. At their firſt coming they are very lean, but ſoon grow immenſely fat. They are very voracious, and will often ſwallow a ſalmon of 4 or 5 lb. weight; but as they cannot take the whole of it into their ſtomach at once, part of the tail end will often remain out of the mouth; and the natives, finding the bird in this ſituation, eaſily knock it on the head on the ſpot. Before the middle of Auguſt they migrate elſewhere. They are often taken by a hook baited with a fiſh, not for the ſake of their fleſh, (it being hard and unſavoury,) but on account of the inteſtines, a particular part of which is blown up as a bladder, and ſerves as a float to buoy up nets *in fiſhing*. Of the bones, tobacco-pipes, needle-caſes, &c. are made. When caught they defend themſelves ſtoutly with the bill. Their cry is harſh and diſagreeable,

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agreeable, not unlike the braying of an ass. The breeding places of the albatross, if at all in the northern hemisphere, have not yet been pointed out; but we are certain of their multiplying in the southern, viz. Patagonia and Falkland islands; to this last place they come about the end of September or beginning of October, among other birds, in great abundance. The nests are made on the ground with earth, are round in shape, a foot in height, indented at top. The egg is larger than that of a goose, four inches and a half long, white, marked with dull spots at the bigger end; and is thought to be good food, the white never growing hard with boiling. While the female is sitting, the male is constantly on the wing, and supplies her with food: during this time they are so tame as to suffer themselves to be shoved off the nest while their eggs are taken from them; but their chief destruction arises from the hawk, which, the moment the female gets off the nest, darts thereon, and flies away with the egg. The albatross itself likewise has its enemy, being greatly persecuted while on the wing by the dark grey gull, called *skua*. This bird attacks it on all sides, but particularly endeavours to get beneath, which is only prevented by the first settling on the water; and indeed they do not frequently fly at a great distance from the surface, except obliged so to do by high winds or other causes. As soon as the young are able to remove from the nest, the penguins take possession, and hatch their young in turn. It is probable that they pass from one part of the globe to another according to the season; being now and then met with by different voyagers at various times in intermediate places. The food is supposed to be chiefly small marine animals, especially of the molluscæ or blubber class, as well as flying fish.

(1.) DION, the son of Hipparinus, a Syracusian, famous for his power and abilities. He was related to Dionysius, and often joined with the philosopher Plato, (who at his request had come to reside at the tyrant's court), in advising him to lay aside the supreme power. His great popularity rendered him odious in the eyes of the tyrants, who banished him to Greece. There he collected a numerous force, and resolved to free his country from tyranny. This he easily effected on account of his uncommon popularity. He entered the port of Syracuse only in two ships; and in 3 days reduced under his power an empire which had already subsisted for 50 years, and which was guarded by 500 ships of war, and above 100,000 troops. The tyrant fled to Corinth, and Dion kept the power in his own hands, fearful of the aspiring ambition of some of the friends of Dionysius: but he was shamefully betrayed and murdered by one of his familiar friends called *Callicrates*, or *Callippus*, 354 years before the Christian era.

(2.) DION CASSIUS, a native of Nicæa in Bithynia. His father's name was Apronianus. He was raised to the greatest offices of state in the Roman empire by Pertinax, and his three successors. He was naturally fond of study, and he improved himself by unwearied application. He was ten years in collecting materials for an history of Rome, which he published in 80 books, after a laborious employment of 12 years in composing it. This valuable history began with the arrival of Æneas in Italy, and was carried down to the reign of Alexander Severus. The 34 first books are totally lost, the 20 following, that is from the 35th to the 54th, remain entire, the 6 following are mutilated, and fragments are all that we possess of the last 20. In the compilation of this extensive history, Dion proposed Thucydides for a model, but he is not perfectly happy in his imitation. His style is pure and elegant, and his narrations are judiciously managed, and his reflections learned; but upon the whole, he is credulous, and the bigoted slave of partiality, satyr, and flattery. He inveighs against the republican principles of Brutus and Cicero, and extols the cause of Cæsar. Seneca is the object of his satyr, and he represents him as debauched and licentious in his morals.

(3.) DION CHRYSOSTOM. See DIO.

DIONÆA, in botany, a genus of sensitive plants lately discovered. It belongs to the order monogynia, in the decandria class. There is but one genus as yet known: viz.

DIONÆA MUSCIPULA, or VENUS'S FLY-TRAP. Every one skilled in natural history knows, that the sensitive plants, close their leaves, and bend their joints, upon the least touch; (See MIMOSA) but no design of nature has yet appeared to us from these surprising motions: they soon recover themselves again, and their leaves are expanded as before. But the dionæa shows that nature may have some view towards its nourishment, in forming the upper joint of its leaf like a machine to catch food; upon the middle of this lies the bait for the unhappy insect that becomes its prey. Many minute red glands that cover its inner surface, and which perhaps discharge some sweet liquor, tempt the poor animal to taste them; and the instant these tender parts are irritated by its feet, the two lobes rise up, grasp it fast, lock the two rows of spines together, and squeeze it to death. And lest the strong efforts for life, in the creature thus taken, should serve to disengage it, three small erect spines are fixed near the middle of each lobe among the glands, that effectually put an end to all its struggles. Nor do the lobes ever open again, while the dead animal continues there. The plant, however, cannot distinguish an animal from a general substance; for, if we introduce a straw or a pin between the lobes, it will grasp it full as fast as if it was an insect. It grows in N. America, in about 35° Lat. N. in wet shady places, and flowers in July and August. The largest leaves are about 3 inches long, and an inch and half across the lobes, the glands of those exposed to the sun are of a beautiful red colour; but those in the shade are pale, and inclining to green. The roots are squamous, sending forth but few fibres, and are perennial. The leaves are numerous, inclining to bend downwards, and are placed in a circular order; they are jointed and succulent; the lower joint, which is a kind of stalk, is flat, longish, two edged, and inclining to heart-shaped. In some varieties they are serrated on the edges near the top. The upper joint consists of two lobes; each lobe is of a semi-oval form, with its margins furnished with stiff hairs like eyebrows, which embrace or lock in each other when they

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they close. The upper surfaces of the lobes are covered with small red glands; each of which appears, when highly magnified, like a compressed arbutus-berry. If the fly inclosed in these lobes can be shoved out so as not to strain the lobes, they expand again; but if force is used to open them, so strong has nature formed the spring of their fibres, that one of the lobes will generally snap off rather than yield. The stalk is about six inches high, round, smooth, and without leaves; ending in a spike of flowers. The flowers are milk-white, and stand on footstalks, at the bottom of which is a little painted bractea or flower leaf. The soil in which it grows, as appears from what comes about the roots of the plants when they are brought over, is a black, light mould, intermixed with white sand, such as is usually found in our moorish heaths. Being a swamp plant, a northern aspect will be properest for it at first, to keep it from the direct rays of the sun; and in winter, till we are acquainted with what cold weather it can endure, it will be necessary to shelter it with a bell glass, such as is used for melons. This should be covered with straw or a mat in hard frosts. By this means several of these plants have been preserved through the winter in a very vigorous state. Its sensitive quality will be found in proportion to the heat of the weather, as well as the vigour of the plant. Our summers are not warm enough to ripen the seed; or possibly we are not yet sufficiently acquainted with the culture of it. To try further experiments on its sensitive powers, some of the plants might be placed in pots of light moorish earth, set in pans of water, in an airy stove in summer; where the heat of such a situation, being like that of its native country, will make it surprisingly active.

DIONES, St, a village in Hampshire.

DIONIS, Peter, a famous surgeon, born at Paris, who distinguished himself by his skill in his profession, and by his works; the principal of which are, 1. A course of operations in surgery; 2. The anatomy of man; and, 3. A treatise on the manner of assisting women in child-birth. He died in 1718.

DIONYSIA, in Grecian antiquity, solemnities in honour of Bacchus, sometimes called by the general name of *Orgia*; and by the Romans *Bacchanalia* and *Liberalia*. See BACCHANALIA and BACCHUS, N° I. § 1—3.

DIONYSIACA, in antiquity, a designation given to plays and all manner of sports acted on the stage: because play-houses were dedicated to DIONYSIUS, or Bacchus, one of the deities of sports.

(1.) DIONYSIAN, *adj.* belonging to Bacchus, or to Dionysius.

(2.) DIONYSIAN ÆRA. } See CHRONOLOGY,
(3.) DIONYSIAN PERIOD. } *Index*.

(1.) DIONYSIUS, or DIONYSUS, [Διονυσος, Gr. from Δις νυξιν.] a name of Bacchus, expressive of his birth from Jupiter's thigh.

(2.) DIONYSIUS I. from a private secretary became general and tyrant of Syracuse and all Sicily. Like Augustus, Lewis XIV. Frederic the Great of Prussia, and many other tyrants, he patronised learning and men of letters, and made his court the resort of many of the greatest philosophers of Greece. He was also himself a poet; and having, by bribes, gained the prize for tragedy at Athens, he indulged himself so immoderately at table from excess of joy that he died of the debauch, A.A.C. 386. Some authors, however say he was poisoned by his physicians.

(3.) DIONYSIUS II. his son and successor, was a greater tyrant than his father: his subjects were obliged to apply to the Corinthians for succour; and Timoleon their general having conquered the tyrant, he fled to Athens, where he was obliged to keep a school for subsistence. He died A.A.C. 343.

(4.) DIONYSIUS, a Stoick philosopher, a disciple of Zeno.

(5.) DIONYSIUS, surnamed HALICARNASSEUS, or the *Halicarnassian*, a celebrated historian, and one of the most judicious critics of antiquity. He was born at Halicarnassus; and went to Rome after the battle of Actium, where he staid 22 years in the reign of Augustus. He there composed in Greek his History of the Roman Antiquities, in 20 books, of which the first 11 only are now remaining. There are also still extant several of his critical works. The best edition of the works of this author is that of Oxford, in 1704, in Greek and Latin, by Dr Hudson.

(6.) DIONYSIUS, surnamed PERIEGETES, a learned geographer, to whom is attributed a *Periegesis*, or Survey of the Earth, in Greek verse. Some suppose, that he lived in the time of Augustus; but Scaliger and Saumasius place him under the reign of Severus, or Marcus Aurelius. He wrote many other works, but his Periegesis is the only one we have remaining; the best and most useful edition of which is that improved with notes and illustrations by Hill.

(7.) DIONYSIUS, the AREOPAGITE was born and educated at Athens. He went afterwards to Heliopolis in Egypt; where, if we may believe some writers of his life, he saw that extraordinary eclipse which happened at our Saviour's passion, and was urged by some uncommon impulse to cry out, *Aut Deus Naturæ patitur, aut cum patiente dolet*: "either the God of Nature suffers, or condoles with him who does." At his return to Athens he was elected into the court of Areopagus, whence his title. About A. D. 50, he embraced Christianity; (Acts, xvii. 34.) and, some say, was appointed first bishop of Athens by St Paul. He is supposed to have suffered martyrdom; but whether under Domitian, Trajan, or Adrian, is uncertain. We have nothing remaining under his name, but what there is great reason to believe spurious.

(8.) DIONYSIUS EXIGUUS, or DENIS the LESSER, a Scythian, who became abbot of a monastery at Rome, in the 6th century. He was the first who computed time from the birth of Dionysius to Christ, and fixed that great event, according to the vulgar æra. See CHRONOLOGY, *Index*. He was also a learned writer on the canon law, and died about the year 540.

DIONYSUS. See DELUGE, § 5, and DIONYSIUS, N° 1.

DIOPHANTINE PROBLEMS, in mathematics, certain questions relating to square and cube numbers, and right-angled triangles, &c. the nature of which was determined by DIOPHANUS. In these

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Fig. 1.

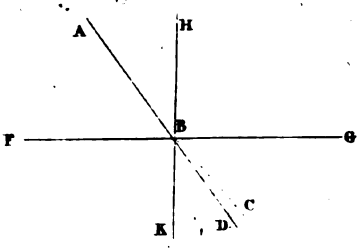
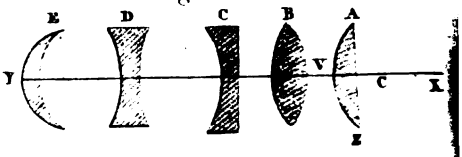


Fig. 2.



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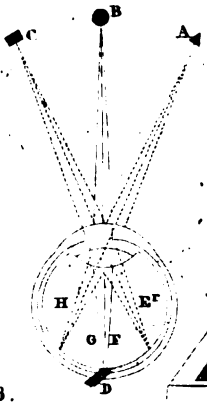

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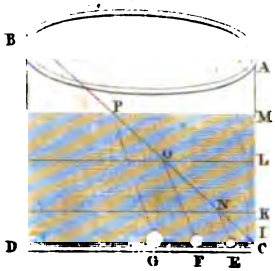

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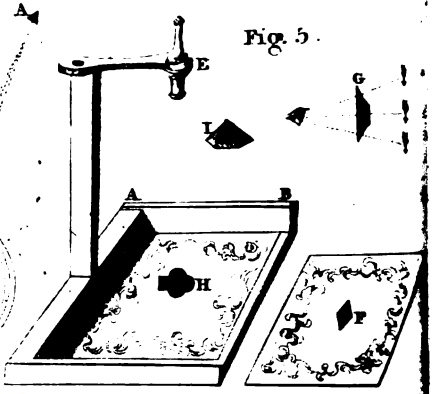

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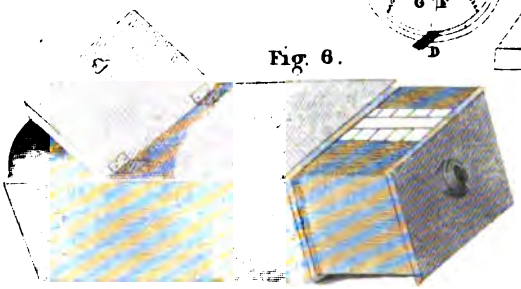

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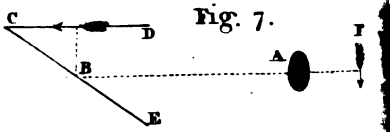

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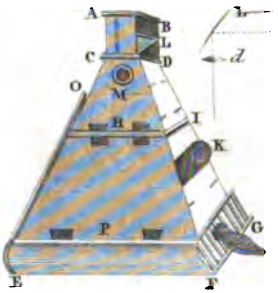

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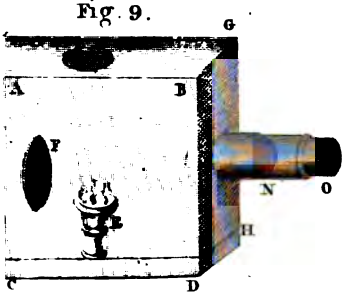
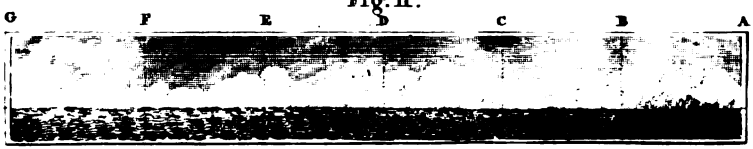


Fig. 10.

Fig. 11.



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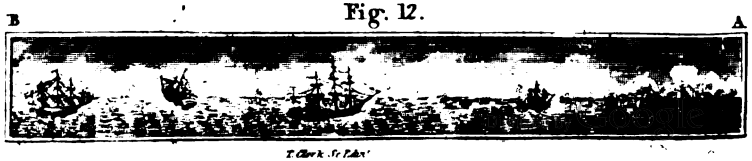

these questions it is endeavoured to find commensurable numbers to answer indetermediate problems; which bring out an infinite number of incommensurable quantities. See INDETERMINATE PROBLEMS.

DIOPHANTUS, a mathematician of Alexandria, who is believed to have lived about the 3d century. We have his works, which were published with notes at Paris, in 1621, by Bachet de Meziriac; and another edition in 1670, with observations on every question, by M. Fermat.

DIOPTER, the index of an astrolabe.

DIOPTRA, in instrument invented by Hipparchus, for levelling water courses; taking the height of towers, and determining the distances of planets, &c.

* DIOPTRICAL. } *adj.* [Διοπτρικος.] Affording
* DIOPTRICK. } a medium for the sight; assisting the sight in the view of distant objects.—Being excellently well furnished with *dioptrical* glasses, he had been able to see the sun spotted. *Boyle.*—View the asperites of the moon through a *dioptrick* glass, and venture at the proportion of her hills by their shadows. *More's Antitode against Atheism.*

DIOPTRICS.

INTRODUCTION.

DEFINITIONS *and* HISTORY *of* DIOPTRICS.

(1.) THIS branch of science, which is also called ANACLASTICS, is thus defined by Dr Johnson:

(2.) * DIOPTRICKS. *n. f.* A part of opticks, treating of the different refractions of the light passing through different mediums; as the air, water, glasses, &c. *Harris.*

(3.) DIOPTRICS, [from Δια thro' and οπτομαι, to see,] may be more clearly defined, the doctrine of refracted vision, or that part of optics, which examines the effects of light, as refracted by passing through different mediums; such as air, water, glass, &c. and especially lenses.

(4.) This branch of optics is one of the most useful and pleasant of the sciences, because by it we are enabled to view remote objects, as if they were near at hand, and such minute objects as without its assistance would entirely elude our sight. The advantages which mankind have derived from this science, by the simple invention of SPECTACLES, warrant us to say, that it has in a manner *given sight to the blind.*

(5.) The ancients have treated of direct and reflected vision, but what they left upon refracted vision is very imperfect. J. BAPTIST PORTA wrote a treatise on refraction in 9 books, but without any great improvement.

(6.) KELPER was the first who succeeded in any great degree upon this subject, having demonstrated very accurately the properties of spherical lenses, in a treatise first published in 1611. GALILEO gave somewhat of this doctrine in his letters; as also an *Examination of the Preface of* JOHANNES PENA *upon Euclid's Optics, concerning the use of optics in Astronomy.*

(7.) DES CARTES also wrote a treatise on dioptrics, commonly annexed to his *Principles of Philosophy*; in which the true manner of vision is more distinctly explained than by any former writer, and in which is contained the law of refraction discovered by SNELL, though the name of the inventor is suppressed. This work contains also the properties of elliptical and hyperbolic lenses, with the practice of grinding glasses.

(8.) Dr Barrow has treated on dioptrics in an elegant, though rather brief manner, in his *Optical Lectures.* There are also HUYGENS's *Dioptrick*, an excellent work of its kind; MOLYNEUX's *Dioptrics*, a work rather heavy and dull; HARTSOEKER's *Essai de Dioptrique*: CHERUBIN's *Dioptrique Oculaire, et La Vision Parfaite*; DAVID GREGORY's *Elements of Dioptrics*; TRABER's *Nervus Opticus*; ZAHN's *Oculus Artificialis Telelioptricus*, Dr SMITH's *Optics*, a complete work of its kind; WOLFIUS's *Dioptrics*, &c. but above all, The *Treatise on Optics*, and the Optical Lectures of Sir I. NEWTON, in whose experiments are contained far more discoveries, than in all the former works on the subject.

(9.) This science was nearly perfected, by Dollond's discovery of the Achromatic Glasses; which has been rendered still more complete by the experiments of Dr ROBERT BLAIR, related in the 3d volume of the *Edin. Phil. Transf.*

(10.) As this subject will be treated fully under the general article OPTICS, we shall here, as in the article CATOPTRICS, be very brief.

SECT. I. DEFINITIONS *of* TERMS.

(11.) DEF. I. When a ray of light passing out of one medium into another of a different density, is turned from that straight line, in which it would otherwise proceed into one of a different direction it is said to be REFRACTED. Thus if AB, a ray of light proceeding from the radiant point A, (*Plate* CVII. *fig.* 1.) fall obliquely upon FG, the surface of a transparent medium, either denser or rarer than the medium along which the ray passed from the point A; the ray will not proceed in the straight line ABC, but will have its direction bent into the line BD. This deviation is called the REFRACTIONS OF THE RAY.

(12.) II. AB is called the LINE OF INCIDENCE, and the ray which proceeds in the direction AB is called the INCIDENT RAY; BD is called the LINE OF REFRACTION, and the ray which proceeds in that direction is called the REFRACTED RAY.

(13.) III. Let HBK be drawn perpendicular to the common surfaces of the contiguous mediums; the angle contained by AB, the line of incidence, and BH, the perpendicular, is called the ANGLE OF INCIDENCE; and the angle contained by BD, the line of refraction, and BK, the perpendicular, is called the ANGLE OF REFRACTION.

(14.) IV.

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(14.) IV. Any ſpherical tranſparent glaſs, that converges or diverges the rays of light as they paſs through it, is called a LENS.

(15.) V. There are five ſorts of lenſes; viz. 1. A *plane* or *ſingle convex lens*, which is plane on one ſide and convex on the other; as AZ, *fig.* 2. 2. A *double convex lens*, as B. 3. A *plano concave lens*, that is, plane on one ſide and concave on the other, as C. 4. A *double concave*, as D. And, 5. A *meniſcus*, which is convex on one ſide and concave on the other, as E.

(16.) VI. The point C, round which the ſpherical ſurface of a lens, as AZ, is deſcribed, is called its CENTRE; the line XY, drawn from that centre perpendicular to its two ſurfaces, is the AXIS; and the point V, to which the axis is drawn, is the VERTEX of that lens.

(17.) VII. When the rays of light that paſs through a ſingle or double convex lens are brought into their ſmalleſt compaſs, that point is the FOCUS of the lens.

(18.) VIII. In optical inſtruments, that lens which is next the object is called the OBJECT GLASS; and that next the eye, the EYE GLASS.

Sect. II. General principles of Dioptrics.

(19.) THE general laws, by which the phenomena of refraction through lenſes may be explained, are as follow:

(20.) I. A ray of light in paſſing obliquely out of a rarer medium into a denſer, *e. g.* out of air into water or glaſs, is refracted towards the perpendicular. Thus if the medium above FG, *fig.* 1. be air, and the medium below it water, the angle ABH will be greater than KBD.

(21.) II. The ſines of the angles of incidence and refraction have a conſtant ratio to one another. When a ray paſſes out of air into water, the ſine of the angle of incidence is to the ſine of the angle of refraction, as 4 to 3; and when the ray paſſes out of air into glaſs, they are to one another as 3 to 2.

(22.) III. When a ray paſſes out of a denſer into a rarer medium, it is refracted from the perpendicular.

(23.) IV. A ray falling on a curve ſurface, whether concave or convex, is refracted after the ſame manner as if it fell on a plane, which is a tangent to the curve at the point of incidence.

(24.) For the various phenomena of refraction by lenſes, ſee OPTICS.

Sect. III. Entertaining experiments by optical illuſions.

(25.) I. ON the bottom of the veſſel ABCD, *Fig.* 3. place three pieces of money; as a ſhilling at E, a half-crown at F, and crown at G. Then place a perſon at H, where he can ſee no further into the veſſel than I: and tell him, that by pouring water into the veſſel you will make him ſee three different pieces of money; bidding him obſerve carefully whether any money goes in with the water. The water muſt be poured in very gently, ſo the pieces ſo fixed, that they may not move out of their places by its agitation. When the water comes up to K, the piece at E will become viſible; when it comes up to L, the pieces at E and F will appear; and when it riſes to M, all the three pieces will be viſible.

(26.) From what has been ſaid of the refraction of light, the cauſe of this phenomena will be evident: for while the veſſel is empty, the ray HI will naturally proceed in a ſtraight line: but in proportion as it becomes immerſed in water; it will be neceſſarily refracted into the ſeveral directions NE, OF, PG, and conſequently the ſeverat pieces muſt become viſible.

(27.) II. OPTICAL AUGMENTATION. Take a large drinking glaſs of a conical figure, that is ſmall at bottom and wide at top; in which put a ſhilling, and fill the glaſs about half full of water; then place a plate on the top of it, and turn it quickly over, that the water may not get out. A piece of the ſize of a half-crown will then be ſeen on the plate, and ſomewhat higher up, another piece of the ſize of a ſhilling.

(28.) This phenomenon ariſes from ſeeing the piece through the conical ſurface of the water at the ſide of the glaſs, and through the flat ſurface at the top of the water, at the ſame time: for the conical ſurface dilates the rays, and makes the piece appear larger; but by the flat ſurface the rays are only refracted, by which the piece is ſeen higher up in the glaſs, but ſtill of its natural ſize. That this is the cauſe will be further evident by filling the glaſs with water; for as the ſhilling cannot be then ſeen from the top, the large piece only will be viſible.

(29.) III. OPTICAL SUBTRACTION. Againſt the wainſcot of a room fix three ſmall pieces of paper, as A, B, C, *Fig.* 4 at the height of your eye; and placing yourſelf directly before them, ſhut your right eye and look at them with the left; when you will ſee only two of thoſe papers, ſuppoſe A and B; but altering the poſition of your eye, you will then ſee the third and one of the firſt, ſuppoſe A; and by altering your poſition a ſecond time, you will ſee B and C; but never all the three together.

(30.) The cauſe of this phenomenon is, that one of the three pencils of rays that come from theſe objects, falls conſtantly on the optic nerve at B; whereas to produce diſtinct viſion, it is neceſſary that the rays of light fall on ſome part of the retina, E, F, G, H. We ſee by this experiment, one of the uſes of having two eyes; for he that has one only, can never ſee three objects placed in this poſition, nor all the parts of one object of the ſame extent, without altering the ſituation of his eye.

(31.) IV. ALTERNATE ILLUSION. With a convex lens of about an inch focus, look attentively at a ſilver ſeal, on which a cipher is engraved. It will at firſt appear cut in, as to the naked eye; but if you continue to obſerve it ſome time, without changing your ſituation, it will ſeem to be in relief, and the lights and ſhades will appear the ſame as they did before. If you regard it with the ſame attention ſtill longer, it will again appear to be engraved: and ſo on alternately.

(32.) If you look off the ſeal for a few moments when you view it again, inſtead of ſeeing it, as at firſt, engraved, it will appear in relief. If, while you

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you are turned toward the light, you ſuddenly incline the ſeal, while you continue to regard it, thoſe parts that ſeemed to be engraved will immediately appear in relief: and if, when you are regarding theſe ſeeming prominent parts, you turn yourſelf ſo that the light may fall on the right hand, you will ſee the ſhadows on the ſame ſide from whence the light comes, which will appear at a little extraordinary. In like manner the ſhadows will appear on the left, if the light fall on that ſide. If, inſtead of a ſeal, you look at a piece of money, theſe alterations will not be viſible, in whatever ſituation you place yourſelf.

(33.) It has been ſuſpected that this illuſion, ariſes from the ſituation of the light: and in fact, I have obſerved (ſays M. GUYOT, from whom this article is taken), that when I have viewed it with a candle on the right, it has appeared engraved; but by changing the light to the left ſide it has immediately appeared in relief." It ſtill however, remains to be explained, why we ſee it ſo ſtrongly hollow and prominent, without changing either the ſituation or the light. Perhaps it is the ſight itſelf that we muſt look for the cauſe of this phenomenon; and this ſeems the more probable, as all theſe appearances are not diſcernible by all perſons.

(34.) Mr William Jones of Holborn has remarked, that this illuſion is ſtill more extraordinary and permanent, when one looks at a cavity in a ſeal or other object through the three eye-glaſſes of a common four glaſs refracting teleſcope: all cavities viewed through theſe glaſſes appear conſtant reliefs, in almoſt all ſituations of the light.

(35.) V. *The* DIOPTRICAL PARADOX. A new and curious optical, or more properly a DIOPTRICAL deception, has been made by Mr W. Jones. The effect is, that a print, or an ornamented drawing, with any object, ſuch as an *ace of diamonds*, as in the centre F, *fig.* 5 will be ſeen as the *ace of clubs*, when it is placed in the machine ABCD, and viewed through a ſingle glaſs only contained in the tube E. The conſtruction of this machine is only ſimple, The glaſs within the tube which brings about this ſurpriſing change, is ſomewhat on the principle of the common multiplying glaſs, as repreſented at G, which by the number of its inclined ſurfaces and from the refractive power of the rays proceeding from the objects placed before it ſhows it in a multiplied ſtate or quantity. The only difference is, that the ſides of this glaſs are flat, and diverge upwards from the baſe to a point in the axis of the glaſs like a cone: the number of the ſides is ſix; and each ſide, from its angular poſition to the eye, has the property of reflecting from the border of the print F ſuch a portion of it (deſignedly there placed), as will make a part in the compoſition of the figure to be repreſented: for the hexagonal and conical figure of this glaſs prevents any ſight of the ace of diamonds in the centre being ſeen; conſequently the ace of clubs being previouſly and mechanically drawn in the circle of refraction in ſix different parts of the border, at 1, 2, 3, 4, 5, 6, and artfully diſguiſed in the ornamental border by blending them with it, the glaſs in the tube at E will change the appearance of the ace of diamonds F into the ace of clubs H. In the ſame manner may other prints undergo ſimilar changes, according to the will of any ingenious draughtſman who may deſign them. The figure of the glaſs is clearly ſhown at I.

SECT. IV. *Of the* CAMERA OBSCURA, *or* DARK CHAMBER.

(36.) MAKE a circular hole in the ſhutter of a window, from whence there is a proſpect of the fields or ſtreet, or any other object not too near; and in this hole place a convex glaſs, either double or ſingle, whoſe focus is at the diſtance of 5 or 6 feet. The diſtance ſhould not be leſs than three feet; for if it be, the images will be too ſmall and there will not be ſufficient room for the ſpectators. On the other hand, the focus ſhould never be more than 15 or 20 feet, for then the images will be obſcure, and the colouring faint. The beſt diſtance is from 6 to 12 feet.

(37.) Take care that no light enter the room but by this glaſs; at a diſtance from it, equal to that of its focus, place a paſteboard, covered with the whiteſt paper: which ſhould have a black border to prevent any of the ſide rays from diſturbing the picture. Let it be two feet and a half long and 18 or 20 inches high: bend the length of it inwards, to form a part of a circle, whoſe diameter is equal to double the focal diſtance of the glaſs. Then fix it on a frame of the ſame figure, and put it on a moveable foot, that it may be eaſily fixed at that exact diſtance from the glaſs where the objects paint themſelves to the greateſt perfection.

(38.) When it is thus placed, all the objects that are in the front of the window will be painted on the paper, in an inverted poſition, with the greateſt regularity and in the moſt natural colours. If a moveable mirror be placed without the window, by turning it more or leſs, all the objects that are on each ſide of the window will appear on the paper. If inſtead of placing the mirror without the window you place it in the room, and above the hole (which muſt then be made near the top of the ſhutter), you may receive the repreſentation on a paper placed horizontally on a table; and draw, at your leiſure, all the objects that are there painted.

(39.) Nothing can be more pleaſing than this experiment, eſpecially when the objects are ſtrongly enlightened by the ſun: and not only land proſpects, but a ſea-port, when the water is ſomewhat agitated, or at the ſetting of the ſun, preſents a very delightful appearance. This repreſentation affords the moſt perfect model for painters, as well for the tone of colours, as that degradation of ſhades, occaſioned by the interpoſition of the air, which has been ſo juſtly expreſſed by ſome modern painters.

(40.) The paper muſt have a circular form; for otherwiſe, when the centre of it is in the focus of the glaſs, the two ſides will be beyond it, and conſequently the image will be confuſed. If the frame were contrived of a ſpherical figure, and the glaſs were in its centre, the repreſentation would be ſtill more accurate. If the object without be at the diſtance of twice the focal length of the glaſs, the image in the room will be of the ſame magnitude with the object.

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(41.) There is another method of making the camera obſcura; viz. by a ſcioptric ball, that is, a ball of wood, through which a hole is made, in which hole a lens is fixed: this ball is placed in a wooden frame, in which it turns freely round. The frame is fixed to the hole in the ſhutter; and the ball, by turning about, anſwers, in great part, the uſe of the mirror on the outſide of the window. If the hole in the window be no bigger than a pea, the objects will be repreſented without any lens, though by no means ſo diſtinctly or with ſuch vivid colours.

(42.) The lights, ſhades, and colours, in the camera obſcura, appear not only juſt, but, by the images being reduced to a ſmaller compaſs, much ſtronger than in nature. Add to this, that theſe pictures exceed all others, by repreſenting the motion of the ſeveral objects: thus we ſee the animals walk, run, or fly; the clouds float in the air; the leaves quiver; the waves roll, &c. and all in ſtrict conformity to the laws of nature. The beſt ſituation for a dark chamber is directly north and the beſt time of the day is noon.

(43.) The inverted poſition of the images may be deemed an imperfection, but it is eaſily remedied: for by ſtanding above the board on which they are received, and looking down on it, they will appear in their natural poſition: or by ſtanding before it, and, placing a common mirror againſt your breaſt in an oblique direction, upon looking down in it, the images will appear erect, and will receive an additional luſtre from the reflection of the glaſs. This alſo may be done by placing two lenſes, in a tube that draws out. And by placing a large concave mirror at a proper diſtance before the picture, the figures will appear before the mirror, in the air, and in an erect poſition.

(44.) To ſhow the SPOTS on the SUN'S DISK, by its image in the CAMERA OBSCURA, put the object glaſs of a 10 or 12 feet teleſcope into the ſcioptric ball, and turn it about till it be directly oppoſite to the ſun. Then place the paſteboard above mentioned, in the focus of the lens; and a clear bright image of the ſun will be ſeen, of about an inch diameter, in which the ſpots on the ſun's ſurface will be exactly deſcribed. When the ſun is directly oppoſite to the hole, the lens will itſelf be ſufficient: or by means of the mirror on the outſide of the window, the lens will anſwer the purpoſe at any time. As this image is too bright to be ſeen with pleaſure by the naked eye it may be viewed through a lens whoſe focus is 5 or 8 inches diſtant; which, at the ſame time that it prevents the light from being offenſive, will, by magnifying both the image and the ſpots, make them appear to greater advantage.

(45.) To MAGNIFY SMALL OBJECTS by the SUN'S RAYS, let the rays of light that paſs through the lens in the ſhutter be thrown on a large concave mirror, properly fixed in a frame. Then take a ſlip or thin plate of glaſs; and ſticking any ſmall object on it, hold it in the incident rays, at a little more than the focal diſtance from the mirror; and the image of that object will appear on the oppoſite wall, amidſt the reflected rays, very large and extremely clear and bright. This experiment never fails to give the ſpectator the higheſt ſatisfaction.

(46.) The POCKET OR PORTABLE CAMERA OBSCURA, with a drawer to draw out in the front, is repreſented in *fig.* 5. The images of the objects before the inſtrument are reflected upon a glaſs ground rough on its upper ſide, and that is placed at top of the hinder part of the box, under the moveable cover repreſented in the figure. The images repreſented thereon will afford a moſt beautiful and perfect piece of perſpective or landſcape of whatever is before the camera, and more particularly ſo if the ſun ſhines upon the objects. The outlines of them may be eaſily traced on the glaſs by a black lead pencil. There is ſometimes a ſcale of proportions placed in the upper ſurface of the drawer, by which any particular building or other object may be drawn in a given proportion or magnitude, and according to the figures inſerted on the ſcale, which are adapted to the focus or foci of the lenſes made uſe of in the camera.

(47.) The glaſſes that are made uſe of in the camera are only three, and are repreſented in fig. 7. The convex glaſs A is placed in the front of the drawer of the camera, and is of a focus agreeable to the length of the box. The mirror reclines in the box in an angle of 45 degrees in a perpendicular ſituation. The rays flowing from the object F through the convex glaſs A to the plane mirror CE, will be reflected from it, and meet in points on the glaſs placed horizontally in the direction CD, and will form thereon the aforementioned images. If on this glaſs an oiled paper or any other tranſparent ſubſtance be placed, the images will be clearly repreſented, and ſufficiently ſo to delineate them by a black-lead pencil or crayon. Inſtead of the glaſs CD, or ſometimes underneath it, is often placed a double convex lens of a focus ſomewhat ſhorter than the length of the box: this alteration conſiderably brightens the appearance of the images, and renders them as vivid as the objects themſelves, though not quite ſo accurate in their contours or outlines as by the preceding method.

(48.) Another kind of portable camera obſcura is, where the images are formed upon white paper, and the ſeveral parts of the camera fold up out of a box ſhaped like a book or cheſt. This way of the images being formed on paper is much preferable to the preceding method, and admits of their being traced on the paper with the utmoſt readineſs. This inſtrument, as open, out of the caſe, and ready for uſe, is repreſented in fig. 8. The front and ſides fold up to the height of about two feet from the eaſe EFG, by hinges placed at P, H, &c. The head ABCD, about five inches ſquare and high, containing the mirror L and the convex lens beneath it, fits on at CD, and the inner ſquare tube of it is moved up and down by rackwork and a pinion NM. This motion is uſed to adjuſt the convex lens *d*, to its proper diſtance from the white paper placed within at the bottom of the box EFG, ſo that the images may be formed with the greateſt poſſible diſtinctneſs. In tracing theſe images the face is applied cloſe to the hole in the front at K, and the hand in the ſleeve in the front at the bottom EFG. When the ſides and front are unhooked and folded down, they all lie cloſe in the box, EFG

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d the lid, O, folds down as a top on them close, d the box remains then the size of a common lio book, and is covered with calf leather and ttered on the back in perfect imitation of one.

(49.) By the diagonal position of a plane mirror e curious DIAGONAL OPERA-GLASS is conucted, by which any person may be viewed in heatre or public company, and yet know noing of it. It consists only in placing a concave ass near the plane mirror, in the end of a short and tube, and a convex glass in a hole in the le of the tube. Then holding the end of the be with the glass to the eye, all objects next to e hole in the side will be reflected so as to apar in a direct line forward, or in a position at ght angles to the person's situation who is look at. Plane glasses instead of a concave and con may be used: but in this case there will be no agnitude of the object, but it will appear brighter.

SECT. V. *Of the* MAGIC LANTERN.

(50.) The invention of this ingenious machine attributed to the celebrated Kircher. It occioned no small speculation upon its first appear ce. Its design is to represent at large, on a th or board, placed in the dark, the images of all objects, painted with transparent colours on tes of glass. The construction is as follows:

(51.) Let ABCD, *fig.* 9. be the side of a tin box, inches high, 8 inches long, and ten broad (or y other similar dimensions), the top of which ust have a funnel, with a cover, as represented *g.* 10; which at the same time it gives a pas e to the smoke, prevents the light from coming t of the box. In the middle of the bottom of e box must be placed a low tin lamp E, which o be moveable. It should have 3 or 4 lights, t must be at the height of the centre of the sses in the tubes N and O. In the largest of se tubes must be placed a glass semiglobular s N, about 4 inches diameter; and in the smal one a double convex lens O, about 2½ inches ameter, and six inches focus, the length of the bes holding them about four inches and a half ch: the inner tube containing the small lens O ust be a sliding one, in order to adjust it at a pro r distance from the painted sliders, so that the jects thereon may be distinctly represented on e cloth or white wall. A slit or opening be een the glass N and the front side BGDH of e box must be made large enough to admit the iders to be passed through, as in *fig.* 10. The arness of the light, and the objects upon the oth, will depend much upon the light of the mp: it will therefore be best to place, instead of e common lamp E, one of *Argant's Patent mps*, which will considerably improve the effect the lantern by its superior strength of light.

(52.) When the glass sliders, with the painted gures, are placed in the slit of the lantern, and e room darkened, a quantity of light from the mp at E will be collected by the lens N, and reacted upon the cloth placed opposite; and by oving the sliding tube containing the small lens O gradually in or out as occasion may require, his lens will form images of the figures on the liders in their distinct colours and proportions, with the appearance of life itself, and of any size from 6 inches to 7 feet, according to the distance of the lantern from the cloth. The lantern, with one of the sliders ready for use, is represented in *fig.* 10.

(53.) To PAINT the GLASSES for this LANTERN, draw on a paper the subject you desire to paint, and fix it at each end to the glass. Provide a varnish with which you have mixed some black paint; and with a fine pencil draw on the other side of the glass, with very light touches, the design drawn on the paper. If you wish to make the painting as perfect as possible, draw some of the outlines in their proper colours, and of the strongest tints that are used. When the outlines are dry, colour the figures with their proper gradations. Transparent colours are most proper for this purpose, such as carmine, lake, Prussian blue, verdigris, &c. and these must be tempered with a strong white varnish, to prevent their peeling off. Then shade them with black mixed with the same varnish, or with bistre.

(54.) To produce a more striking effect, strong lights may be left in some parts, without any colours. Not above 4 or 5 colours, such as blue; red, green, and yellow, should be used; but a great variety of tints may be employed to give the painting a more natural air; without which they will represent vulgar objects, which are by no means the more pleasing because they are gaudy. When the lamp is lighted, and, by drawing out the tube to a proper length, the figures painted on the glass appear bright and well defined, the spectator cannot fail of being highly entertained by the succession of natural or grotesque figures that are painted on the glasses.

(55.) This piece of dioptrics may be rendered much more amusing, and at the same time more marvellous, by preparing figures to which different natural motions may be given, which every one may perform according to his own taste; either by movements in the figures themselves, or by painting the subject on two glasses, and passing them at the same time through the groove. Thus,

(56.) To represent a TEMPEST by the MAGIC LANTERN, provide two plates of glass, whose frames are so thin that they may both pass freely through the groove of the common magic lantern at the same time. On one of these, paint the appearance of the sea, from the slightest agitation to the most violent commotion; representing from A to B a calm, *fig.* 11; from B to C a small agitation, with some clouds; and so on to F and G, which should exhibit a furious storm. These representations are not to be distinct, but run into each other, that they may form a natural gradation: and great part of the effect depends on the perfection of the painting, and the picturesque appearance of the design.

(57.) On the other glass paint vessels of different forms and dimensions, and in different directions, together with the appearance of clouds in the tempestuous parts. See *fig.* 12. Then pass the glass slowly through the groove; and when you come to that part where the storm begins, move the glass gently up and down, which will give it the appearance of a sea that begins to be agitated: and so increase the motion till you come to the height of the storm. At the same time introduce

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the other glaſs with the ſhips, and moving that in like manner, they will exhibit a natural repreſentation of the ſea, and of ſhips in a calm and in a ſtorm. As the glaſſes are drawn ſlowly back the tempeſt will ſeem to ſubſide, the ſky grow clear, and the ſhips glide gently over the waves.

(58.) By means of two glaſſes diſpoſed in this manner may likewiſe be repreſented a battle, or ſea-fight, and numberleſs other ſubjects, that every one will contrive according to his own taſte. They may alſo be made to repreſent ſome remarkable or ludicrous action between different perſons, and many other amuſements that a lively imagination will eaſily ſuggeſt.

(59.) THE NEBULOUS MAGIC LANTERN. The light of the magic lantern, and the colour of images, may not only be painted on a cloath, but alſo reflected by a cloud of ſmoke. Provide a box of wood or paſteboard, *fig.* 13. *Pl.* CVI. about 4 feet high, and 7 or 8 inches ſquare at bottom, but diminiſhing as it aſcends, ſo that its aperture at top be but ſix inches long, and half an inch wide. At the bottom of this box there muſt be a door that ſhuts quite cloſe, by which you are to place in the box a chafing-diſh with hot coals on which is to be thrown incenſe, whoſe ſmoke goes out in a cloud at the top of the box. On this cloud you are to throw the light that comes out of the lantern, and which you bring into a ſmaller compaſs by drawing out the moveable tube. The common figures will here ſerve.

(60.) It is remarkable in this repreſentation, that the motion of the ſmoke does not at all change the figures; which appear ſo conſpicuous, that the ſpectator thinks he can graſp them with his hand. In this experiment ſome of the rays paſſing through the ſmoke, the repreſentation will be much leſs vivid than on the cloth; and if care be taken not to reduce the light to its ſmalleſt focus, it will be ſtill more imperfect.

(61.) A very entertaining experiment may be made by producing the APPEARANCE of a PHANTOM upon a pedeſtal, placed on the middle of a table. Incloſe a common ſmall magic lantern in a box ABCD, *fig.* 14. large enough to contain alſo an inclined mirror M; which muſt be moveable, that it may reflect the cone of light thrown on it by the lantern, in ſuch a manner that it may paſs out at the aperture made in the top of the box. There ſhould be a flap with hinges to cover the opening, that the inſide of the box may not be ſeen when the experiment is making. This aperture ſhould likewiſe be oval, and of a ſize adapted to the cone of light that is to paſs through it. Holes muſt be made in that part of the box which is over the lantern, to let out the ſmoke; and over that part muſt be placed a chafing-diſh of an oblong figure, and large enough to hold ſeveral lighted coals. This chafing-diſh may be incloſed in a painted tin box of about a foot high, and with an aperture at top ſomething like *fig.* 13. It ſhould ſtand on 4 ſhort feet, to give room for the ſmoke of the lamp to paſs out. There muſt alſo be a glaſs that will aſcend and deſcend at pleaſure in a verticle groove *ab*. To this glaſs fix a cord, that going over a pulley *c*, paſſes out of the box at the ſide C D, by which the glaſs may be drawn up, and will deſcend by its own weight. On this glaſs may be painted a ſpectre, or any other more pleaſing figure. The figures muſt be contracted in drawing, as the cloud of ſmoke does not cut the cone of light at right angles, and therefore the figures will appear longer than they do on the glaſs.

(62.) After the lamp is lighted, and the mirror put in a proper direction, place the box or pedeſtal ABCD, on a table; and putting the chafing-diſh in it, throw ſome incenſe in powder on the coals. Then open a trap-door, and let down the glaſs ſlowly; and when the ſmoke diminiſhes draw up the glaſs, that the figure may diſappear, and ſhut the trap door. This appearance will occaſion a ſmall ſurpriſe, as the ſpectre will ſeem to riſe gradually out of the pedeſtal, and on drawing up the glaſs will diſappear in an inſtant. In exhibiting this experiment, all the lights in the room muſt be put out: and the box ſhould be placed on a high table, that the ſpectators may not perceive the aperture by which the light comes out. The whole apparatus may be ſo enlarged, that the phantom may appear of a very formidable ſize.

SECT. VI. *Of the* MAGIC THEATRE.

(63.) Various ſcenes, characters, and decorations of a theatre may be repreſented in a lively manner, by making a few additions to the magic lantern, with the ſquare tube; (§ 51.) In this experiment it is quite neceſſary to make the lantern much larger than common, that the objects painted on the glaſſes, being of a larger ſize, may be repreſented with greater preciſion, and conſequently their ſeveral characters more ſtrongly marked.

(64.) Let a wooden box, ABCD, *fig.* 15, be made, a foot and a half long, 15 inches high, and 10 wide. Let it be placed on a ſtand EF, that muſt go round it, and by which it may be fixed with two ſcrews to a table. Place over it a tin cover, as in the common lantern. Make an opening in its two narroweſt ſides; in one of which place the tube H, and in the other the tube I; each of them ſix inches wide, and five inches high. In each of theſe tubes place another that is moveable, in order to bring the glaſſes, or concave mirror, that are contained in them, to a proper diſtance. In the middle of the bottom of this box place a tin lamp M; which muſt be moveable in a groove, that it may be placed at a proper diſtance from the glaſſes and mirror; this lamp ſhould have 5 or 6 lights, each about an inch long. At the beginning of the tube H, toward the part I, make an opening of an inch wide, croſſing it laterally; another of three quarters of an inch, croſs it vertically, and be nearer the box than the firſt; and a third of half an inch, that muſt be before the firſt. The opening made laterally muſt have 3 or 4 grooves, the ſecond two, and the third one: that different ſubjects of figures and decorations may be paſſed, either ſidewiſe, aſcending or deſcending, ſo that the ſcenes of a theatre may be the more exactly imitated.

(65.) In the decorations, the clouds and the palaces of the gods ſhould deſcend; caves and infernal palaces ſhould aſcend; earthly palaces, gardens, &c. enter at the ſides. Incloſe the grooves between two convex rectangular glaſſes, of 6 inches

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es long, 5 inches high, and about 20 inches focus: one of which muſt be placed at O, and the other toward P. Have another tube Q, of about a foot long, which muſt enter that marked H; and at its outward extremity place a lens of about 15 inches focus. There muſt alſo be a third tube R, four inches long, into which that marked I is to enter: to the exterior end of this adjuſt a concave mirror, whoſe focus muſt be at 7 or 8 inches from its reflecting ſurface.

(66.) The magic lantern being thus adjuſted, nothing more is neceſſary than to provide glaſſes, painted with ſuch objects as you would repreſent, according to the grooves they are to enter. The lamp is then to be lighted; and placing a glaſs in one of the grooves, draw out the moveable tubes till the object paints itſelf on a cloth to the moſt advantage; by which you determine the diſtance of the lantern and the ſize of the image. Then make a hole in the partition of that ſize, and fix in it a plate of clear glaſs, over which paſte a very thin paper which muſt be varniſhed, that it may be as tranſparent as poſſible. On this paper are to be exhibited the images of all thoſe objects, that by paſſing ſucceſſively through the grooves, are to repreſent a theatric entertainment. The exhibition will be very agreeable; becauſe the magic lantern being concealed behind the partition, the cauſe of the illuſion cannot by any means be diſcovered.

(67.) To ſhow in what manner a ſubject of this ſort ſhould be painted, and the glaſſes diſpoſed, we will ſuppoſe the ſiege of Troy to be the ſubject; in which will be found almoſt all the incidents neceſſary for the exhibition of any other ſubject. In the firſt act, the theatre may repreſent, on one ſide, the ramparts of Troy; toward the back part, the Grecian camp; and at a farther diſtance, the ſea, and the iſle of Tenedos. We will ſuppoſe the time to be that when the Greeks feigned to raiſe the ſiege; and embarked, leaving behind them the wooden horſe, in which were contained the Grecian ſoldiers. On a glaſs, therefore, of the ſame width with the aperture made in the ſide AC of the box, paint a deep blue curtain, lightly charged with ornaments, quite tranſparent. This glaſs is to be placed in the firſt verticle groove; ſo that by letting it gently down its image may appear to riſe in the ſame manner as the curtain of a theatre. All the glaſſes that are to aſcend or deſcend muſt be bordered with thin pieces of wood, and ſo exactly fill the grooves, that they may not ſlide down of themſelves.—You muſt have ſeveral glaſſes of a proper ſize to paſs through the horizontal grooves, and of different lengths according to the extent of the ſubject. You may paint, on the firſt, the walls of Troy. On the 2d the Grecian camp. On the 3d the ſea, the iſle of Tenedos, and a ſerene ſky. On the 4th the Grecian troops by detached figures. On the 5th, other troops, diſpoſed in battalions, and placed at a diſtance. On the 6th, divers veſſels, which as the glaſs advances in the groove diminiſh in ſize. On the 7th, the wooden horſe and Sinon. On the 8th the Trojan men and women.

(68.) Theſe glaſſes being properly painted, you place in the horizontal grooves the 1ſt, 2d, 3d, and 4th. Then draw up the curtain, by letting down the glaſs on which it is painted, and draw away gently the 4th glaſs, and after that the 2d; then advance very gently the 5th, that repreſents the embarkment, and paſs it quite through. Next paſs, the oppoſite way, the 6th, which repreſents the Grecian fleet. The objects painted on the 4th, 5th and 6th, quite diſappearing, advance the 7th, on which is painted the wooden horſe; and at the ſame time the 8th, where the Trojans will appear to draw the horſe into the city. The curtain is then to be let down, that you may withdraw the ſcenes of the firſt act, and place in the grooves thoſe that are to compoſe the ſecond.

(69.) In the 2d act may be repreſented the interior part of the city of Troy: on one ſide may be ſeen the wooden horſe, and in the back part the temple of Pallas. The glaſſes for this act may be painted in the following manner. On the firſt may be palaces and houſes, repreſenting the inſide of a city. On the 2d, the temple of Pallas in the centre, with a clear night and the moon. In the front may be ſeen the wooden horſe, that the Trojans have placed near the temple of Pallas. On the 3d, a troop of Greeks, with Sinon at their head, who are going to open the gates, of the city to the Grecians. On the 4th, different troops of armed Greeks; painted on a long glaſs, to afford variety. On the 5th, ſeveral troops of Trojans. On the 6th, various appearances of fire and ſmoke ſo diſpoſed, that, this glaſs being drawn up above the others, the objects painted on the firſt glaſs may appear in a conflagration. Before you draw up the curtain, you ſhould place the 1ſt and 2d glaſſes. You then paſs the whole 3d glaſs ſlowly; a little after, the 4th, on which are painted the different bodies of armed Greeks; and at the ſame time, from the oppoſite ſide, the 6th glaſs that repreſents the Trojan troops; obſerving to move them ſlowly both in advancing and retreating, to imitate a combat. Then draw up, by degrees, the 6th, on which are painted the fire, flame, and ſmoke, ſo that the palaces and houſes painted on the firſt glaſs may appear to take fire gradually, and at laſt repreſent a general conflagration.

(70.) After having repreſented theſe incidents with the greateſt attention, you let fall the curtain to prepare for the 3d act. In this may be repreſented the inſide of Priam's palace; where is ſeen an altar, round which ſeveral Trojan princeſſes appear, who have fled thither for ſafety. On the 1ſt glaſs may be painted the palace. On the 2d, a view of the back part of the palace, with the altar. On the 3d, Priam with ſeveral Trojan men and women: On the 4th, Phyrrhus and a troop of Greeks: On the 5th, the ſame actors, with the palace in flames: On the 6th, a conflagration. The two firſt glaſſes which are to be drawn up, ſhould be placed before you raiſe the curtain. Then paſs the 3d; next advance the 4th; which being drawn up, diſcovers on the 5th the palace in flames; then drawing up the 6th, let down the 1ſt, that the palace may appear entirely deſtroyed by the conflagration.

(71.) The 4th act may repreſent the environs of Troy, with a diſtant proſpect of the ſea. The 1ſt and 3d glaſſes of the firſt act may be here uſed to which may be added a third, repreſenting Æ-

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neas

neas bearing his father Anchiſes, followed by his ſon Iulus and ſome Trojans. With this glaſs may be repreſented the flight of the Trojans; and the embarkment of Æneas, with another glaſs, on which are painted certain veſſels,—To this act the following ſcenes may be added: The cave of Æolus: the back part of the cave; Æolus; the winds, and Juno in her chariot.

(72.) The 4th act ſhould repreſent the open ſea, with the fleet of Æneas ſailing for Italy. On the firſt glaſs muſt be painted the ſea in a ſtorm. On the 2d, the Trojan fleet. On the 3d Neptune in his car. On the 4th, the palace of Jupiter. On the 5th, the inſide of the palace; the gods aſſembled in council with Venus obtaining leave of Jupiter for Æneas to land in Italy.—After having placed the firſt glaſs, that repreſents a calm ſea, the curtain is raiſed, and the 2d ſcene is advanced, which contains the Trojan fleet. The firſt is then brought forward, to repreſent a violent tempeſt: then raiſing the 3d glaſs, Neptune appears, who commands the waves to be ſtill, which is done by making the tempeſt ſubſide by degrees. The fleet then advances, and paſſes over the whole theatre: preſently after the 4th and 5th ſcenes deſcend, which repreſent Olympus, and finiſh the exhibition.

(73.) To repreſent a ſubject of this ſort to advantage, it is neceſſary that the glaſſes that are to be in front ſhould be in ſtronger and more opaque colours, that the images of thoſe behind may not appear mixed with them, which will be the caſe if they are all equally tranſparent. The glaſſes ſhould alſo be of different lengths; that ſome being placed before the others are drawn away their extremities may not be perceived. The larger theſe ſubjects are repreſented, the better effect they will have: the front of the theatre ſhould appear to be about 3 feet wide; and if ſome parts of the figures were moveable, it would ſtill add to the variety of the entertainment.

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DIORTHROSIS. *n. f.* [διορθωσις; of διορθοω, to make ſtrait.] A chirugical operation, by which crooked or diſtorted members are reſtored to their primitive and regular ſhape. *Harris.*

DIOSCOREA, in botany; a genus of the hexandria order, belonging to the dioecia claſs of plants: and in the natural method ranking under the 11th order, *Sarmintaceæ*. The male calyx is ſexpartite; there is no corolla: The female calyx is ſexpartite: no corolla; three ſtyles; the capſule trilocular and compreſſed; and there are two membranaceous ſeeds. There are eight ſpecies, of which the only remarkable one is the

DIOSCOREA BULBIFERA, or the YAM. It has triangular winged ſtalks, which trail upon the ground, extend far, and frequently put out roots from their joints as they lie upon the ground, by which the plants are multiplied. The roots are eaten by the inhabitants of both the Indies; and, in the Weſt India iſlands, make the greateſt part of the negroes food. The plant is ſuppoſed to have been brought from the Eaſt to the Weſt Indies; for it has never been obſerved to grow wild in any part of America; but in the iſland of Ceylon, and on the coaſt of Malabar, it grows in the woods, and there are in thoſe places many different ſpecies. It is propagated by cutting the root in pieces, obſerving to preſerve an eye in each, as in planting potatoes. One plant will produce 3 or 4 large roots. The ſkin of theſe roots is pretty thick, rough, unequal, covered with many ſtringy fibres or filaments, and of a violet colour approaching to black. The inſide is white and of the conſiſtence of red beet. It reſembles the potatoe in its mealineſs, but is of a cloſer texture. When raw, the yams are viſcous and clammy: when roaſted or boiled, they afford very nouriſhing food; and are often preferred to bread by the inhabitants of the Weſt Indies, on account of their lightneſs and facility of digeſtion. When firſt dug out of the ground, the roots are placed in the ſun to dry; after which, they are either put in ſand, dry garrets, or caſks; where, if kept from moiſture, they may be preſerved whole years without being ſpoiled or diminiſhed in their goodneſs. The root commonly weighs 2 or 3 pounds; though ſome yams have been found upwards of 20 pounds weight.

DIOSCORIDES, a phyſician of Anazarba in Cilicia; who lived in the reign of Nero. He was originally a ſoldier; but afterwards he applied himſelf to ſtudy; and wrote a book upon medicinal herbs. See BOTANY, *Index*.

DIOSCURI, [διοσκουροι, from Διος *Jovis*, and κουροι, *infantes, i. e*, Jupiter's children,] a name given to Caſtor and Pollux.

DIOSCURIA, [διοσκουρια,] in antiquity, a feſtival in honour of Caſtor and Pollux. It was obſerved by the Cyreneans, but more eſpecially by the people of Sparta, the birth place of theſe heroes. The ſolemnity was full of mirth, being at a time wherein they ſhared plentifully of the gifts of Bacchus, and diverted themſelves with ſports, of which wreſtling matches alway made a part.

DIOSGYS, a town of Hungary, 32 miles W. of Tokay.

DIOSMA, AFRICAN SPIRÆA; a genus of the monogynia order, belonging to the pentandria claſs of plants; and in the natural method ranking with thoſe of which the order is doubtful. The corolla is pentapetalous, the nectarium crown ſhaped above the germen; there are five capſules coalited: the ſeeds hooded. There are 9 ſpecies; of which the moſt remarkable are

1. DIOSMA HIRSUTA, with narrow hairy leaves; a very handſome ſhrub, growing to the height of 5 or 6 feet.—The ſtalks are of a fine coral colour, the leaves come out alternately on every ſide of the branches: the flowers are produced in ſmall cluſters at the end of the ſhoots, and are of a white colour. They are ſucceeded by ſtarry ſeed veſſels having five corners; in each of which corners is a cell, containing one ſmooth, ſhining, oblong black ſeed: theſe ſeed-veſſels abound with a reſin which emits a grateful ſcent, as doth alſo the whole plant.

2. DIOSMA OPPOSITIFOLIA, with leaves in the form of a croſs. It riſes to the height of 3 or 4 feet: the branches are ſlender, and produced from the ſtem very irregularly: the flowers are produced at the ends of the branches, between the leaves: the plants continue long in flower, and make a fine appearance, intermixed with other exotics in the open air. Both ſpecies are propagated by cuttings; which may be planted during any of the ſummer months in pots, and plunged into a moderate hot-bed, where they ſhould be ſhaded from the ſun, and frequently watered. In about two months they will have taken root; when each ſhould be tranſplanted into a ſmall pot where they are to remain; but during winter, they muſt be preſerved in a green-houſe.

(1—4.) DIOSPOLIS, [Διος πολις Gr. *i. e.* the city of Jupiter,] in ancient geography, the name of 6 cities: viz. 1. in Bithynia, in the territory of Heraclea: 2. in the Delta, or Lower Egypt, S. of the Buſiritic branch, before it divides in two: 3. in Phrygia on the Lycus, called afterwards Laodicea: 4. in Samaria, called alſo Lydda.—

(5.) DIOSPOLIS MAGNA, in Upper Egypt, called alſo *Thæbe*. See THEBES, N° 2.

(6.) DIOSPOLIS, PARVA, the capital of NOMOS DIOSPOLITES, in Thebais.

DIOSPOLITES NOMOS, a diviſion of Thebais or the Higher Egypt, to diſtinguiſh it from another of the Lower Egypt or the Delta; S. of the Nomos Thinites, on the W. ſide of the Nile.

DIOSPYROS, the INDIAN DATE PLUM: A genus of the dioecia order, belonging to the polygamia claſs of plants; and in the natural method ranking under the 18th order. *Bicornes*. The calyx is hermaphrodite and quadrifid; the corolla urceolated and quadrifid; there are eight ſtamina; the ſtyle quadrifid; the berry octoſpermous: the male calyx, corolla, and ſtamina, as in the former. There are two ſpecies: viz.

1. DIOSPYROS LOTUS, which is ſuppoſed to be a native of Africa, from whence it was tranſplanted into ſeveral parts of Italy, and alſo into the ſouth of France. The fruit of this tree is ſuppoſed to be the lotus with which Ulyſſes and his companions were ſaid to have been enchanted, and which made thoſe who eat of it forget their country and relations: (ſee alſo RHAMNUS, N° 6.) In the warm parts of Europe this tree grows to the height of 30 feet. In the botanic garden at Padua,

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Padua, there is a very old tree which has been described by some of the former botanists under the title of *guaiacum patavinum*. This tree produces plenty of fruit every year; from the seeds of which many plants have been raised.

2. DIOSPYROS VIRGINIANA, pinshamin, persumon, or pichumon plum, is a native of America, but particularly of Virginia and Carolina. The seeds of this sort have been frequently imported into Britain, and the trees are common in many nurseries about London. It rises to 12 or 14 feet; but generally divides into many irregular trunks near the ground, so that it is very rare to see a handsome tree of this sort. Though plenty of fruit is produced on these trees, it never comes to perfection in this country. In America the inhabitants preserve the fruit till it is rotten, as is practised with medlars in England; when they are esteemed very pleasant. Both species are propagated by seeds: and the plants require to be treated tenderly while young; but when they are grown up, they resist the greatest cold of this country.

DIOSTETWI, a town of Silesia, in the principality of Oels, 3 miles SSW. of Mittelwalden.

DIOU, a town of Persia, in the province of Chorasan, 270 miles N. of Herat.

DIP, *n. s.* in coal mines. See COAL MINE, § 7.

(1.) * *To* DIP. *v. a.* pret. *dipped*; particip. *dipped*, or *dipt*. [*dippan*, Saxon: *doopan*, Dutch.] 1. To immerge; to put into any liquor.—The person to be baptized may be *dipped* in water; and such an immersion or dipping ought to be made thrice, according to the canon. *Ayliffe's Parerg.*

Old Corineus compass'd thrice the crew,
And *dipp'd* an olive branch in holy dew,
Which thrice he sprinkl'd round, and thrice aloud
Invok'd the dead, and then dismiss'd the crowd.
Dryden's Æn.

The kindred arts shall in their praise conspire;
One *dip* the pencil, and one string the lyre. *Pope.*

2. To moisten; to wet.—

And though not mortal, yet a cold shudd'ring dew
Dips me all o'er, as when the wrath of Jove
Speaks thunder. *Milton.*

3. To be engaged in any affair.—When men are once *dipt*, what with the encouragements of sense, custom, facility, and shame of departing from what they have given themselves up to, they go on 'till they are stifled. *L'Estrange.*—In Richard's time, I doubt, he was a little *dipt* in the rebellion of the commons. *Dryden.* 4. To enage as a pledge: generally used for the first mortgage.—

Be careful still of the main chance, my son;
Put out the principal in trusty hands,
Live on the use, and never *dip* thy lands. *Dryd.*

(2.) * *To* DIP. *v. n.* 1. To sink; to immerge. We have snakes in our cups, and in our dishes; and whoever *dips* too deep will find death in the pot. *L'Estrange.* 2. To enter; to pierce.—

The vulture *dipping* in Prometheus' side,
His bloody beak with his torn liver dy'd.
Granville.

3. To enter slightly into any thing.—When I think all the repetitions are struck out in a copy, I sometimes find more upon *dipping* in the first volume. *Pope.* 4. To take that which comes first; to chuse by chance.—

With what all thoughts of Jove art thou possess'd?
Would'st thou prefer him to some man? Suppose
I *dipp'd* among the worst, and Statius chose?
Dryden's Perf.

* DIPCHICK. *n. s.* [from *dip* and *chick*.] The name of a bird.—*Dipchick* is so named of his diving and littleness. *Grew.*

* DIPETALOUS. *adj.* [δις and πεταλον.] Having two flower leaves.

(1.) DIPFORD, a town S. of Brent, Devonsh.

(2.) DIPFORD, NE. of Bampton, Devonshire.

(1.) * DIPHTHONG. *n. s.* [διφθογγος.] A coalition of two vowels to form one sound; as *vain, leaf, Cæsar.*—We see how many disputes the simple and ambiguous nature of vowels created among grammarians, and how it has begot the mistake concerning *diphthongs*: all that are properly so are syllables, and not *diphthongs*, as is intended to be signified by that word. *Holder's Elem. of Speech.*—Make a *diphthong* of the second *eta* and *iota*, instead of their being two syllables, and the objection is gone. *Pope.*

(II.) DIPHTHONGS are distinguished by some authors into those that regard the *eye*, and those that regard the *ear*; but a more accurate distinction was long ago made by that eminent grammarian, Mr Ruddiman, into *proper* and *improper*: A 3d class, however, seems to exist in the English language, which may be stiled *neutral*.

1. DIPHTHONGS, IMPROPER, are those wherein only one of the vowels is sounded, the other being sunk; as *æ*, and *œ*, in the Latin, and *ea, ei, eo, ie, ou, oe, ue*, and *ui*, in the English language. The Latins pronounced the two vowels in their diphthongs *ae* of *æ*, *öe* or *œ*, much as we do; only that the one was heard much weaker than the other, though the division was made with all the delicacy imaginable.

2. DIPHTHONGS, NEUTRAL, are those combinations of vowels, wherein either a new sound, different from that of both, takes place; or neither of them is sounded: For instance, the sound of *eo* in *people*, is quite different from that of *eo* in *jeopardy*, or of either of the vowels separate; and the apparent diphthong, or *diphthong of the eye*, (as others stile it,) *ue*, in *rogue, vogue*, &c. is sunk altogether. Among the former of these classes may be ranked *ee* and *oo*, wherein the original sound of the vowels instead of being lengthened, like that of *aa*, is changed to that of *i* and *u*. The diphthong *oe* in *shoe* also belongs to this class, with many others.

3. DIPHTHONGS, PROPER, are such as include the original sound of both the component vowels, though still in one syllable; such as *au, eu*, and *ei* in Latin; and *ai, au, ay, eu, ey, oi*, and *ou*, in English.

DIPLASIASMUS, [διπλασιασμος,] a reduplication of diseases. *Ash.*

(1.) * DIPLOE. *n. s.* The inner plate or lamina of the skull.

(2.) DIPLOE, in anatomy, the soft meditullium, or medullary substance, which lies between the two laminæ of the bones of the cranium.

(1.) * DIPLOMA.

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(1.) * DIPLOMA. *n. f.* [διπλωμα] A letter or writing conferring ſome privilege, ſo called, becauſe they uſed formerly to be written on waxed tables, and folded together.

(2.) DIPLOMA, (§ 1.) See DIPLOMATICS.

(3.) DIPLOMA is peculiarly uſed for an inſtrument or licence given by colleges, ſocieties, &c. to clergymen or phyſicians, to exerciſe their reſpective profeſſions, after paſſing examination, and being admitted to a degree.

DIPLOMATICS, the ſcience of diplomas, or of ancient literary monuments, public documents, &c. It does not, however, nor can it, abſolutely extend its reſearches to antiquity; but is chiefly confined to the middle age, and the firſt centuries of modern times. For though the ancients were accuſtomed to reduce their contracts and treaties into writing; yet they graved them on tables, or covered them over with wax, or braſs, copper, ſtone, or wood, &c. And all that in the firſt ages were not traced on braſs or marble, have periſhed by the length of time, and the deſtructive events, that have taken place. The word DIPLOMA ſignifies, properly, a letter or epiſtle, folded in the middle, and not open. But, in more modern times, the title has been given to all ancient epiſtles, letters, literary monuments, and public documents, and to all thoſe pieces of writing which the ancients called *Syngrapha*, *Chirographa*, *Codicilli*, &c. In the middle age, and in the diplomas themſelves, theſe writings are called *Litteræ*, *Præcepta*, *Placita*, *Chartæ indiculæ*, *Sagilla*, and *Bullæ*; as alſo *Panchartæ*, *Pantochartæ*, *Tractoriæ*, *Deſcriptiones*, &c. The originals of theſe pieces are named *Examplaria*, or *Autographa*, *Chartæ authenticæ*, *Originales*, &c. and the copies, *Apographa*, *Codices*, *Particulæ*, &c. The collections that have been made of them, are called *Chartaria* and *Chartalia*. The place where theſe papers and documents were kept, the ancients named *Scrinia*, *Tabularium*, or *Ærarium*, words that were derived from the tables of braſs, and according to the Greek idiom, *Archeium* or *Archivum*. To underſtand the nature of theſe ancient papers, diplomas, and MSS. and to diſtinguiſh the authentic from the counterfeit, it is neceſſary to know that the paper of the ancients came from Egypt, and was formed of thin leaves or membranes, taken from the branches of a tree named *Papyrus* or *Biblum Ægyptiacum*, and which were paſted one over the other with the ſlime of the Nile, and were preſſed and poliſhed with a pumice ſtone. This paper was very ſcarce; and it was of various qualities, forms, and prices, which they diſtinguiſhed by the names of *charta hieratica*, *luria*, *auguſta*, *amphitheatrica*, *faitica*, *tanitica*, *emporetica*, &c. They cut this paper into ſquare leaves, which they paſted one to the other, in order to make rolls of them: from whence an entire book was called VOLUMEN, from *volvendo*: and the leaves of which it conſiſted, PAGINÆ. Sometimes, alſo, they paſted the leaves all together by one of their extremities, as is now practiſed in binding; by this method they formed the back of a book, and theſe the learned call *codices*. They rolled the volume round a ſtick, which they named *umbilicus*; and the two ends that came out beyond the paper, *cornua*. The title, wrote on parchment, in purple characters, was joined to the laſt ſheet, and ſerved it as a cover. They made uſe of all ſorts of ſtrings or ribbands, and even ſometimes of locks, to cloſe the book; and ſometimes alſo it was put into a caſe. But there is not now to be found, in any library or cabinet whatever, any one of theſe volumes. We have been aſſured, however, by a traveller, that he had ſeen ſeveral of them in the ruins of Herculaneum; but ſo damaged, the paper ſo ſtiff and brittle, by the length of time, that it was impoſſible to unrol them, and conſequently to make any uſe of them; for on the firſt touch they fell into ſhatters. We know not the preciſe time when our modern paper was invented: and when they began to make uſe of pens in writing, inſtead of the ſtalks of reeds. The ink that the ancients uſed was not made of vitriol and galls, like the modern, but of ſoot. Sometimes alſo they wrote with red ink made of vermilion; or in letters of gold, on purple or violet parchment. It is eaſy for thoſe who apply themſelves to this ſtudy, to diſtinguiſh the parchment of the ancients from that of the moderns, as well as their ink and various exterior characters; but that which beſt diſtinguiſhes the original from the counterfeit is, the writing or character itſelf; which is ſo diſtinctly different from one century to another, that we may tell with certainty, within about 40 or 50 years, when any diploma was written. There are two works which furniſh the cleareſt lights on this matter, and which may ſerve as ſure guides in judging of what are called *ancient diplomas*. The one is the celebrated treatiſe on the Diplomatic, by F. Mabillon; and the other, the firſt volume of the *Chronicon Gotvicenſe*. We there find ſpecimens of all the characters, the flouriſhes, the different methods of writing, of every age. For theſe matters, therefore, we muſt refer our readers to thoſe works; and ſhall here only add, that all the diplomas are wrote in Latin, and conſequently the letters and characters have a reſemblance to each other: but there are certain ſtrokes of the pen which diſtinguiſh not only the ages, but alſo the different nations; as the writings of the Lombards, French, Saxon, &c. The letters in the diplomas are alſo uſually longer, and not ſo ſtrong as thoſe of MSS. There has been alſo introduced a kind of court hand, of a very diſproportionate length, and the letters of which are called *Ex des litteræ, criſpæ ac protractiores*. The firſt line of the diploma, the ſignature of the ſovereign, that of the chancellor, notary, &c. are uſually wrote in this character. The SIGNATURE of a diploma conſiſts either of the ſign of the croſs, or of a monogram or cipher, compoſed of the letters of the names of thoſe who ſubſcribed it. The initial letters of the name, and ſometimes alſo the titles, were placed about this croſs. By degrees the cuſtom changed, and they invented other marks. See a ſpecimen in the ſign of Charlemagne. *Plate* CV. They ſometimes added alſo the date and epoch of the ſignature, the feaſts of the church, the days of the kalendar, &c. The ſucceſſive corruption of the Latin language, the ſtyle, and orthography of each age, as well as their different titles and forms; the abbreviations, accentuations, and punctuation, and the various methods of writing the diphthongs; all theſe matters united, form ſo many characters

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and marks by which the authenticity of a diploma is to be known. The SEAL annexed to a diploma was anciently of white wax, and artfully imprinted on the parchment itself. It was afterward pendent from the paper, and inclosed in a box or case, which they called *bulla*. There are some also that are stamped on metal and even on pure gold. When a diploma bears all the characters that are requisite to the time and place where it is supposed to be written, its authenticity is not to be doubted: but, at the same time, we cannot examine them too scrupulously, seeing that the monks and priests of former ages have been very adroit in making counterfeits; and the more, as they enjoyed the confidence of princes and statesmen, and were even sometimes in possession of their rings or seals. As to MSS. that were wrote before the invention of printing, see MANUSCRIPT, § 2.

DIPNALL, a village near Farnham, Hampsh.

DIPONDIUS, a certain coin of very little value mentioned by St Luke, xii. 6. Our translation of the passage is, *Are not five sparrows sold for two farthings?* In St Matt. (x. 29.) it runs, *Are not two sparrows sold for a farthing?* The Greek has *assarion* instead of *as*. Now *assarion* some say, was worth half an *as*, i. e. four and one 8th French deniers; and, according to others, two and five 16ths deniers. *Dipondius* seems rather to signify half an *as*. *Calm. Diction. Bibl.* Dr Arbuthnot, however, says, that this coin was at first *libralis*, or of a pound weight; and even when diminished it retained the name of *libella*; So that *dependius* denotes two asses.

DIPPEL, John Conrad, a noted German physician, born at Darmstadt, in 1672. He studied theology at Giessen, and afterwards read medical lectures at Strasburgh, but took his doctor's degree at Leyden in 1711. He was much addicted to the study of alchemy, and among other wonderful secrets, pretended to have discovered the philosopher's stone. After rambling from place to place, he at last settled at Hamburgh; but having used some indiscreet freedoms with the administration of Denmark, he was given up to the government of that country, by whom he was sentenced to perpetual imprisonment in the island of Bornholm. He, however, obtained his liberty at the end of seven years, and about the same time was invited to Sweden, to attend the king, who was dangerously ill, but through the influence of the clergy, whom he had ridiculed, he was obliged to leave the kingdom in 1727. He afterwards went to Germany, and in 1733 gave out publicly that he would not die till 1808, but next year he was found dead in his bed. He denied the inspiration of the scriptures, and wrote a number of wild enthusiastic books under the name of *Christianus Democritus*.

* DIPPER. *n. s.* [from *dip*.] One that dips in the water.

(I.) DIPPING, among miners, signifies the interruption or breaking off the veins of ore; an accident that gives them a great deal of trouble before they can discover the ore again. A great deal of the skill of the miners consists in the understanding this dipping of the veins, and knowing how to manage in it. In Cornwall they have this general rule to guide them in this respect: most of their tin-loads, which run from E. to W. constantly dip towards the north. Sometimes they underlie; that is, they slope down towards the N. three feet in height perpendicular. This must carefully be observed by the miners, that they may exactly know where to make their air-shafts when occasion requires; yet, in the higher mountains of Dartmoor, there are some considerable loads, which run N. and S. these always underlie toward the E. Four or five loads may run nearly parallel to each other in the same hill; and yet, which is rare, they may meet all together in one hatch, as it were a knot, which well tins the place, and so separate again, and keep their former distances.

(II. 1.) * DIPPING NEEDLE. *n. s.* A device which shews a particular property of the magnetic needle, so that, besides its polarity or verticity, which is its direction of altitude, or height above the horizon, when duly poised about an horizontal axis, it will always point to a determined degree of altitude, or elevation above the horizon, in this or that place respectively.

(2.) *The* DIPPING NEEDLE, or INCLINATORY NEEDLE, is defined by Dr Hutton, "a magnetical needle, so hung, as that, instead of playing horizontally, and pointing out N. and S. one end dips or inclines to the horizon, and the other points to a certain degree of elevation above it." It is used for observing the quantity of inclination towards the earth assumed by the magnetic needle.

(3.) DIPPING NEEDLE, DISCOVERY OF THE. The inventor of the dipping needle was Robert Norman, a compass-maker at Ratcliffe, about 1580. This is not only testified by his own account in his *New Attractive*, but also by Dr Gilbert, Mr William Burrowes, Mr Henry Bond, and other writers of that period. The occasion of the discovery he himself relates, viz. that it being his custom to finish, and hang the needles of his compasses, before he touched them, he always found that, immediately after the touch, the N. point would dip or decline downwards, pointing in a direction under the horizon; so that, to balance the needle again, he was always forced to put a piece of wax on the S. end, as a counterpoise. The constancy of this effect led him at length to observe the precise quantity of the dip, or to measure the greatest angle which the needle would make with the horizon. This, in 1576, he found at London was 71° 50′.

(4.) DIPPING NEEDLE, EXPERIMENTS RESPECTING THE. It is not quite certain whether the dip varies, as well as the horizontal direction, in the same place. Mr Graham made many experiments with the dipping needle in 1723, and found the dip between 74° and 75°. Mr Nairne, in 1772, found it somewhat above 72°. And by many observations made since that time at the Royal Society, the medium quantity is 72½° The trifling difference between the first observations of Norman, and the last of Mr Nairne and the Royal Society, lead to the opinion that the dip it unalterable; and yet it may be difficult to account for the great difference between these and Mr Graham's numbers, considering the well known accuracy of that ingenious gentleman. *Philos. Trans.* vol. 45, p. 279: vol. 62. p. 476; vol. 69, 70, 71. It is certain,

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certain, however, from many experiments and obſervations, that the dip is different in different latitudes, and that it increaſes in going northward. It appears from a table of obſervations made with a marine dipping needle of Mr Nairne's, in a voyage towards the North Pole, in 1773, that

in latitude 60° 18′ the dip was 75° 0′,
in latitude 70 45 the dip was 77 52,
in latitude 80 12 the dip was 81 52, and
in latitude 80 27 the dip was 82 2¼.

See Phipps's Voyage, p. 122. See alſo the Obſervations of Mr Hutchin's, made in Hudſon's Bay and Straits, *Philoſ. Tranſ.* vol. 65. p. 129. Meſſrs Burrowes, Gilbert, Ridley, Bond, &c. endeavoured to apply this diſcovery of the dip to the finding of the latitude; and Bond firſt propoſed finding the longitude by it; but for want of obſervations and experiments, he could not go any length. Mr Whiſton, being furniſhed with the farther obſervations of Col. Windham, Dr Halley, Mr Pound, Mr Cunningham, M. Noel, M. Feuille, and his own, made great improvements in the doctrine and uſe of the dipping needle, brought it to more certain rules, and endeavoured to find the longitude by it. For this purpoſe, he obſerves, 1ſt, That the true tendency of the N. or S. end of every magnetic needle is not to that point of the horizon to which the horizontal needle points, but towards another, directly under it, in the ſame vertical, and in different degrees under it, in different ages, and at different places. 2dly, That the power by which the horizontal needle is governed, and all our navigation uſually directed, it is proved, is only one quarter of the power by which the dipping needle is moved; which ſhould render the latter by far the more effectual and accurate inſtrument. 3dly, That a dipping needle of a foot-long will plainly ſhew an alteration of the angle of inclination, in theſe parts of the world in ½ of a degree, or 7½ geographical miles; and a needle of 4 feet, in 2 or 3 miles; *i. e.* ſuppoſing theſe diſtances taken along, or near a meridian. 4thly, A dipping needle 4 feet long, in theſe parts of the world, will ſhew an equal alteration along a parallel, as another of a foot long will ſhew along a meridian; *i. e.* that will, with equal exactneſs, ſhew the longitude, as this the latitude. This depends on the poſition of the lines of equal dip, in theſe parts of the world, which, it is found, do lie about 14° or 15° from the parallels. Hence he argues, that as we can have needles of 5, 6, 7, 8, or more feet long, which will move with ſtrength ſufficient for exact obſervation; and ſince microſcopes may be applied for viewing the ſmalleſt diviſions of degrees on the limb of the inſtrument, it is evident that the longitude at land may thus be found to leſs than 4 miles. And as there have been many obſervations made at ſea with the ſame inſtrument by Noel, Feuille, &c. which have determined the dip uſually within a degree, ſometimes within ½ or ⅓ of a degree, and this with ſmall needles, of 5 or 6, or at the moſt 9 inches long; it is inferred that the longitude may be found even at ſea, within leſs than ½ of a degree. See § 7.

(5.) DIPPING NEEDLE, GENERAL PHÆNOMENA OF THE. The phenomena of the dipping needle are: That about the equatorial parts of the earth it remains in an horizontal poſition, but depreſſes one end as we recede from theſe; the north end if we go towards the north, and the ſouth end if we proceed towards the ſouth pole. The farther N. or S. that we go, the inclination becomes the greater; but there is no place of the globe hitherto diſcovered where it points directly downwards, though it is ſuppoſed that it would do ſo in ſome part of it very near the pole. Its inclination is likewiſe found to vary very conſiderably at different times in different places of the earth, and by ſome changes of ſituation, in ſuch a manner as muſt appear at firſt ſight very unaccountable. Of all thoſe who have attempted the inveſtigation of this obſcure ſubject, none have been more ſucceſsful than M. Cavallo, who in his *Treatiſe on Magnetiſm* has given particular attention to all the phenomena, and accounts for them upon plain and rational principles, in the following manner. The dip of the magnetical needle in general may be underſtood from the following eaſy experiment: Lay an oblong magnet horizontally upon a table, and over it ſuſpend another ſmaller magnet (a ſewing needle to which the magnetic virtue has been communicated will anſwer the purpoſe), in ſuch a manner as to remain in an horizontal poſition when not diſturbed by another magnet. Now, if this laſt ſmall magnet or ſewing needle, ſuſpended by the middle, be brought juſt over the middle of the large one, it will turn itſelf in ſuch a manner that the ſouth pole of the ſmall magnet will point towards the north pole of the large one; and if at an equal diſtance from both, will remain in an horizontal poſition. But if we move it nearer to one of the poles than the other, it will be readily underſtood that the correſponding end of the needle will be attracted by the pole to which it approaches, and of conſequence inclined downwards; the contrary end being proportionably elevated. It is likewiſe evident, that this inclination will be greater or leſs according to the diſtance at which the ſmall magnet is placed from the pole of the large one; the attraction of the neareſt pole having always the greateſt effect upon it. And it is equally plain, that when brought directly over one of the poles of the large magnet, it will turn its own contrary one directly towards it, and thus lie exactly in the axis of the large one. The application of this experiment to the phenomena of the dipping needle is obvious, as nothing more is requiſite for ſolving the whole myſtery, than to ſuppoſe the earth itſelf to be the large magnet, and the magnetic needle or any other magnetic body the ſmall magnet in the experiments: for admitting that the *north* pole of the earth poſſeſſes a *ſouth* magnetiſm, and that the oppoſite pole is poſſeſſed of a north magnetical polarity; it appears, and the theory is confirmed by experiment, that when a magnet is ſuſpended properly in the equatorial parts of the world, it muſt remain in an horizontal poſition; but when removed nearer to one of the poles, it muſt incline one of its extremities, viz. that which is poſſeſſed of the contrary magnetic polarity; and that this inclination muſt increaſe in proportion as the magnet or magnetic needle recedes from the equator of the earth; and, laſtly, when brought exactly upon either of the poles of the earth, it muſt ſtand perpendicular to the ground,

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or in the same direction with the axis of the earth. The only difficulty in this explanation arises from the attributing a south magnetism to the north pole of the earth; but by this our author means only that its magnetism is contrary to that end of the magnetic needle which turns towards it; and in the same manner it must be understood, that the south pole of the earth has a north magnetic polarity. If the extremities of the axis of the earth, or the poles about which it performs its diurnal revolution, coincided with its magnetic poles, or even if the magnetic poles were always at a certain distance from them, the inclination of the needle would be always the same at equal distances from the equator, and might be very useful for determining the latitudes. But it would seem, that these poles are perpetually shifting their places, since both the inclination and horizontal direction of the needle are continually varying even in the same place; so that its quantity of inclination cannot be exactly calculated. Two general remarks may be made upon this subject. 1. That the inclination of the needle does not alter regularly in going from N. to S. or from S. to N. in any meridian 2. That its alteration in the same place, and at different times, is but small. Thus, in London, about the year 1576, the dip was 70° 50′ below the horizon, and in 1775 it stood at 72° 3′; the alteration in near 200 years scarce amounting to three quarters of a degree, which may be attributed to the errors of the instruments; as these were at first exceedingly erroneous, and even yet are far from being perfect.

(6.) DIPPING NEEDLE, METHOD OF CONSTRUCTING THE. The general method of constructing dipping needles is, to pass an axis quite through the needle itself, and to let the extremities of the axis rest upon two supports, like the beam of a pair of scales, that the needle may move vertically round; and hence, when placed in the magnetic meridian, it will naturally assume that position which is called the *magnetic line*, *viz.* the two ends nearly north and south, and one of them inclined considerably to the horizon. The degrees of this inclination, are shown upon a graduated circle; and when the instrument is made use of at land, it has a stand, but at sea a ring is necessary to suspend it. When furnished with a stand, it has also a spirit-level; and the stand has three screws, by which the whole is adjusted in such a manner as to let the centre of motion in the needle, and the mark of 90° on the lower part of the divided circle, be exactly in the same line perpendicular to the horizon. The greatest imperfections attending this instrument are the balancing of the needle itself, and the difficulty of knowing whether, after being made magnetic, it be properly balanced or not. The inaccuracy here indeed can be but very small, as arising only from dust or moisture. The method recommended by Mr Cavallo, to obviate these inconveniences, is first to observe the dip of the needle; then to reverse its magnetism by the application of magnets, so that the end of it which before was elevated above the horizon may now be below it; and, lastly, to observe its dip again; for a mean of the two observations will be pretty near the truth, though the needle may not be perfectly balanced. See MAGNETISM, and MAGNETICAL NEEDLE.

(7.) DIPPING NEEDLE, METHOD OF FINDING THE LONGITUDE OR LATITUDE BY THE. If the lines of equal dip, below the horizon, be drawn on maps, or sea-charts, from good observations, it will be easy, from the longitude known, to find the latitude; and from the latitude known, to find the longitude either at sea or land. Suppose, for example, a person travelling or sailing along the meridian of London, should find that the angle of dip, with a needle of one foot, was 75°; the chart will shew, that this meridian and the line of dip meet in Lat. 53° 11′; which is therefore the latitude sought. Or if he be travelling or sailing along the parallel of London, i. e. in 51° 31′ Lat. N. and find the angle of dip 74°; then this parallel and the line of this dip will meet on the map in Lon. 1° 46′ E. from London; which therefore is the longitude sought.

DIPPOLDISWALDA, a town of Germany, in the circle of Upper Saxony, and margraviate of Meissen, 12 miles SSW. of Dresden, and 20 S. of Meissen.

DIPSACUS, TEAZEL, in botany: A genus of the monogynia order, belonging to the tetrandria class of plants; and in the natural method ranking under the 48th order. *Aggregatæ*. The common calyx is polyphyllous, proper above; the receptacle paleaceous. There are four species; the most remarkable is the

DIPSACUS CARDUUS FULLONUM, which grows wild in many parts of England. It is of singular use in raising the knap upon woollen cloth. For this purpose, the heads are fixed round the circumference of a large broad wheel, which is made to turn round, and the cloth is held against them. In the west of England, great quantities of the plant are cultivated for this use. It is propagated by sowing the seeds in March, upon a well prepared soil. About one peck of seed is sufficient for an acre, as the plants must have room to grow; otherwise the heads will not be large enough, nor in great quantity. When the plants come up, they must be hoed in the same manner as is practised for turnips, cutting down all the weeds, and thinning the plants to about 8 inches distant; and as they advance, and the weeds begin to grow again, they must be hoed a second time, cutting out the plants to a wider distance, so that they may finally stand a foot distant from each other. The second year they will shoot up heads, which may be cut about the beginning of August. They are then to be tied up in bunches, and set in the sun if the weather is fair; or if not, in rooms to dry them. The common produce is about 160 bundles or staves upon an acre, which are sold for one shilling each. The leaves of the common wild teazel, dried, and given in powder or infusion, are a very powerful remedy against flatuses and crudities in the stomach. There is also another, though somewhat whimsical, use for which this plant is famous among the country people in England. If the heads are opened longitudinally, about September or October, there is generally found a small worm in them: one of these only is found in each head, whence naturalists have named

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ned it the VERMIS SOLITARIUS DIPSACI. They lect 3, 5, or 7 of these, always observing to ke an odd number; and sealing them up in a ll, give them to be worn as an amulet against ague. This superstitious remedy is in much her repute than the bark, in many parts of gland.

1.) * DIPSAS. *n. f.* [Latin, from διψαω, to rst.] A serpent, whose bite produces the sen- on of unquenchable thirst.—

Scorpion, an asp, and amphisbœna dire,
Ceraftes horn, hydrus, and ellops drear,
And *dipsas*. *Milton.*

2.) DIPSAS, [Διψας, Gr.] signifies thirsty. Their e is mortal. Moses speaks of these serpents in ut. viii. 15.

DIPTERA, from δις and πτερον, *wing*,] in en- nology, an order of insects, which have only o wings, and under each wing a style or oblong dy, terminated by a protuberance, and called *alancer*.

DIPTOTE. *n. f.* [διπτωτα.] A noun consisting two cases only. *Clark.*

(1.) * DIPTYCH. *n. f.* [*diptycha*, Lat. two leaves ded together.] A register of bishops and mar- rs.—The commemoration of saints was made t of the *diptychs* of the church, as appears by altitudes of places in St Austin. *Stillingfleet.*

(2.) DIPTYCH, } in antiquity, was a public re-
DIPTYCHA, } gister, wherein were written e names of the consuls, and other magistrates, ong the heathens; and of bishops, and living as ll as dead brethren, among the Christians. The ord is Greek, Διπτυχα, the plural of διπτυχον, q. d. *book folded in two leaves*; though there were me in 3, and others in 4 or 5 leaves. This name supposed to have been first given them to dis- guish them from the books that were rolled, lled *volumina*. There were profane diptycha in e Greek empire, as well as sacred ones in the reek church.

(3.) DIPTYCHS, PROFANE, were the registers, herein the names of the magistrates were enter- d; in which sense diptycha is a term in the Greek hancery. They were frequently sent as presents princes, &c. on which occasion they were usu- lly of ivory finely gilt, and embellished. *Sym- machus, lib.* ii. *ep.* 81.

(4.) DIPTYCHS, SACRED, were double cata- logues, in one whereof were written the names f the living, and in the other those of the dead, hich were to be rehearsed during the office. In hese were entered the names of bishops, who had overned their flocks well, which were never ex- unged, unless they were convicted of some gross rime: Also the names of such as had done any ignal service to the church.

DIPUS, Διπους, Gr. *i. e.* two-footed,] in zoolo- gy, the JERBOA, a genus of quadrupeds, belong- ing to the order of glires, in the class mammalia. These animals were ranked by Linnæus under the genus MUS; but Dr Gmelin, in his new edition of the *Systema Naturæ*, has with great propriety distributed the numerous and very different species of that genus, into 9 new divisions, forming so many distinct genera, of which the dipus is one. The characters are these: There are two fore- teeth in each jaw: the tail is long, and tufted at the end: but the most striking characteristic of this genus is the enormous length of the hind feet and extreme shortness of the fore paws. From this conformation, instead of walking or running on all fours, they leap or hop on the hind feet like birds, making prodigious bounds, and only use the fore paws for burrowing, or for carrying their food to the mouth like squirrels. From this peculiarity of conformation, the KANGUROO, and *Phillip's opossum*, (Mr Kerr observes), ought to have been arranged with this genus; but from a rigid adherence to artificial system, they are by Dr Gmelin ranked with the genus opossum, on account of the number and arrangement of their teeth. See DIDELPHIS, N° 7 and 16. Of the following species of Dipus, the first seven with six varieties, are enumerated by Mr Kerr, and the 8th and last (DIPUS CANADENSIS,) is described by General Davies, as he had examined it during his residence at Quebec.

I. DIPUS CAFER, or the *Cape Jerboa*, has 4 toes on the hind feet and 5 on the paws; the tail is very hairy, and tipt with black. This species inhabits the Cape of Good Hope, and is 14 inches long; the tail 15, the ears 3. It is called *Aerd-mannetje*, or little earth man, and *Springen Haas*, or leaping hare, by the Dutch at the Cape. It has a grunting voice; is very strong and leaps 20 or 30 feet at one bound. It burrows with its fore feet; and sleeps sitting on its hind legs, with the knees separated, the head between, and holding its ears with the fore paws over its eyes. It is eaten by the natives; and is caught by pouring water into its hole, which forces it to come out.

II. DIPUS CIRCASSICUS, the *Circassian Jer- boa*, or *Jerboid Rat* of Pennant, is of a chesnut colour; its body considerably lengthened and e- qually thick; the tail long and bushy. It inha- bits near the Terek in Circassia; is about the size of the Hamster; has ears like those of a mouse; with eyes red and sparkling; teeth and claws sharp; long hair on the back, and the fore legs shorter than the hind; which enables it to run much faster up a hill than down.

III. DIPUS JACULUS, the *common jerboa*, or *leaping mouse* of Linnæus, has 4 toes on all the feet, and a claw in place of a thumb or 5th toe on each fore foot. The body is somewhat more than 7 inches long, and the hind legs and thighs are longer than the body. The upper parts are of a pale tawny colour, and the under parts white: The ears and feet are flesh-coloured. The female has 8 teats distantly placed. These animals inha- bit Egypt, Arabia, Calmuck Tartary, and south- ern Siberia. They frequent firm hard ground, and fields covered with grass and herbs, where they form burrows of several yards long in a wind- ing direction, leading to a large chamber about half a yard below the surface; and from this a se- cond passage is dug to within a very little of the surface, by which they can escape when threaten- ed with danger. When at rest, they sit with their hind legs bent under their belly, and keep the fore legs so near the throat as hardly to be per- ceptible. They eat grain and herbage like the hare. Their dispositions are mild, and yet they can never be perfectly tamed. Two that were kept in a house in London burrowed almost through

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through the brick wall of the room where they were; they come out of their hole at night for food; and when caught were much fatter and fleeker than when confined to their box. This animal is roasted and eaten by the Arabs, who call it the *lamb of the children of Israel*. It has been particularly described by Mr Bruce in his Abyssinian Travels, vol. V. p. 121. He says it inhabits the smoothest places of the desart, especially those where the soil is fixed gravel. In this it burrows, and has its hole divided into many apartments. It seems, however, to be afraid of the ground falling in upon it, as it always digs under the roots of some bushy plant or shrub. It particularly delights in those places which are frequented by the cerastes or horned viper, though it would appear that this serpent sometimes preyed upon it; for Mr Bruce tells us that he once saw a jerboa taken out of the belly of a female viper big with young, and almost consumed by the digestive powers of the animal. It is a very cleanly creature, and keeps its hair always in excellent order. It jumps about with great agility, in which it is assisted by its long tail, which we should suppose would rather be a hinderance to it. The Arabs of the kingdom of Tripoli in Africa teach their greyhounds to hunt the Antelope, by learning them first to catch jerboas; and so agile are the latter, that Mr Bruce has often seen, in a large court-yard or inclosure, the greyhound employed a quarter of an hour before he could kill his diminutive adversary; and had he not been well trained, so that he made use of his feet as well as his teeth, he might have killed two antelopes in the time he could have killed one jerboa. This animal is very fat, and the flesh well coloured; the buttocks, thighs, and part of the back, taste almost exactly like a young rabbit, but without the strong smell of the latter. It is said, that the flesh dried in the air is very nourishing, and prevents costiveness. The animal is found in most parts of Arabia and Syria, and in all parts of the southern desarts of Africa; but nowhere in such plenty as in Cyrenaicum or Pentapolis. In his journey thither, Mr Bruce employed several Arabs, together with his own servants, to kill these animals with sticks, that their skins might not be hurt with shot. Having got them dressed in Syria and Greece, and sewed together, making use of the tail, as in ermine, for the lining of a cloak, he found they had a very good effect, making a finer and glossier appearance the longer they were worn. Bochart thinks this animal is the SAPHAN of holy writ, and displays a vast deal of learning on the subject. But this opinion is refuted by Mr Bruce. See HYRAX and SAPHAN.

IV. DIPUS LABRADORIUS, the *Labradore Jerboa*, or *Labradore Jerboid rat* of Pennant, has 4 toes before and a tubercle instead of a thumb; 4 long slender toes behind, and a short thumb; the tail is taper, slender, and almost naked. The nose is blunt and the mouth underneath, with a divided upper lip; the ears are large, rounded and naked; the body and head little above 3 inches; the tail 4½ inches: the colour a deep brown above and white below. It inhabits Hudson's Bay and Labrador.

V. DIPUS MERIDIANUS, the *Caspian jerboa*, or *long-legged mouse*, has 5 toes behind and 3 before, with the rudiments of a thumb or inner toe. It is 5 inches long, and the tail three. It inhabits the sandy deserts between the Ural and Volga, near the Caspian; forms burrows with 3 entrances, about a yard in depth; and feeds chiefly on the seeds of the pterococci and astragali. See *Plate* C. *fig.* 12.

VI. DIPUS SAGITTA, the *Arabian jerboa*, the Mus Δασυς of the Greeks, and *Mus Bipes* of the Romans, has 3 toes on the hind feet, and no thumb or fifth toe on the fore paws. It is only about six inches long, and the tail rather shorter than the body; the soles of the hind feet and bottom of the toes are covered with a very thick coat of hair; the head is more rounded than that of the JACULUS, (N° III.) and the ears are much longer than the head. It inhabits Arabia, and near the Irtish in Siberia, where it frequents the sandy plains. The two following (N° i. and ii.) are distinguished as different species by Mr Pennant, though Dr Gmelin seems not to have considered them as distinct from this species. Mr Kerr does not determine the point.

i. DIPUS S. ÆGYPTIUS, the *Egyptian jerboa*, has 3 toes only on the hind feet; and 4 toes, with a scarcely apparent thumb or fifth toe, furnished with a claw on the fore paws. This animal Mr Pennant supposes to be the *mus bipes* of the ancients, *mus sagitta* of Pallas, *jerboa* of Buffon, and *daman Israel* of the Arabs. He says, that it inhabits Egypt, Barbary, Palestine, the desarts between Basora and Aleppo, the sandy tracks between the Don and Volga, and the hills south of the Irtish. The fore part of the body is thin and flattened at the sides, and the hind parts large and swelling; the upper parts of the body and head are covered with a long soft hair, of an ash colour at the roots and pale tawny at the ends: the breast and belly whitish; and a dusky band crosses the upper part of the thighs. See *Plate* C. *fig.* 9. We are assured by M. Sonnini, in his Egyptian Travels, that he could never find any difference either in the form or colour of the Egyptian jerboa. The jerboa is considered by him as constituting a link between quadrupeds and birds; and in this every philosophical observer will be ready to support him. He notices farther, that though the transition from quadrupeds to birds has not hitherto been investigated, yet we have reason to consider the connection as existing. The chain appears to begin with the jerboa, and to end with the bat; and may we not hope, that, in proportion as intelligent observers shall carry their researches into countries the natural history of which is still unexplored, the series of gradations will be developed. Sonnini says that "The jerboa appears to be a prolific animal; for it is exceedingly numerous in Arabia, Nubia, Egypt, and Barbary. During my stay, or rather during my excursion in Egypt, I opened several jerboas. My principal aim was to ascertain that they had only one stomach, and consequently could not possess the power of ruminating. This was in answer to one of the questions that Michaelis, professor at Gottingen, had addressed to the travellers sent to the East by the king of Denmark, viz. Whether the jerboa was a ruminating animal; a question

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queſtion ariſing from the ſame miſtake which had occaſioned the confounding the jerboa with the daman Iſrael, or ſaphan of the Hebrews.—The ſand and ruins that ſurround modern Alexandria are much frequented by the Jerboas. They live in ſociety, and in burrows, which they dig with their teeth and nails. I have even been told that they ſometimes make their way through the ſoft ſtone which is under the ſtratum of ſand. Tho' not abſolutely wild, they are very ſhy, and upon the leaſt noiſe, or the ſight of any object, retire precipitately to their holes. They can only be killed by ſurpriſe. The Arabs contrive to take them alive, by ſtopping up all the avenues to their burrows except one, by which they force them to come out. I never ate any: their fleſh is indeed ſaid to be not very palatable, though it is not deſpiſed by the Egyptians. Their ſkin, covered with ſoft and ſhining hair, is uſed as a common fur. In Egypt, I kept ſix of theſe animals for ſome time in a large cage: the very firſt night they entirely gnawed through the upright and croſs pieces of wood, and I was obliged to have the inſide of the cage lined with tin. They ate rice, walnuts, and all kinds of fruit. They delighted in being in the ſun; and when taken into the ſhade, huddled together, and ſeemed to ſuffer from the privation of heat. It has been ſaid the jerboas ſleep by day, and never in the night; but for my part I obſerved quite the contrary. In a ſtate of liberty they are found round their ſubterraneous habitations in open day, and thoſe which I kept were never more lively nor awake than in the heat of the ſun. Although they have a great deal of agility in their motions, they ſeem to be of a mild and tranquil diſpoſition. Mine ſuffered themſelves to be touched without difficulty; and there was neither noiſe nor quarrel among them, even when taking their food. At the ſame time they teſtified neither joy, fear, nor gratitude: their gentleneſs was neither amiable nor intereſting: it appeared to be the effect of cold and complete indifference, bordering on ſtupidity. Three of theſe animals died ſucceſſively, before my departure from Alexandria. I loſt two others during a ſomewhat ſtormy paſſage to the iſle of Rhodes, when the laſt, owing to the negligence of the perſon to whoſe care it was committed, got out of its cage and diſappeared. I had a ſtrict ſearch made for it, when the veſſel was unloaded, but without effect: It had no doubt been killed by the cats."

ii. DIPUS S. SIBIRICUS, the *Siberian jerboa*, with three toes on the hind feet, and two ſpurious toes up the legs; 5 toes on the fore feet, the thumb or fifth toe having no nail. See *fig.* 10. Of this ſpecies Mr Pennant diſtinguiſhes four varieties, (See N° 1-4.) but they all (he ſays) agree in manners. They burrow in hard ground, clay or indurated mud; not only in high and dry ſpots, but even in low and ſalt places. They dig their holes with great celerity, not only with their fore paws but with their teeth, and flinging the earth back with their hind feet ſo as to form a heap at the entrance. The burrows are many yards long, but not above half a yard deep. Theſe run obliquely; and end in a large ſpace or neſt, the receptacle of the fineſt herbs. They have uſually but one entrance; yet by a wonderful ſagacity they work from their neſt another paſſage to within a very ſmall ſpace of the ſurface, which in caſe of neceſſity they can burſt through, and ſo eſcape. They ſleep rolled up with their heads between their thighs: (See *fig.* 11.) At ſunſet they come out of their holes, clear them of the filth, and keep abroad till the ſun has drawn up the dews from the earth. On approach of any danger, they immediately take to flight, with leaps of a fathom in height, and ſo ſwiftly that a man well mounted can hardly overtake them. They ſpring ſo nimbly, that it is impoſſible to ſee their feet touch the ground. They do not go ſtraight forward, but turn here and there till they gain a burrow, whether it is their own or that of another. When ſurpriſed, they will ſometimes go on all fours, but ſoon recover their attitude of ſtanding on their hind legs like a bird: even when undiſturbed, they uſe the former attitude; then riſe erect, liſten, and hop about like a crow. In digging or eating they drop on their fore legs; but in the laſt action will often ſit up and eat like a ſquirrel. They are eaſily tamed; and ſeek always a warm corner. They foretel cold or bad weather by wrapping themſelves cloſe up in hay; and thoſe which are at liberty ſtop up the mouth of their burrows. In a wild ſtate they live much on oleraceous plants: the ſmall ſtature of the pumilio is attributed to its feeding on ſaline plants. Thoſe of the middle ſize, which live beyond the lake Baikal, feed on the bulbs of the *lilium pomponium*, and they gnaw the twigs of the *rabinia caragana*. When confined, they will not refuſe raw meat or the entrails of fowls. They are the prey of all leſſer rapacious beaſts; and the Arabs who are forbidden all other kinds of mice, eſteem theſe the greateſt delicacies. The Mongols have a notion that they ſuck the ſheep: certain it is they are during night very frequent among the flocks, which they diſturb by their leaps. Theſe animals breed often in ſummer; in the ſouthern parts in the beginning of May; beyond Baikal not till June. They bring perhaps 8 at a time, as they have ſo many teats. They ſleep the whole winter without nutriment. About Aſtracan, they will ſometimes appear in a warm day in February; but return to their holes on the return of cold.

1. DIPUS S. SIBIRICUS MAJOR, the *Great Siberian jerboa*, is 8½ inches long, and the tail 10; the noſe is truncated, edged with white; the ears large, pointed, and naked within; the body and thighs covered with a ſoft dark grey hair, tawny at the ends; the breaſt, belly, and legs are white. It chiefly inhabits between the Caſpian and the Irtiſh.

2. DIPUS S. SIBIRICUS MEDIUS, the *middle Siberian jerboa*, is about the ſize of a rat, and of the ſame colour with the laſt, (N° 1.) but has a white line acroſs the top of each thigh.

3. DIPUS S. SIBIRICUS MINOR, the *ſmaller Siberian jerboa*, is of the ſame ſize and colour with the laſt, (N° 2.) but has a more lengthened noſe; the ears ſhorter and broader; the tail thicker; the hind legs ſhorter, and the fur longer and thicker. Theſe two varieties (N° 2. & 3.) are found in the E. of Tartary and Siberia; alſo in Barbary, Syria, and India.

4. DIPUS S. SIBIRICUS PUMILIO, the *pigmy Siberian jerboa*, is much ſmaller than the two laſt (N°

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(N° 2. & 3.) and inhabits the same places with the first variety, (N° 1.) which it resembles, except that it wants the white circle on the nose; and the tuft on the tail is smaller, and is barely tipt with white.

VII. DIPUS TAMARICINUS, the *marsh jerboa*, or *Tamarisk mouse* of Dr Pallas, has 5 toes behind, and 3 before, with the rudiments of a fourth; the tail is obscurely annulated. The body and head measure about 5½ inches in length; the tail is about the same length. This species inhabits the salt marshes near the Caspian sea; and is supposed to feed on the fruit of the tamarix and nitrarium, which grow in these marshes. Under the roots of these trees it forms very deep burrows, which have two entrances. It is a very elegant little animal. See *Plate* C. *fig.* 13.

VIII. DIPUS CANADENSIS, or *Canadian jerboa*, is thus described by Gen. Davies: "As I conceive there are very few persons, however conversant in natural history, who may have seen or known that there was an animal existing in the coldest parts of Canada, of the same genus with the jerboa, hitherto confined to the warmest climates of Africa, I take the liberty of stating the following particulars. With respect to the food, or mode of feeding, of this animal, I have it not in my power to speak with any degree of certainty, as I could by no means procure any kind of sustenance that could induce it to eat; therefore, when caught, it lived only a day and a half. The first I was so fortunate as to catch, was taken in a large field near the falls of Montmorenci, and by its having strayed too far from the skirts of the wood, allowed myself, assisted by three other gentlemen, to surround it, and after an hour's hard chase, to get it unhurt, though not before it was thoroughly fatigued, which might in a great measure accelerate its death. During the time the animal remained in its usual vigour, its agility was incredible for so small a creature. It always took progressive leaps of from three to four, and sometimes of five yards, although seldom above 12 or 14 inches from the surface of the grass; but I have frequently observed others in shrubby places, and in the woods, among plants, where they chiefly reside, leap considerably higher. When found in such places, it is impossible to take them, from their wonderful agility, and their evading all pursuit, by bounding into the thickest part of the covert they can find. With respect to the figure given of it in its dormant state, I have to observe, that the specimen was found by some workmen, in digging the foundation for a summer-house in a gentleman's garden, about two miles from Quebec, in the latter end of May, 1787. It was discovered inclosed in a ball of clay, about the size of a cricket-ball, nearly an inch in thickness, perfectly smooth within, and about 20 inches under ground. The man who first discovered it, not knowing what it was, struck the ball with his spade, by which means it was broken to pieces, or the ball would have been presented to me. How long it had been under ground it is impossible to say; but as I could never observe these animals in any part of the country after the beginning of September, I conceive they lay themselves up some time in that month, or beginning of October, when the frost became sharp. Nor did I ever see them again before the last week in May or beginning of June. From their being enveloped in balls of clay, without any appearance of food, I conceive they sleep during the winter, and remain for that term without sustenance. As soon as I conveyed this specimen to my house, I deposited it as it was, in a small chip box in some cotton, waiting with great anxiety for its waking, but that not taking place at the season they generally appear, I kept it until they found it begin to smell; I then stuffed it, and preserved it in its torpid position. I am led to believe its not recovering from that state arose from the heat of my room during the time it was in the box, a fire having been constantly burning in the stove, and which in all probability was too great for its respiration."

DIRACOUL, a town of Asiatic Turkey, in the Arabian Irak, 42 miles SSE. of Bagdad.

DIRÆ, the general name of the three Furies in the Pagan mythology. They were so called, as being *quasi Deorum iræ*, the ministers of divine vengeance in punishing guilty souls after death. They were the daughters of *Acheron* and *Night*. See FURIES.

DIRCA, in botany: A genus of the monogynia order, belonging to the octandria class of plants; and in the natural method ranking under the 31st order, *Vepreculæ*. There is no calyx; the corolla is tubular, with the limb indistinct; the stamina are longer than the tube; the berry is monospermous.

DIRCHAU, or DIRGHAU. See DIRGHAW.

DIRCHL, a town of Bohemia, in the circle of Leitmeritz, 6 miles S. of Leypa.

* DIRE. *adj.* [*dirus*, Lat.] Dreadful; dismal; mournful; horrible; terrible; evil in a great degree.—

More by intemperance die
In meats, and drinks, which on the earth shall bring
Diseases *dire*; of which a monstrous crew
Before thee shall appear. *Milton.*

Dire was the tolling, deep the groans, despair
Tended the sick. *Milton.*

Discord! *dire* sister of the slaughter'd pow'r,
Small at her birth, but rising ev'ry hour;
While scarce the skies her horrid head can bound,
She stalks on earth, and shakes the world around.
Pope.

* DIRECT. *adj.* [*directus*, Lat.] 1. Strait, not crooked. 2. Not oblique.—The ships would move in one and the same surface; and consequently must needs encounter when they either advance towards one another in *direct* lines, or meet in the intersection of cross lines. *Bentley.* 3. [In astronomy.] Appearing to an eye on earth to move progressively through the zodiac; not retrograde.—

Two geomantic figures were displayed,
Above his head, a warrior and a maid,
One when *direct*, and one when retrograde.
Dryd. Fab.

4. Not collateral, as the grandson succeeds his grandsire in a *direct* line. 5. Apparently tending to some end, as in a strait line.—Such was as then the fate of the king, as it was no time by *direct* means

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mans to ſeek her. And ſuch was the ſtate of his captivated will, as he could delay no time of ſeeking her. *Sidney.*—He that does this, will be able to caſt off all that is ſuperfluous; he will ſee what is pertinent, what coherent, what is *direct* to, what ſides by the queſtion. *Locke.* 6. Open; not ambiguous.—There be, that are in nature faithful and ſincere, and plain and *direct*; not crafty and involved. *Bacon.* 7. Plain; expreſs.—He no where, that I know, ſays it in *direct* words. *Locke.*

* *To* DIRECT. *v. a.* [*dirigo, directum*, Lat.] 1. To aim or drive in a ſtrait line.—

Two eagles from a mountain's height,
By Jove's command *direct* their rapid flight. *Pope.*

2. To point againſt a mark.—

The ſpear flew hiſſing through the middle ſpace,
And pierc'd his throat *directed* at his face. *Dryd.*

3. To regulate; to adjuſt.—It is not in man that walketh to *direct* his ſteps. *Jer.* x. 23.—Wiſdom is profitable to *direct*. *Eccluſ.* x. 10.—All that is in a man's power, is to mind what the ideas are that take their turns in his underſtanding; or elſe to *direct* and ſort, and call in ſuch as he deſires. *Locke.* 4. To preſcribe certain meaſures; to make out a certain courſe.—He *directeth* it under the whole heavens, and his lightening unto the ends of the earth. *Job*, xxxvii. 3. 5. To order; to command: to *direct* is a ſofter term than to *command*.

* DIRECTER. *n. ſ.* [*director*, Lat.] 1. One that directs; one that preſcribes. 2. An inſtrument that ſerves to guide any manual operation.

(1.) * DIRECTION. *n. ſ.* [*directio*, Lat.] 1. Aim at a certain point.—Theſe men's opinions are not the product of judgment, or the conſequence of reaſon; but the effects of chance and hazard, of a mind floating at all adventures, without choice, and without *direction*. *Locke.*—The *direction* of good works to a good end, is the only principle that diſtinguiſhes charity. *Smalridge.* 2. Motion impreſſed by a certain impulſe.—No particle of matter, nor any combination of particles, that is, no body can either move of itſelf, or of itſelf alter the *direction* of its motion. *Cheyne.* 3. Order; command; preſcription.—The nobles of the people digged it by the *direction* of the law-giver. *Numb.* xxi. 18.—Men's paſſions and God's *direction* ſeldom agree. *King Charles.*—General *directions* for ſcholaſtic diſputers, is never to diſpute upon mere trifles. *Watts.* 4. Regularity; adjuſtment.—

All nature is but art unknown to thee,
All chance, *direction* which thou canſt not ſee.
Pope.

(2.) DIRECTION, in mechanics, ſignifies the line or path of a body's motion, along which it endeavours to proceed according to the force impreſſed upon it. See MECHANICS.

(3.) DIRECTION, ISLANDS OF, 4 ſmall iſlands at the W. entrance of the ſtraits of Magellan, in the S. Pacific ocean. Lon. 77. 19. W. Lat. 52. 27. S.

* DIRECTIVE. *n. ſ.* [from *direct*.] 1. Having the power of direction.—A law therefore generally taken, is a *directive* rule unto goodneſs of operation. *Hooker.*—A power of command there is without all queſtion, though there be ſome doubt in what faculty this command doth principally reſide, whether in the will or the underſtanding. The true reſolution is, that the *directive* command for counſel is in the underſtanding; and the applicative command, or empire, for putting in execution of what is directed, is in the will. *Bramh. againſt Hobbes.*—On the directive power of the former, and the regularity of the latter, whereby it is capable of direction, depends the generation of all bodies. *Grew.* 2. Informing; ſhewing the way.—

Nor viſited by one *directive* ray,
From cottage ſtreaming, or from airy hall.
Thomſon.

* DIRECTLY. *adj.* [from *directly*.] 1. In a ſtrait line; rectilineally.—The more a body is nearer to the eyes, and the more *directly* it is oppoſed to them, the more it is enlightened; becauſe the light languiſhes and leſſens the farther it removes from its proper ſource. *Dryden.*—There was no other place aſſigned to any of this matter, than that whereunto its own gravity bore it, which was only *directly* downwards, whereby it obtained that place in the globe which was juſt underneath. *Woodw.*—If the refracted ray be returned *directly* back to the point of incidence, it ſhall be refracted by the incident ray. *Newt. Opt.* 4. Immediately; apparently; without circumlocution; without any long train of conſequence.—Infidels being clean without the church, deny *directly*, and utterly reject, the very principles of Chriſtianity, which heretics embrace erroneouſly by miſconſtruction. *Hooker.*—His work *directly* tends to raiſe ſentiments of honour and virtue in his readers. *Addiſ.*—No reaſon can be aſſigned, why it is beſt for the world that God Almighty hath abſolute power, which doth not *directly* prove that no mortal man ſhould have the like. *Swift.*

* DIRECTNESS. *n. ſ.* [from *direct*.] Straitneſs; tendency to any point; the neareſt way.—They argued from celeſtial cauſes only, the conſtant vicinity of the ſun, and the *directneſs* of his rays; never ſuſpecting that the body of the earth had ſo great an efficiency, in the changes of the air. *Bently.*

(1.) * DIRECTOR. *n. ſ.* [*director*, Lat.] 1. One that has authority over others; a ſuperintendent; one that has the general management of a deſign or work.—Himſelf ſtood *director* over them, with nodding or ſtamping, ſhewing he did like or miſlike thoſe things he did not underſtand. *Sidney.*—2. A rule; an ordinance.—

Common forms were not deſign'd
Directors to a noble mind. *Swift.*

3. An inſtructor; one who ſhews the proper methods of proceeding.—They are glad to uſe counſellors and *directors* in all their dealings of weight, as contracts, teſtaments. *Hooker.* 4. One who is conſulted in caſes of conſcience.—I am her *director* and her guide in ſpiritual affairs. *Dryden.* 5. One appointed to tranſact the affairs of a trading company.—

What made *directors* cheat in ſouth ſea year?
Pope.

6. An inſtrument in ſurgery, by which the hand is guided in its operation.—The manner of opening with a knife, is by ſliding it on a *director*, the groove of which prevents its being miſguided. *Sharp's Surgery.*

(2.) DIRECTOR, in civil polity, a member of the

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the directory in the late French, Batavian, Ciſalpine, Ligurian or Helvetic republics. The members of the Roman directory were called CONSULS. See DIRECTORY, § 2.

(3.) DIRECTOR, in commercial polity. See § 1. *def.* 5. and COMPANY, § IV. The directors are conſiderable proprietors in the ſtocks of their reſpective companies, being choſen by plurality of votes from among the body of proprietors. The Dutch Eaſt India company have 60 ſuch directors; that of France, 21; the Britiſh Eaſt India company has 24, including the chairman, who may be re-elected for four years ſucceſſively. Theſe laſt have ſalaries of 150l. a year each, and the chairman 200l. They meet at leaſt once a-week, and commonly oftener, being ſummoned as occaſion requires. The directors of the Bank of England are 24 in number, including governor and deputy governor.

(4.) DIRECTOR, in ſurgery, (§ 1, *def.* 6.) a grooved probe, to direct the edge of the knife or ſciſſars, in opening ſinuſes or fiſtulæ, that the adjacent veſſel, nerves, and tendons, may not be hurt. See SURGERY, *Index.*

(1.) * DIRECTORY. *n. ſ.* [from *director.*] The book which the factious preachers publiſhed in the rebellion for the direction of their ſect in acts of worſhip.—As to the ordinance concerning the *directory*, we cannot conſent to the taking away the book of common prayer. *Oxford Reaſons againſt the Cov.*

(2.) DIRECTORY, in a more modern ſenſe, was uſed as the title of the ſupreme executive power, according to the new conſtitution, formed by the French convention after the fall of Robeſpierre, and preſented to the primary aſſemblies for acceptance in Auguſt 1795. By this conſtitution the legiſlative body was compoſed of what they called a *Council of Ancients* and a *Council of Five Hundred.* The executive power was entruſted to a *Directory* of five members, nominated by the legiſlative body as follows:—1. The Council of Five Hundred formed a liſt by ballot of 3 times the number to be nominated, and preſented it to the Council of Ancients, which choſe out of this liſt by ballot. 2. The members of the Directory behoved to be 40 years of age at leaſt. 3. After the 9th year of the republic, they were to be choſen only from among thoſe citizens, who had been members of the Legiſlative Body, or the Adminiſtration, or General Agents of Execution. 4. Members of the Legiſlative Body could not be elected members of the Directory, either during the continuance of their legiſlative functions, or during the firſt year after their expiration. 5. The Directory was partially renewed by the annual election of a new member. 6. No ci-devant Director could be re-elected till after an interval of 5 years. 7. The aſcendant and deſcendant in the direct line; the brother, uncle, and nephew; connections by marriage in the ſame degrees, and couſins in the firſt degree, could not be members of the Directory at the ſame time, nor ſucceed one another in it, till after an interval of 5 years. 8. In caſe of death, removal, or reſignation of a member of the Directory, his ſucceſſor was elected within 10 days. The Council of Five Hundred were obliged to propoſe the candidates within the firſt 5 days, and the Council of Ancients to complete the election within the laſt five. The new member could only continue in office for the remaining period of the perſon he ſucceeded, unleſs it did not exceed 6 months, in which caſe, he continued 5½ years in office. 9. Each Director was to preſide in rotation for 3 months only. 10. The Preſident was to ſign and keep the Seal. 11. The Laws and Acts of the Legiſlative Body were addreſſed to the Directory, in the perſon of its Preſident. 12. The Directory could not deliberate unleſs three members were preſent. 13. A Secretary was choſen, (not one of its members,) who counterſigned diſpatches, and drew up deliberations, in a regiſter, wherein each member might alſo enter his opinion, with his reaſons. 14. The Directory could deliberate without the aid of the Secretary, and one of the Directors might record its reſolutions in a particular regiſter. 15. The Directory provided for the ſecurity of the public according to the laws; iſſued proclamations, &c. It diſpoſed of the armed force; but none of its members could command it, either while they continued in office, or for two years after. 16. The Directory, upon hearing of any conſpiracy againſt the republic, might order the ſuppoſed authors or accomplices to be apprehended, and interrogate them; but were bound, under the penalty of arbitrary impriſonment to remit them to an officer of police, within two days, to proceed with them according to law. 17. The Directory nominated the Generals, but could not chooſe them among the relations of its members, within the degrees above-mentioned. 18. It ſuperintended the execution of the laws by commiſſaries of its nomination. 19. It nominated the general agents of execution, but not of its own members, and recalled them at pleaſure. 20. It determined their number and functions. 21. It nominated all receivers of direct taxes: 22. As well as the ſuperintendants of indirect contributions, and the adminiſtration of national domains. 23. It ſuperintended the coinage of money, and nominated the officers charged with it. 24. No Director could go out of the territory of the republic, till two years after he was out of office; but was obliged to certify his place of reſidence during that interval, to the Legiſlative Body. 25. The Directory was reſponſible for the non-execution of laws, and for the abuſes which it did not denounce. 26. Its agents were reſpectively reſponſible for the non-execution of the laws, and orders of the directory. 27. Its members might be tried by the Legiſlative Body for acts of treaſon, corruption, embezzlement of public money, and all capital crimes as to their official conduct. 28. They were ſubject to the juriſdiction of the tribunals for ordinary and private offences; but they could not be arreſted except in the caſe of *flagrans delictum*, or brought to trial without the authority of the Legiſlative body. 29. Every denunciation againſt the Directory, or any of its members, was addreſſed to the Council of Five Hundred. 30. If, after deliberation, the Council admitted the denunciation, it declared it in theſe terms: *The denunciation againſt—for the fact of—dated—ſigneted by—is admitted.* 31. The party was then cited and heard in the interior place of the Coun-

cil

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cil of Five Hundred;—32. who declared whether there was ground for examining his conduct. 33. He was then heard by the Council of Ancients, at the bar; and if he was deemed culpable, the Council proceeded to accuſation, which was followed by ſuſpenſion, when the accuſed was ſent before the High Court of Juſtice, which was to proceed to trial without delay. 34. If the party was acquitted, he reſumed his functions. 35. The Legiſlative Body could not cite the Directory or any of its members, except in the caſe above ſpecified. 36. The accounts and information demanded of the Directory by the Legiſlative body were furniſhed in writing. 37. The Directory, on the opening of a ſeſſion of the Legiſlative Body, were obliged to preſent to it an eſtimate of expences, the ſtate of the finances, penſions, &c. with the abuſes, that had come to its knowledge. 38. The Directory might invite the Legiſlative Body to take a ſubject into conſideration; but could not propoſe legiſlative diſpoſitions, except with regard to peace and war. 39. No member of the Directory durſt be abſent more than 5 days, nor removed above 4 MYRIAMETRES, (or 10 leagues) from the uſual reſidence of the Directory, without being authorized by the Legiſlative Body. 40. The members of the Directory could not appear, unleſs clothed in their appropriated dreſs. 41. The Directory had a conſtant guard of 120 infantry and 120 cavalry: 42. Who attended it in public proceſſions, wherein it had always the firſt rank. 43. Each member was attended out of doors by two guards: 44. And was entitled to the ſuperior military honours from every poſt of armed force. 45. The Directory reſided in the ſame commune with the Legiſlative Body. 46. The members were lodged in the ſame edifice, at the expence of the republic. 46. The ſalary of each was fixed at the value of 50,000 *myriagrammes*, (about 10,000 quintals) of wheat.—This word was alſo applied as above to the rulers of the various other ſhort-lived republics, formed under the influence of the French.

* DIREFUL. *adj.* [This word is frequent among the poets, but has been cenſured as not analogical; all other words compounded with *full* conſiſting of a ſubſtantive and *full*, as dreadful, or full of dread; joyful or full of joy.] Dire; dreadful; diſmal.—

Direful hap betide that hated wretch,
That makes us wretched by the death of thee.
Shakeſpeare.

—The voice of God himſelf ſpeaks in the heart of men, whether they underſtand it or no; and by ſecret intimations gives the ſinner a foretaſte of that *direful* cup, which he is like to drink more deeply of hereafter. *South.*—

The wrath of Peleus' ſon, the *direful* ſpring
Of all the Grecian woes, O goddeſs, ſing. *Pope.*

* DIRENESS. *n. ſ.* [from *dire.*] Diſmalneſs; horror; hideouſneſs.—

Direneſs, familiar to my ſlaught'rous thoughts
Cannot once ſtart me. *Shak.*

DIRENKRUT, a town of Germany, in the archduchy of Auſtria, 5 miles SE. of Ziſterſdorff.

DIRENOW, a river of Germany, in the circle of Upper Saxony, which runs from the Groſshalf into the Baltic.

* DIREPTION. *n. ſ.* [*direptio*, Lat.] The act of plundering.

* DIRGE. [This is not a contraction of the Latin *dirige*, in the popiſh hymn *dirige greſſus meus*, as ſome pretend; but from the Teutonic *dyrke*, *laudare*, to praiſe and extol. Whence it is poſſible their *dyrke*, and our *dirge*, was a laudatory ſong to commemorate and applaud the dead. *Verſtegan. Bacon* apparently derives it form *dirige.*] A mournful ditty; a ſong of lamentation —Mean while the body of Richard, after many indignities and reproaches, the *dirges* and obſequies of the common people towards tyrants, was obſcurely buried. *Bacon.*—

All due meaſures of her mourning kept,
Did office at the *dirge*, and infection wept.
Dryden.

DIRGHAW, or DIRCHAU, a fortified town of Weſtern Pruſſia, in the province of Pomerelia, which was forcibly torn from Poland by the late king of Pruſſia. It is 16 miles SSE. of Dantzick.

DIRIBITORES, among the Romans, officers appointed to diſtribute tablets to the people at the comitia. See COMITIA, § 3.

* DIRGENT. *adj.* [*dirignus*, Lat.] The *dirgent* line in geometry is that along which the line deſcribent is carried in the generation of any figure. *Harris.*

* DIRK. *n. ſ.* [an Erſe word.] A kind of dagger uſed in the Highlands of Scotland.—

In vain thy hungry mountaineers
Come forth in all their warlike geers,
The ſhield, the piſtol, *dirk*, and dagger,
In which they daily wont to ſwagger. *Tickell.*

* *To* DIRK. *v. a.* To ſpoil; to ruin. Obſolete.—

Thy waſte bigneſs but cumbers the ground,
And *dirkes* the beauties of my bloſſoms round,
Spenſer.

(1.) DIRLETON, a pariſh of Scotland, in Eaſt Lothian, extending about 6 miles every way, and comprehending alſo two ſmall iſlands. The W. part is barren for about 3 miles; the E. is under natural graſs, and appears to have never been ploughed; but the ſoil in the S. is peculiarly rich and fertile. The population, in 1791, was about 1200.

(2.) DIRLETON, a village in the centre of the above pariſh, ſeated on rocks, which ſhake and make a rumbling noiſe when carriages paſs along; whence ſome derive the name from the Scots word *dirl*, which ſignifies *trembling.*

DIRSTEIN, a town of France, in the department of Mont Tonnere, late of Germany, in the circle of the Upper Rhine, and ci-devant biſhopric of Worms, 7 miles SSW. of Worms.

DIRRITORF, a town of Germany, in the archduchy of Auſtria. In the year 1310, Charles de Treves, grand maſter of the Teutonic order, ſeized on this town, pillaged it, and reduced it to aſhes. It is 3 miles N. of Steyr.

* DIRT. *n. ſ.* [*dryt*, Dutch, *dirt* Iſlandic] 1. Mud; filth; mire; any thing that ſticks to the cloaths or body.—Numbers engage their lives and labours, to heap together a little *dirt*, that ſhall bury them in the end. *Wake.*—The ſea rifes as high as ever, though the great heaps of *dirt* it

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things along with it are apt to choak up the shallows. *Addison.*—

Mark by what wretched steps their glory grows;
From *dirt* and sea-weed as proud Venice rose,
In each how guilt and greatness equal ran,
And all that rais'd the hero sunk the man. *Pope.*

Is yellow *dirt* the passion of thy life?

Look but on Gripus, or on Gripus' wife. *Pope.*

2. Meanness; sordidness.

* *To* DIRT. *v. a.* [from the noun.] To foul; to bemire; to make filthy; to bedawb; to soil; to pollute; to nasty.—Ill company is like a dog, who *dirts* those most whom he loves best. *Swift.*

* DIRTILY. *adv.* [from *dirty*.] 1. Nastily; foully; filthy. 2. Meanly; sordidly; shamefully.—

Such gold as that wherewithal
Chimiques from each mineral
Are *dirtily* and desperately gull'd. *Donne.*

* DIRTINESS. *n. s.* [from *dirty*.] 1. Nastiness; filthiness; foulness. 2. Meanness; baseness; sordidness.

* DIRT-PIE. *n. s.* [from *dirt* and *pie*.] Forms moulded by children of clay, in imitation of pastry.—Thou sett'st thy heart upon that which has newly left off making of *dirt pies*, and is but preparing itself for a green sickness. *Suckling.*

* DIRTY. *adj.* [from *dirt*.] 1. Foul; nasty; filthy;—

Thy Dol and Helen of thy noble thoughts
Is in base durance, and contagious prison,
Haul'd thither by mechanic *dirty* hands. *Shak.*

2. Sullied; cloudy; not elegant.—Pound an almond, and the white colour will be altered into a *dirt* one, and the sweet taste into an oily one. *Locke.* 3. Mean; base; despicable.—Such employments are the diseases of labour, and the rust of time, which it contracts not by lying still, but by *dirty* employment. *Taylor.*

* *To* DIRTY. *v. a.* [from the noun.] 1. To foul to soil.—The lords Strutts lived generously, and never used to *dirty* their fingers with pen, ink, and counters. *Arbuthnot.* 2. To disgrace; to scandalize.

* DIRUPTION. *n. s.* [*diruption*, Lat.] 1. The act of bursting, or breaking. 2. The state of bursting, or breaking.

(1.) * DIS. An inseparable particle use in composition, implying commonly a privative or negative signification of the word to which it is joined: as to *arm*, to *disarm*; to *join* to *disjoin*. It is borrowed from *des*, used by the French and Spaniards in this sense; as *desmouer* to untie; *desterrar*, to banish; from the Latin *de*; as *struo*, to build; *destruo* to destroy.

(2.) Dis signifies also a separation, detachment, &c. as *disposing*, *distributing*.

(3.) DIS, in geography, a town of Norfolk, seated on the river Wavenay, on the side of a hill. It is a neat flourishing town, with one large church, a Presbyterian and a Quaker meeting. It has about 600 good houses, the streets are well paved, pretty wide, and always clean. At the W. end is a large lake; but so muddy, that the only advantage the inhabitants can derive from it is in catching eels with which it abounds. In the town are carried on manufactories of sail-cloth, hose, and the making of stays. It is 19 miles S. of Norwich, and 92 NNE. of London. Lon. 1. 9. E. Lat. 52. 25. N.

(4.) DIS, in mythology, a god of the Gauls, the same as Pluto the god of hell. The ancient inhabitants of Gaul supposed themselves descended from that deity.

DISA, in botany: A genus of the diandria order, belonging to the gynandria class of plants. The spatha is univalvular: the petals three; the third smaller than the rest, bifid, and gibbous at the base.

(1.) * DISABILITY. *n. s.* [from *disable*.] 1. Want of powers to do any thing; weakness; impotence.—Many withdrew themselves out of pure faintness and *disability* to attend the conclusion. *Raleigh.*—He that knows most of himself, knows least of his knowledge, and the exercised understanding is conscious of its *disability*. *Glanville.*—The ability of mankind does not lie in the impotency or *disabilities* of brutes. *Locke.* 2. Want of proper qualification for any purpose; legal impediment.—A suit is commenced in a temporal court for an inheritance, and the defendant pleads in *disability*, that the plaintiff is a bastard. *Ayliffe.*—This disadvantage which the dissenters at present lie under, of a *disability* to receive church preferments, will be easily remedied by the repeal of the test. *Swift.*

(2.) DISABILITY, in law, is when a man is disabled, or made incapable to inherit any lands, or take that benefit which otherwise he might have done. This may happen four ways; 1st, by the act of an ancestor; 2d, of the party; 3d, by the act of God; or, 4th of the law. 1. Disability by the act of the ancestor, is where the ancestor is attainted of high treason, &c. which corrupts the blood of his children, so that they may not inherit his estate. 2. Disability by the act of the party, is where a man binds himself by obligation, that, upon surrender of a lease, he will grant a new estate to a lessee; and afterwards he grants over the reversion to another, which puts it out of his power to perform it. 3. Disability by the act of God, is where a man is *non sanæ memoriæ*, whereby he is incapable to make any grant, &c. So that, if he passes an estate out of him, it may after his death be made void; but it is a maxim in law, "That a man of full age shall never be received to disable his own person." 4. Disability by the act of the law, is where a man by the sole act of the law, without any thing by him done, is rendered incapable of the benefit of the law; as an alien born, &c.

* *To* DISABLE. *v. a.* [*dis* and *able*.] 1. To deprive of force; to weaken; to disqualify for any act.—The invasion and rebellion did not only *disable* this king to be a conqueror, but deprived him both of his kingdom and life. *Davies's Ireland.*—A Christian's life is a perpetual exercise, a wrestling and warfare, for which sensual pleasure *disables* him, by yielding to that enemy with whom he must strive. *Taylor's Holy Living.* 2. To hinder from action: used of things.—I have known a great fleet *disabled* for two months, and thereby lose

loſe great occaſions by an indiſpoſition of the admiral. *Temple.* 3. To impair; to diminiſh.—

I have *diſabled* mine eſtate,
By ſhewing ſomething a more ſwelling port
Than my faint means would grant continuance.
Shak.

4. To deprive of uſefulneſs or efficacy.—Farewel, Monſieur Traveller; look you liſp, and wear ſtrange ſuits; *diſable* all the benefits of your own country. *Shak.*

Your days I will alarm, I'll haunt your nights,
And worſe than age *diſable* your delights. *Dryd.*

5. To exclude as wanting proper qualifications.—I will not *diſable* any for proving a ſcholar, nor yet diſſemble that I have ſeen many happily forced upon the courſe, to which by nature they ſeemed much indiſpoſed. *Wotton.*

* *To* DISABUSE. *v. a.* [*dis* and *abuſe.*] To ſet free from a miſtake; to diſentangle from a fallacy; to ſet right; to undeceive. The impoſture and fallacy of our ſenſes impoſe not only on common heads, but even more refined mercuries, who have the advantages of an improved reaſon to *diſabuſe* you. *Glanville's Sceptis.*—If by ſimplicity you meant a general defect in thoſe that profeſs angling, I hope to *diſabuſe* you. *Walton's Angler.*

Chaos of thought and paſſion, all confus'd;
Still by himſelf abus'd, or *diſabus'd.* *Pope.*

* DISACCOMMODATION, *n. ſ.* [*dis* and *accommodation.*] The ſtate of being unfit or unprepared.—Devaſtations have happened in ſome places more than in others, according to the accommodation or *diſaccommodation* of them to ſuch calamities. *Hale's Origin of Mankind.*

* *To* DISACCUSTOM. *v. a.* [*dis* and *accuſtom.*] To deſtroy the force of habit by diſuſe or contrary practice.

* *To* DISACKNOWLEDGE. *v. a.* [*dis* and *acknowledge.*] Not to acknowledge.—The manner of denying Chriſt's deity here prohibited, was by words and oral expreſſions verbally to deny and *diſacknowledge* it. *South.*

* DISACQUAINTANCE. *n. ſ.* [*dis* and *acquaintance.*] Diſuſe of familiarity.—Conſcience, by a long neglect of, and *diſacquaintance* with itſelf, contracts an inveterate ruſt or ſoil. *South.*

* DISADVANTAGE. *n. ſ.* [*dis* and *vantage.*] 1. Loſs; injury to intereſt: as, he ſold to *diſadvantage.* 2. Diminution of any thing deſirable, as credit, fame, honour.—Chaucer, in many things reſembled Ovid, and that with no *diſadvantage* on the ſide of the modern author. *Dryd.*—The moſt ſhining merit goes down to poſterity with *diſadvantage*, when it is not placed by writers in its proper light. *Addiſon.*—Their teſtimony will not be of much weight to its *diſadvantage*, ſince they are liable to the common objection of condemning what they did not underſtand. *Swift.* 3. A ſtate not prepared for defence.—

No fort can be ſo ſtrong,
No fleſhly breaſt can armed be ſo ſound,
But ſhall at laſt be won with batt'ry long,
Or unawares at *diſadvantage* found. *F. Queen.*

* *To* DISADVANTAGE. *v. a.* [from the noun.] To injure in intereſt of any kind.—All other violences are ſo far from advancing Chriſtianity, that they extremely weaken and *diſadvantage* it. *Decay of Piety.*

* DISADVANTAGEABLE. *adj.* [from *diſadvantage.*] Contrary to profit; producing loſs. A word not uſed.—In clearing of a man's eſtate, he may as well hurt himſelf in being too ſudden, as in letting it run on too long: for haſty ſelling is commonly as *diſadvantageable* as intereſt. *Bacon.*

* DISADVANTAGEOUS. *adj.* [from *diſadvantage.*] Contrary to intereſt; contrary to convenience; unfavourable.—A multitude of eyes will narrowly inſpect every part of an eminent man, conſider him nicely in all views, and not be a little pleaſed when they have taken him in the worſt and moſt *diſadvantageous* lights. *Addiſon.*

* DISADVANTAGEOUSLY. *adv.* [from *diſadvantageous.*] In a manner contrary to intereſt or profit; in a manner not favourable.—An approving nod or ſmile ſerves to drive you on, and make you diſplay yourſelves more *diſadvantageouſly. Government of the Tongue.*

* DISADVANTAGEOUSNESS. *n. ſ.* [from *diſadvantageous.*] Contrariety to profit; inconvenience; miſchief; loſs.

* DISADVENTUROUS. *adj.* [*dis* and *adventurous.*] Unhappy; unproſperous.—

Now he hath left you here,
To be the record of his rueful loſs,
And of my doleful *diſadventurous* death. *Fairy Q.*

* *To* DISAFFECT. *v. a.* [*dis* and *affect.*] To fill with diſcontent; to diſcontent; to make leſs faithful or zealous.—They had attempted to *diſaffect* and diſcontent his majeſty's late army. *Clar.*

* DISAFFECTED. *part. adj.* [from *diſaffect.*] Not diſpoſed to zeal or affection. Uſually applied to thoſe who are enemies to the government.—By denying civil worſhip to the emperor's ſtatues, which the cuſtom then was to give, they were proceeded againſt as *diſaffected* to the emperor. *Stillingfleet.*

* DISAFFECTEDLY. *adv.* [from *diſaffected.*] After a diſaffected manner.

* DISAFFECTEDNESS. *n. ſ.* [from *diſaffected.*] The quality of being diſaffected.

* DISAFFECTION. *n. ſ.* [from *diſaffect.*] 1. Diſlike; ill-will.—In making laws, princes muſt have regard to the public diſpoſitions, to the affections and *diſaffections* of the people, and muſt not introduce a law with publick ſcandal and diſpleaſure. *Taylor's Rule of Holy Living.* 2. Want of zeal for the government; want of ardour for the reigning prince.—In this age, every thing diſliked by thoſe who think with the majority, is called *diſaffection. Swift.* 3. Diſorder; bad conſtitution: in a phyſical ſenſe.—The diſeaſe took its original merely from the *diſaffection* of the part, and not from the peccancy of the humours. *Wiſeman.*

* DISAFFIRMANCE. *n. ſ.* [*dis* and *affirm.*] Confutation; negation.—That kind of reaſoning which reduceth the oppoſite concluſion to ſomething that is apparently abſurd, is a demonſtration in *diſaffirmance* of any that is affirmed. *Hale.*

* *To* DISAFFOREST. *v. a.* [*dis* and *foreſt.*] To throw open to common purpoſes; to reduce from the privileges of a foreſt to the ſtate of common ground.—The commiſſioners of the treaſury moved the king to *diſafforeſt* ſome foreſts of his, explaining themſelves of ſuch foreſts as lay

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out of the way, not near any of the king's houſes. *Bacon.*

* *To* DISAGREE. *v. n.* [*dis* and *agree.*] 1. To differ; not to be the ſame.—The mind clearly and infallibly perceives all diſtinct ideas to *diſagree*; that is, the one not to be the other. *Locke.* 2. To differ; not to be of the ſame opinion.—

Why doth the bands in worſhip *diſagree*,
And ſome adore the flow'r, and ſome the tree.
Dryden.

3. To be in a ſtate of oppoſition: followed by *from* or *with*, before the oppoſitive.—It containeth many improprieties, *diſagreeing* almoſt in all things *from* the true and proper deſcription. *Brown.*—Strange it is, that they reject the plaineſt ſenſe of ſcripture, becauſe it ſeems to *diſagree with* what they call reaſon. *Atterbury.*

* DISAGREEABLE. *adj.* [from *diſagree.*] 1. Contrary; unſuitable.—Some demon, an enemy to the Greeks, had forced her to a conduct *diſagreeable* to her ſincerity. *Broome.* 2. Unpleaſing; offenſive.—To make the ſenſe of eſteem or diſgrace ſink the deeper, and be of the more weight, either agreeable or *diſagreeable* things ſhould conſtantly accompany theſe different ſtates. *Locke.*

* DISAGREEABLENESS. *n. ſ.* [from *diſagreeable.*] 1. Unſuitableneſs; contrariety. 2. Unpleaſantneſs; offenſiveneſs.—A father will hug and embrace his beloved ſon for all the dirt and foulneſs of his cloaths; the dearneſs of the perſon eaſily apologizing for the *diſagreeableneſs* of the habit. *South.*

DISAGREEABLY, *adv.* unpleaſantly. *Bailey.*

* DISAGREEMENT. *n. ſ.* [from *diſagree.*] 1. Difference; diſſimilitude; diverſity; not identity; not likeneſs.—Theſe carry ſuch plain and evident notes and characters, either of *diſagreement* or affinity with one another, that the ſeveral kinds of them are eaſily diſtinguiſhed. *Woodward.* 2. Difference of opinion; contrariety of ſentiments.—They ſeemed one to croſs another, as touching their ſeveral opinions about the neceſſity of ſacraments, whereas in truth their *diſagreement* is not great. *Hooker.*

(1.) * *To* DISALLOW. *v. a.* [*dis* and *allow.*] To deny authority to any.—

When, ſaid ſhe,
Were thoſe firſt councils *diſallow'd* by me?
Or where did I at ſure tradition ſtrike,
Provided ſtill it were apoſtolic. *Dryden.*

2. To conſider as unlawful; not to permit.—Their uſual kind of diſputing ſheweth, that they do not *diſallow* only theſe Romiſh ceremonies which are unprofitable, but count all unprofitable which are Romiſh. *Hooker.* 3. To cenſure by ſome poſterior act.—It was known that the moſt eminent of thoſe who profeſſed his own principles, publickly *diſallowed* his proceedings. *Swift.* 4. To cenſure; not to juſtify.—There is a ſecret, inward foreboding fear, that ſome evil or other will follow the doing of that which a man's own conſcience *diſallows* him in. *South.*

(2.) * *To* DISALLOW. *v. n.* To refuſe permiſſion; not to grant; not to make or ſuppoſe lawful.—God doth in converts, being married, allow continuance with infidels, and yet *diſallow* that the faithful, when they are free, ſhould enter into bonds of wedlock with ſuch. *Hooker.*

* DISALLOWABLE. *adj.* [from *diſallow.*] Not allowable; not to be ſuffered.

* DISALLOWANCE. *n. ſ.* [from *diſallow.*] Prohibition.—God accepts of a thing ſuitable for him to receive, and for us to give, where he does not declare his refuſal and *diſallowance* of it. *South.*

* *To* DISANCHOR. *v. n.* [from *dis* and *anchor.*] To drive a ſhip from its anchor.

DISANDRA, in botany: A genus of the digynia order, belonging to the heptandria claſs of plants. The calyx has ſeven leaves: the corolla parted into ſeven, and flat; the capſule two celled.

* *To* DISANIMATE. *v. a.* [*dis* and *animate*] 1. To deprive of life. 2. To diſcourage; to deject; to depreſs.—The preſence of a king engenders love amongſt his ſubjects, and his loyal friends, as it *diſanimates* his enemies. *Shakeſ. Henry* VI.—He was confounded and *diſanimated* at his preſence, and added, How can the ſervant of my lord talk with my lord? *Boyle's Seraphic Love.*

* DISANIMATION. *n. ſ.* [from *diſanimate.*] Privation of life.—They cannot in reaſon retain that apprehenſion after death, as being affections which depend on life, and depart upon *diſanimation. Brown's Vulgar Errours.*

* *To* DISANNUL. *v. a.* [*dis* and *annul.*] This word is formed contrarily to analogy, by thoſe who, not knowing the meaning of the word *annul*, intended to form a negative ſenſe by the needleſs uſe of the negative particle. It ought therefore to be rejected as ungrammatical and barbarous.] To annul to deprive of authority; to vacate; to make null; to make void; to nullify.—The Jews ordinances for us to reſume, were to check our Lord himſelf, which hath *diſannulled* them. *Hooker.*—That gave him power of *diſannulling* of laws, and diſpoſing of men's fortunes and eſtates, and the like points of abſolute power, being in themſelves harſh and odious. *Bacon.*

* DISANNULMENT. *n. ſ.* [from *diſannul.*] The act of making void.

* *To* DISAPPEAR. *v. n.* [*diſparoitre*, French.] To be loſt to view; to vaniſh out of ſight; to fly; to go away.—

When the night and winter *diſappear*,
The purple morning riſing with the year,
Salutes the Spring. *Dryden.*

—The pictures drawn in our minds are laid in fading colours, and, if not ſometimes refreſhed, vaniſh and *diſappear. Locke.*

* *To* DISAPPOINT. *v. a.* [*dis* and *appoint.*] 1. To defeat of expectation; to balk; to hinder from ſomething expected.—The ſuperior Being can defeat all his deſigns, and *diſappoint* all his hopes. *Tillotſon.*—There's nothing like ſurpriſing the rogues: how will they be *diſappointed*, when they hear that thou haſt prevented their revenge? *Arbuthnot's Hiſtory of John Bull.*—We are not only tortured by the reproaches which are offered us, but are *diſappointed* by the ſilence of men when it is unexpected, and humbled even by their praiſes. *Addiſon.* 2. It has *of* before the thing loſt by diſappointment.—The Janizaries, *diſappointed* by the baſſas *of* the ſpoil, received of the bounty of Solyman a great largeſs. *Knolles.*

1. * DISAPPOINTMENT. *n. ſ.* [from *diſappoint.*] Defeat of hopes; miſcarriage of expectations.

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tations.—It is impoſſible for us to know what are calamities, and what are bleſſings: how many accidents have paſſed for misfortunes, which have turned to the welfare and proſperity of the perſons in whoſe lot they have fallen? How many *diſappointments* have, in their conſequences, ſaved a man from ruin? *Spectator.*—If we hope for things, of which we have not thoroughly conſidered the value, our *diſappointment* will be greater than our pleaſure in the fruition of them. *Addiſ. Spec.*

(2.) DISAPPOINTMENT BAY, a bay on the N. W. coaſt of N. America. Lon. 129. 0. W. Lat. 52. 15. N.

(3.) DISAPPOINTMENT, ISLANDS OF, a cluſter of ſmall iſlands, in the S. Pacific Ocean. They were diſcovered by Commodore Byron in 1765, who gave them this name from the ſhores affording no anchorage for his ſhips: which obliged him to quit them without landing, or procuring any refreſhments for his crew, who were then languiſhing with ſickneſs. They are inhabited by Indians, who appeared on the beach with ſpears in their hands, that were at leaſt 16 feet long. They every where diſcovered hoſtile intentions, and ſeemed by ſigns to threaten the people in the boat with death if they came aſhore. Theſe iſlands abound with cocoa trees, and turtles are plentiful on the coaſts. Lon. from 141. 5. to 141. 16. E. Lat. from 14. 5. to 14. S.

* DISAPPROBATION. *n. ſ.* [*dis* and *approbation.*] Cenſure; condemnation; expreſſion of diſlike.—He was obliged to publiſh his letters, to ſhew his *diſapprobation* of the publiſhing of others. *Pope.*

* *To* DISAPPROVE. *v. a.* [*diſapprouver*, Fr.] 1. To diſlike; to cenſure.—

I reaſon'd much, alas! but more I lov'd;
Sent and recall'd, ordain'd and *diſapprov'd.*
Prior.

Without good breeding, truth is *diſapprov'd*;
That only makes ſuperior ſenſe belov'd. *Pope.*

2. To reject as diſliked; not to confirm by concurrence.—A project for a treaty of barrier with the States was tranſmitted hither from Holland, and was *diſapproved* of by our courts. *Swift.*

* DISARD. *n. ſ.* [*diſi diſig*, Saxon, a fool, *Skinner*; *diſeur*, French, *Junius.*] A prattler; a boaſting talker. This word is inſerted both by *Skinner* and *Junius*; but I do not remember it.

* *To* DISARM. *v. a.* [*diſarmer*, French.] 1. To ſpoil or diveſt of arms; to deprive of arms.—An order was made by both houſes for *diſarming* all the Papiſts in England. *Clarendon.* 2. It has *of* before the arms taken away.—They would be immediately *diſarmed of* their great magazine of artillery. *Locke.*

DISARMING, in law, the prohibiting people to wear arms. It is an offence by the common law of England for perſons to go or ride armed with dangerous and uncommon weapons: though gentlemen may wear common armour, according to their quality. It is alſo ordained by ſtatute, that no perſons ſhall come before the king's juſtices with force of arms, on pain of impriſonment, &c.

* DISARRAY. *n. ſ.* [from the verb.] 1. Diſorder; confuſion; loſs of the regular order of battle.—He returned towards the river, to prevent ſuch danger as the *diſarray*, occaſioned by the narrowneſs of the bridge, might caſt upon them. *Hayward.*—

Diſarray and ſhameful rout enſue,
And force is added to the fainting crew. *Dryd.*

2. Undreſs.

* *To* DISARRAY. *v. a.* [*dis* and *array.*] To undreſs any one; to diveſt of cloaths.—

Now night is come, now ſoon her *diſarray*,
And in her bed her lay. *Spenſer's Epithalamium.*

* DISASSIDUITY. *n. ſ.* Abſence of care or attention.—The Cecilians kept him back; as very well knowing that, upon every little abſence or *diſaſſiduity*, he ſhould be ſubject to take cold at his back. *Wotton.*

* DISASTER. *n. ſ.* [*diſaſtre*, French.] 1. The blaſt or ſtroke of an unfavourable planet.—

Stars ſhone with trains of fire, dews of blood fall;
Diſaſters veil'd the ſun; and the moiſt ſtar
Upon whoſe influence Neptune's empire ſtands,
Was ſick almoſt to doomſday with eclipſe.
Shakeſpeare.

2. Misfortune; grief; miſhap; miſery; calamity.

This day black omens threat the brighteſt fair,
That e'er deſerv'd a watchful ſpirit's care,
Some dire *diſaſter*, or by force or flight;
But what, or where, the fates have wrapt in night. *Pope.*

* *To* DISASTER. *v. a.* [from the noun.] 1. To blaſt by the ſtroke of an unfavourable ſtar.—Ah, chaſte bed of mine, ſaid ſhe, which never heretofore couldſt accuſe me of one defiled thought, how canſt thou now receive that *diſaſtered* changeling? *Sidney.* 2. To afflict; to miſchief.—Theſe are the holes where eyes ſhould be, which pitifully *diſaſter* the cheeks. *Shakeſpeare.*

In his own fields, the ſwain
Diſaſter'd ſtands. *Thomſon.*

* DISASTROUS. *adj.* [from *diſaſter.*] 1. Unlucky; not fortunate.—That ſeemeth a moſt *diſaſtrous* day to the Scots, not only in regard of this overthrow, but for that upon the ſame day they were defeated by the Engliſh at Flodenfield. *Hayward.* 2. Gloomy; threatening miſfortune.

The moon,
In dim eclipſe, *diſaſtrous* twilight ſheds
On half the nations. *Milton.*

3. Unhappy; calamitous; miſerable; ſtruck with affliction.—Immediately after his return from this very expedition, ſuch *diſaſtrous* calamities befel his family, that he burnt two of his children himſelf. *South.*

* DISASTROUSLY. *adv.* [from *diſaſtrous.*] In a diſmal manner.

* DISASTROUSNESS. *n. ſ.* [from *diſaſtrous.*] Unluckineſs; unfortunateneſs. *Dict.*

* *To* DISAVOUCH. *v. a.* [*dis* and *avouch.*] To retract profeſſion; to diſown.—

Thereupon they flatly *diſavouch*,
To yield him more obedience or ſupport.
Daniel.

* *To* DISAVOW. *v. a.* [*dis* and *avow.*] To diſown; to deny knowledge of; to deny concurrence in any thing, or with any perſon.—The heirs and poſterity of them which yielded the ſame, are either ignorant thereof, or do wilfully deny, or ſtedfaſtly *diſavow* it. *Spenſer.*—A man that acts

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below his rank, doth but *disavow* fortune, and seemeth to be conscious of his own want in worth, and doth but teach others to envy him. *Bacon.*—We are reminded by the ceremony of taking an oath, that it is part of that obedience which we learn from the gospel, expressly to *disavow* all evasions and mental reservations whatsoever. *Addison's Freeholder.*

* DISAVOWAL. *n. f.* [from *disavow.*] Denial.—An earnest *disavowal* of fear, often proceeds from fear. *Clarissa.*

* DISAVOWMENT. *n. f.* [from *disavow.*] Denial:—As touching the Tridentine history, his holiness will not press you to any *disavowment* thereof. *Wotton.*

* *To* DISAUTHORISE. *v. a.* [*dis* and *authorise.*] To deprive of credit or authority.—The obtrusion of such particular instances as these, are insufficient to *disauthorise* a note grounded upon the final intention of nature. *Wotton.*

(1.) * *To* DISBAND. *v. a.* [*dis* and *band.*] 1. To dismiss from military service; to break up an army; to dismiss soldiers from their colours.—They *disbanded* themselves, and returned every one to his own dwelling. *Knolles's History.*—

I am content to lead a private life;
Disband my army to secure the state. *Dryden.*

2. To dismiss from service.—Some imagine that a quantity of water, sufficient to make such a deluge, was created upon that occasion; and, when the business was done, all *disbanded* again, and annihilated. *Woodward.*

(2.) * *To* DISBAND. *v. n.* 1. To retire from military service; to separate; to break up.—Our navy was upon the point of *disbanding*, and many of our men come ashore. *Bacon's War with Spain.*—The common soldiers, and inferior officers, should be fully paid upon their *disbanding*. *Clarendon.* 3. To be dissolved.—

While rocks stand,
And rivers stir, thou canst not shrink or quail;
Yea, when both rocks and all things shall *disband*,
Then shalt thou be my rock and tower. *Herb.*

* *To* DISBARK. *v. a.* [*debarquer*, French.] To land from a ship; to put on shore.—

The ship we moor on these obscure abodes;
Disbark the sheep, an offering to the gods.
Pope's Odyssey.

* DISBELIEF. *n. f.* [from *disbelieve.*] Refusal of credit; denial of belief.—Our belief or *disbelief* of a thing does not alter the nature of the thing. *Tillotson.*

* *To* DISBELIEVE. *v. a.* [*dis* and *believe.*] Not to credit; not to hold true.—The thinking it impossible his sins should be forgiven, though he should be truly penitent, is a sin, but rather of infidelity than despair; it being the *disbelieving* of an eternal truth of God's. *Hammond's Pract. Catechism.*—Such, who profess to *disbelieve* a future state, are not always equally satisfied with their own reasonings. *Atterbury.*—From a fondness to some vices, which the doctrine of futurity rendered uneasy, they brought themselves to doubt of religion; or, out of a vain affectation of seeing farther than other men, pretended to *disbelieve* it. *Rogers.*

* DISBELIEVER. *n. s.* [from *disbelieve.*] One who refuses belief; he who denies any position to be true.—An humble soul is frighted into sentiments, because a man of great name pronounces heresy upon the contrary sentiments, and casts the *disbeliever* out of the church. *Watts.*

* *To* DISBENCH. *v. a.* [*dis* and *bench.*] To drive from a seat.—

Sir, I hope
My words *disbench'd* you not?
——No, sir: yet oft,
When blows have made me stay, I fled from words. *Shakespeare.*

* *To* DISBRANCH. *v. a.* [*dis* and *branch.*] To separate or break off, as a branch from a tree.—

——Such as are newly planted, need not be *disbranched* 'till the sap begins to stir, that so the wound may be healed without the scar. *Evelyn.*

* *To* DISBUD. *v. a.* [With gardeners.] To take away the branches of sprigs newly put forth, that are ill placed. *Dict.*

(1.) * *To* DISBURDEN. *v. a.* [*dis* and *burden.*] 1. To ease of a burden; to unload.—The river, with ten branches or streams, *disburdens* himself within the Persian sea. *Peacham on Drawing.* 2. To disencumber, discharge, or clear.—They removed either by casualty and tempest, or by intention and design, either out of lucre of gold, or for the *disburdening* of the countries, surcharged with multitudes of inhabitants. *Hale's Origin of Mankind.*—We shall *disburden* the piece of those hard shadowings, which are always ungraceful. *Dryden's Dufresnoy.* 3. To throw off a burden.—

Lucia, *disburden* all thy cares on me,
And let me share thy most retired distress.
Addison's Cato.

(2.) * *To* DISBURDEN. *v. n.* To ease the mind.

* *To* DISBURSE. *v. a.* [*debourser*, Fr.] To spend or lay out money.—Money is not *disbursed* at once, but drawn into a long length, by sending over now 20,000, and next half year 10,000 l. *Spenser.*—As Alexander received great sums, he was no less generous and liberal in *disbursing* of them. *Arbuthnot on Coins.*

* DISBURSEMENT. *n. s.* [*deboursement*, Fr.] 1. Act of disbursing or laying out.—The queen's treasure, in so great occasions of *disbursements*, is not always so ready, nor so plentiful, as it can spare so great a sum together. *Spenser's Ireland.* 2. Sum spent.

* DISBURSER. *n. s.* [from *disburse.*] One that disburses.

(1.) DISC, in antiquity, a quoit made of stone, iron, or copper, 5 or 6 fingers broad, and above a foot long, somewhat of an oval figure. It was hurled like a bowl to a vast distance, by the help of a leathern thong, tied round the throwers hand and put through a hole in the middle. Homer represents Ajax and Ulysses as eminent at throwing the disc.

(2.) Disc, in astronomy, the face of the sun and moon, as they appear to us on the earth; or the face of the earth, as it appears to a spectator in the moon.

(3.) Disc, in optics, the wideness of the aperture of a telescopic glass, whether plain, convex, concave, or of any other form.

DISCALCEATED *adj.* [*discalceatus*, Latin.] Stripped of

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* DISCALCEATION. *n. f.* [from *discalceated.*] The act of pulling off the shoes.—The custom of *discalceation*, or putting off their shoes at meals is conceived to have been done, as by that means keeping their beds clean. *Brown's Vulg. Errours.*

* *To* DISCANDY. *v. n.* [*dis* and *candy.*] To dissolve; to melt. *Hammer.*—

The hearts,
That spaniel'd me at heels, to whom I gave
Their wishes, do *discandy*, melt their sweets
On blossoming Cæsar. *Shakespeare.*

* *To* DISCARD. *v. a.* [*dis* and *card.*] 1. To throw out of the hand such cards as are useless. 2. To dismiss or reject from service or employment.—These men being certainly jewels to a wise man, considering what wonders they were able to perform, yet were *discarded* by that unworthy prince, as not worthy the holding. *Sidney.*—Their captains if they list, *discard* whom they please, and send away such as will perhaps willingly be rid of that dangerous and hard service. *Spenser.*—Should we own that we have a very imperfect idea of substance, would it not be hard to charge us with *discarding* substance out of the world? *Locke.*—Justice *discards* party, friendship, kindred, and is always therefore represented as blind. *Addison.*

* DISCARNATE. *adj.* [*dis* and *caro*, flesh; *scarnato*, Ital.] Stripped of flesh.—'Tis better to own a judgment, though but with a *curta suppellex* of coherent notions, than a memory, like a sepulchre, furnished with a load of broken and *discarnate* bones. *Glanville.*

* *To* DISCASE. *v. a.* [*dis* and *case.*] To strip; to undress.—

Fetch me the hat and rapier in my cell:
I will *discase* me, and myself present. *Shakesp.*

(1.) * *To* DISCERN. *v. a.* [*discerno*, Latin.] 1. To descry; to see; to discover.—And behold among the simple ones, I *discerned* among the youths a young man void of understanding. *Prov.* vii. 7. 2. To judge; to have knowledge of by comparison.—What doth better become wisdom than to *discern* what is worthy the loving? *Sidney.*

You should be rul'd and led
By some discretion, that *discerns* your state
Better than yourself. *Shakes. King Lear.*

3. To distinguish.—To *discern* such buds as are fit to produce blossoms, from such as will display themselves but in leaves, is no difficult matter. *Boyle.* 4. To make the difference between.—

They follow virtue for reward, to day;
To morrow vice, if she give better pay:
We are so good, or bad, just at a price;
For nothing else *discerns* the virtue or vice.
Ben Jonson.

(2.) * *To* DISCERN. *v. n.* 1. To make distinction.—Great part of the country was abandoned to the spoils of the soldiers, who not troubling themselves to *discern* between a subject and a rebel, whilst their liberty lasted, made indifferently profit of both. *Hayward.*—The custom of arguing on any side, even against our persuasions, dims the understandings, and makes it by degrees lose the faculty of *discerning* between truth and falsehood. *Locke.* 2. To have judicial cognizance: not in use.—It *discerneth* of forces, frauds, crimes various of fellionate, and the inchoations towards crimes capital, not actually perpetrated *Bacon.*

* DISCERNER. *n. f.* [from *discern.*] 1. Discoverer; he that descries.—

'Twas said they saw but one: and no *discerner*
Durst wag his tongue in censure. *Shake.*

2. Judge; one that has the power of distinguishing.—He was a great observer and *discerner* of men's nature and humours, and was very dexterous in compliance, where he found it useful. *Clarendon.*—How unequal *discerners* of truth they are, and easily exposed unto errour, will appear by their unqualified intellectuals. *Brown.*

* DISCERNIBLE. *adj.* [from *discern.*] Discoverable; perceptible; distinguishable: apparent.—It is indeed a sin of so gross, so formidable a bulk, that there needs no help of opticks to render it *discernible*, and therefore I need not farther expatiate upon it. *Government of the Tongue.*—All this is easily *discernible* by the ordinary discourses of the understanding. *South.*

* DISCERNIBLENESS. *n. f.* [from *discernible.*] Visibleness.

* DISCERNIBLY. *adv.* [from *discernible.*] Perceptibly; apparently.—Consider what doctrines are infused *discernibly* among Christians, most apt to obstruct or interrupt the Christian life. *Ham.*

* DISCERNING. *participial adj.* [from *discern.*] Judicious; knowing.—This hath been maintained not only by warm enthusiasts, but by cooler and more *discerning* heads. *Atterbury.*

* DISCERNINGLY. *adv.* [from *discerning.*] Judiciously; rationally; acutely.—These two errours Ovid has most *discerningly* avoided. *Garth.*

* DISCERNMENT. *n. f.* [from *discern.*] Judgment; power of distinguishing.—A reader that wants *discernment*, loves and admires the characters and actions of men in a wrong place. *Freeholder.*

* *To* DISCERP. *v. a.* [*discerpo*, Lat.] To tear in pieces; to break; to destroy by separation of its parts. *Dict.*

* DISCERPTIBLE. *adj.* [from *discerp.*] Frangible; separable; liable to be destroyed by the disunion of its parts.—What is most dense, and least porous, will be most coherent and least *discerptible*. *Glanville's Scepsis.*—Matter is moveable, this immoveable; matter *discerptible*, this indiscerptible. *More.*

* DISCERPTIBILITY. *n. f.* [from *discerptible.*] Liableness to be destroyed by disunion of parts.

* DISCERPTION. *n. f.* [from *discerp.*] The act of pulling to pieces, or destroying by disunion of parts.

* DISCHARGE. *n. f.* [from the verb.] 1. Vent; explosion; emission—As the heat of all springs is owing to subterraneous fire, so wherever there are any extraordinary *discharges* of this fire, there also are the neighbouring springs hotter than ordinary. *Woodward.* 2. Matter vented.—The hæmorrhage being stopped, the next occurence is a thin serous *discharge*. *Sharp.* 3. Disruption; evanescence.—Mark the *discharge* of the little cloud upon glass or gems, or blades of swords, and you shall see it ever break up first in the skirts, and last in the middle. *Bacon.* 4. Dismission from an of-

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fice; a s, the governour ſolicited his *diſcharg* 5. Releaſe from an obligation or penalty.—

He warns
Us, haply too ſecure of our *diſcharge*
From penalty, becauſe from death releas'd
Some days. *Milton.*

6. Abſolution from a crime.—The text expreſſes the ſound eſtate of the conſcience, not barely by its not accuſing, but by its not condemning us; which word imports properly an acquittance or *diſcharge* of a man upon ſome precedent accuſation, and a full trial and cognizance of his cauſe. *South.* 7. Ranſom; price of ranſom.—

O, all my hopes defeated
To free him hence! But death, who ſets all free,
Hath paid his ranſom now and full *diſcharge*.
Milton.

8. Performance; execution.—The obligations of hoſpitality and protection are ſacred; nothing can abſolve us from the *diſcharge* of thoſe duties. *L'Eſtrange.* 9. An acquittance from a debt. 10. Exemption; privilege.—There is no *diſcharge* in that war, neither ſhall wickedneſs deliver thoſe that are given to it. *Eccluſ.* vii. 8.

(1.) * *To* DISCHARGE. *v. a.* [*deſcharger*, Fr.] 1. To diſburden; to exonerate: to free from any load or inconvenience.—

How rich in humble poverty is he,
Who leads a quiet country life;
Diſcharg'd of buſineſs, void of ſtrife. *Dryden.*

2. To unload; to diſembark.—I will convey them by ſea in floats, unto the place that thou ſhalt appoint me, and will cauſe them to be *diſcharged*. *Kings.* 3. To throw off any thing collected or accumulated; to give vent to any thing; to let fly. It is uſed of any thing violent or ſudden.—

Infected minds,
To their deaf pillows will *diſcharge* their ſecrets
Shakeſ. Macbeth.

Nor were thoſe bluſt'ring brethren left at large,
On ſeas and ſhores their fury to *diſcharge*.
Dryden.

Soon may kind heav'n a ſure relief provide;
Soon may your fire *diſcharge* the vengeance due,
And all your wrongs the proud oppreſſors rue.
Pope's Odyſſey.

4. To unload a gun.—A conceit runneth abroad, that there ſhould be a white powder, which will *diſcharge* a piece without noiſe. *Bacon.*—The galleys alſo did oftentimes, out of their prows, *diſcharge* their great pieces againſt the city. *Knolles.*—We *diſcharged* a piſtol, and had the ſound returned upon us fifty ſix times, though the air was foggy. *Addiſon.* 5. To clear a debt by payment.—

Death of one perſon can be paid but once,
And that ſhe has *diſcharged*. *Shak.*

—When foreign trade imports more than our commodities will pay for, we contract debts beyond ſea; and thoſe are paid with money, when they will not take our goods to *diſcharge* them. *Locke.* 6. To ſend away a creditor by payment.—

If he had
The preſent money to *diſcharge* the Jew,
He would not take it. *Shak.*

7. To clear a debtor.—

A grateful mind,
By owing, owes not but ſtill pays; at once
Indebted and *diſcharg'd*. *Milton.*

8. To ſet free from obligation.—If one man's fault could *diſcharge* another man of his duty, there would be no place left for the common offices of ſociety. *L'Eſtrange.*—When they have taken a degree, and are conſequently grown a burden to their friends, who now think themſelves fully *diſcharged*, they get into orders as ſoon as they can. *Swift.* 9. To clear from an accuſation or crime; to abſolve: with *of*.—They wanted not reaſons to be *diſcharged of* all blame, who are confeſſed to have no great fault, even by their very word and teſtimony; in whoſe eyes no fault of ours hath ever hitherto been eſteemed to be ſmall *Hooker.*—They are imprudent enough to *diſcharge* themſeves *of* this blunder, by laying the contradiction at Virgil's door. *Dryden.* 10. To perform; to execute.—

Had I a hundred tongues, a wit ſo large,
As could their hundred offices *diſcharge*. *Dryd.*

11. To put away; to obliterate; to deſtroy.—It is done by little and little, and with many eſſays; but all this *diſchargeth* not the wonder. *Bacon.*—Trial would alſo be made in herbs poiſonous and purgative, whoſe ill quality perhaps may be *diſcharged*, or attempted, by ſetting ſtronger poiſons or purgatives by them. *Bacon.* 12. To diveſt of any office or employment; to diſmiſs from ſervice; as, he *diſcharged* his ſteward: the ſoldier was *diſcharged*. 13. To diſmiſs: to releaſe; to ſend away from any buſineſs or appointment.—

Diſcharge your pow'rs unto their ſeveral
counties. *Shakeſ.*

—When Cæſar would have *diſcharged* the ſenate in regard of a dream of Calphurnia, this man told him, he hoped he would not diſmiſs the ſenate 'till his wife had dreamed a better dream. *Bacon.* 14. To emit.—The matter being ſuppurated, I opened an inflamed tubercle in the great angle of the left eye, and *diſcharged* a well concocted matter. *Wiſeman.*

(2.) * *To* DISCHARGE. *v. n.* To diſmiſs itſelf; to break up.—The cloud, if it were oily or fatty would not *diſcharge*. *Bacon.*

* DISCHARGER. *n. ſ.* [from *diſcharge*.] 1. He that diſcharges in any manner. 2. He that fires a gun.—To abate the bombilation of gunpowder a way is promiſed by Porta, by borax and butter, which he ſays will make it ſo go off, as ſcarcely to be heard by the *diſcharger*. *Brown.*

* DISCINCT. *adj.* [*diſcinctus*, Lat.] Ungirded; looſely dreſſed. *Dict.*

* *To* DISCIND. *v. a.* [*diſcindo*, Lat.] To divide; to cut in pieces.—We found ſeveral concretions ſo ſoft, that we could eaſily *diſcind* them betwixt our fingers. *Boyle.*

(1.) * DISCIPLE. *n. ſ.* [*diſcipulus*, Latin.] A ſcholar; one that profeſſes to receive inſtructions from another.—He rebuked his *diſciples*, who would call for fire from heaven upon whole cities, for the neglect of a few. *King Charles.*—A young *diſciple* ſhould behave himſelf ſo well, as to gain the affection and the ear of his inſtructor. *Watts.*

(2.) DISCIPLES, in the Chriſtian ſenſe were the followers of Jeſus Chriſt, in general; but in a more

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more reſtrained ſenſe, the title is given to thoſe alone who were the immediate followers and attendants on his perſon, of whom there were 70 or 71. The name *diſciple* and *apoſtle* are often ſynonymouſly uſed in the goſpel hiſtory; but ſometimes the apoſtles are diſtinguiſhed from diſciples, as perſons ſelected out of the number of diſciples, to be the principal miniſters of his religion; of theſe there were only 12. The Latins kept the feſtival of the 70 or 72 diſciples on July 15th, and the Greeks on January 4th.

* *To* DISCIPLE. *v. a.* [from the noun.] 1. To train; to bring up.—

He did look far
Into the ſervice of the time, and was
Diſcipl'd of the braveſt. *Shakeſ.*

2. To puniſh; to diſcipline. This word is not in uſe.—

She, bitter penance, with an iron whip,
Was wont him to *diſciple* every day. *Spenſer.*

* DISCIPLESHIP. *n. ſ.* [from *diſciple.*] The ſtate or function of a diſciple, or follower of a maſter.—That to which juſtification is promiſed, is the giving up of the whole ſoul intirely unto Chriſt, undertaking *diſcipleſhip* upon Chriſt's terms. *Hammond.*

* DISCIPLINABLE. *adj.* [*diſciplinabilis*, Lat.] Capable of inſtruction; capable of improvement by diſcipline and learning.

* DISCIPLINABLENESS. *n. ſ.* [from *diſciplinable.*] Capacity of inſtruction; qualification for improvement by education and diſcipline.—We find in animals, eſpecially ſome of them, as foxes, dogs, apes, horſes, and elephants, not only perception, phantaſy, and memory, common to moſt if not all animals, but ſomething of ſagacity, providence, and *diſciplinableneſs*. *Hale.*

(1.) * DISCIPLINARIAN. *adj.* [from *diſcipline.*] Pertaining to diſcipline.—What eagerneſs in *diſciplinarian* uncertainties, when the love of God and our neighbour, evangelical unqueſtionables, are neglected! *Glanville.*

(2.) * DISCIPLINARIAN. *n. ſ.* [*diſciplina*, Lat.] 1. One who rules or teaches with great ſtrictneſs; one who allows no deviation from ſtated rules. 2. A follower of the preſbyterian ſect, ſo called from their perpetual clamour about diſcipline.—They draw thoſe that diſſent into diſlike with the ſtate, as puritans, or *diſciplinarians*. *Sander. Pax. Eccl.*

* DISIPLINARY. *adj.* [*diſciplina*, Lat.] 1. Pertaining to diſcipline. 2. Relating to government.—Thoſe canons in behalf of marriage were only *diſciplinary*, grounded on prudential motives. *Biſhop Ferne.* 3. Relating to a regular courſe of education.—Theſe are the ſtudies, wherein our noble and gentle youth ought to beſtow their time in a *diſciplinary* way. *Milton.*

(1.) * DISCIPLINE. *n. ſ.* [*diſciplina*, Lat.] 1. Education; inſtruction; the act of cultivating the mind; the act of forming the manners.—

He had charge my *diſcipline* to frame,
And tutors nouriture to overſee. *Spenſer.*

—The cold of the northern parts is that which, without aid of *diſcipline*, doth make the bodies hardeſt, and the courage warmeſt. *Bacon.*—It is by the aſſiſtance of the eye and the ear eſpecially, which are called the ſenſes of *diſcipline*, that our minds are furniſhed with various parts of knowledge. *Watts.* 2. Rule of government; order; method of government.—As we are to believe forever the articles of evangelical doctrine, ſo the precepts of *diſcipline* we are, in like ſort, bound for ever to obſerve. *Hooker.*—

While we do admire,
This virtue and this moral *diſcipline*,
Let's be no ſtoicks. *Shak.*

3. Military regulation.—

This opens all your victories in Scotland,
Your *diſcipline* in war, wiſdom in peace. *Shak.*
Let crooked ſteel invoke
The lawleſs troops which *diſcipline* diſclaim,
And their ſuperfluous growth with rigour tame. *Dryden.*

4. A ſtate of ſubjection.—The moſt perfect who have their paſſions in the beſt *diſcipline*, are yet obliged to be conſtantly on their guard. *Rogers.* 5. Any thing taught; art; ſcience.—Art may be ſaid to overcome and advance nature in theſe mechanical *diſciples*, which, in this reſpect, are much to be preferred. *Wilkins.* 6. Puniſhment; chaſtiſement; correction.—A lively cobler kicked and ſpurred whiſe his wife was carrying him, and had ſcarce paſſed a day without giving her the *diſcipline* of the ſtrap. *Addiſon.* 7. External mortification.—The love of God makes a man chaſte without the laborious arts of faſting and exterior *diſcipline*; he reaches at glory without any other arms but thoſe of love. *Taylor.*

(2.) DISCIPLINE, ECCLESIASTICAL, conſiſts in putting thoſe laws in execution by which the church is governed, and inflicting the penalties enjoined by them againſt the ſeveral ſorts of offenders that profeſs the religion of Jeſus. The primitive church never pretended to exerciſe diſcipline upon any but ſuch as were within her pale in the largeſt ſenſe, by ſome act of their own profeſſion; and even upon theſe ſhe never pretended to exerciſe her diſcipline ſo far as to cancel or diſannul their baptiſm: all that ſhe pretended to, was to deprive men of the benefits of external communion, ſuch as public prayer, receiving the euchariſt, and other acts of divine worſhip. The church diſcipline was only confined to the admonition of the party, and to the leſſer and greater excommunication. As to the objects of eccleſiaſtical diſcipline, they were all ſuch delinquents as fell into great and ſcandalous crimes after baptiſm. Diſcipline, in a more peculiar ſenſe, is uſed for the bodily puniſhments inflicted on a religious of the Romiſh church who has been found a delinquent; or even for that which the religious voluntarily undergo or inflict on themſelves, by way of mortificatioo.

(3.) DISCIPLINE, THE BOOK OF, in the hiſtory of the church of Scotland, is a common order, drawn up by the aſſembly of miniſters in 1650, for the reformation and uniformity to be obſerved in the diſcipline and policy of the church. In his book the government of the church by prelates is ſet aſide, kirk ſeſſions are eſtabliſhed, the ſuperſtitious obſervation of faſt days and ſaints days is condemned, and other regulations for the government of the church are determined. This

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book was approved by the privy council, and is called *the first book of discipline.*

* *To* DISCIPLINE. *v. a.* [from the noun.] 1. To educate; to instruct; to bring up.—We are wise enough to begin when they are very young, and *discipline* by times those other creatures we would make useful and good for somewhat. *Locke.*—They were with care prepared and *disciplined* for confirmation, which they could not arrive at, 'till they were found upon examination to have made a sufficient progress in the knowledge of Christianity. *Addison.* 2. To regulate; to keep in order,—They look to us, as we should judge of an army of well *disciplined* soldiers at a distance. *Derham.* 3. To punish; to correct; to chastise. 4. To advance by instruction.—

The law appear'd imperfect, and but giv'n
With purpose to resign them in full time
Up to a better covenant, *disciplin'd*
From shadowy types to truth, from flesh to spirit. *Milton.*

* *To* DISCLAIM. *v. a.* [*dis* and *claim.*] To disown; to deny any knowledge of; to retract any union with; to abrogate; to renounce.—You cowardly rascal! nature *disclaims* all share in thee: a taylor made thee. *Shakes. King Lear.*—

He calls the gods to witness their offence;
Disclaims the war, asserts his innocence. *Dryd.*

—We find our Lord, on all occasions, *disclaiming* all pretensions to a temporal kingdom. *Rogers.*—Very few, among those who profess themselves Christians, *disclaim* all concern for their souls, disown the authority, or renounce the expectation of the gospel. *Rogers.*

* DISCLAIMER. *n. s.* [from *disclaim.*] 1. One that disclaims, disowns, or renounces. 2. [In law.] A plea containing an express denial or refusal. *Cowel.*

* *To* DISCLOSE. *v. a.* [*discludo*, Lat. *dis* and *close.*] 1. To uncover; to produce from a state of latitancy to open view.—

In this deep quiet, from what source unknown,
Those seeds of fire their fatal birth *disclose*;
And first few scatt'ring sparks about were blown,
Big with the flames that to our ruin rose. *Dryd.*
Then earth and ocean various forms *disclose.*
Dryden.

—The shells being broken, struck off, and gone, the stone included in them is thereby *disclosed* and set at liberty. *Woodward.* 2. To hatch; to open,—It is reported by the ancients, that the ostrich layeth her eggs under sand, where the heat of the sun *discloseth* them. *Bacon.* 3. To reveal; to tell; to import what is secret.—There may be a reconciliation, except for upbraiding, or pride, or *disclosing* of secrets, or a treacherous wound; for from these things every friend will depart. *Ecclus.*

If I *disclose* my passion,
Our friendship's at an end; if I conceal it,
The world will call me false. *Addis. Cato.*

* DISCLOSURE. *n. s.* [from *disclose.*] 1. Discovery; production into view.—The producing of coal is a thing very worthy the inquisition, both for the use and *disclosure* of causes. *Bacon.* 2. Act of revealing any thing secret.—After so happy a marriage between the king and her daughter, she was, upon a sudden mutability and *disclosure* of the king's mind, severely handled. *Bacon.*

* DISCLUSION. *n. s.* [*disclusus*, Lat.] Emission.—Judge what a ridiculous thing it were, that the continued shadowy of the earth should be broken by sudden miraculous eruptions and *disclusions* of light, to prevent the art of the lanthorn-maker, *More.*

DISCOBOLI, [Δισκοβολοι Gr. from δισκος and βαλλω, to throw,] in antiquity, those who threw the discus. See DISC, N° 1.

DISCOIDEÆ. See CORYMBIFERÆ.

* DISCOLORATION. *n. s.* [from *discolour.*] 1. The act of changing the colour; the act of staining. 2. Change of colour; stain; die.—In a depravation of the humours from a sound state to what the physicians call by a general name of a cacochymy, spots and *discolorations* of the skin are signs of weak fibres. *Arbuthnot.*

* *To* DISCOLOUR. *v. a.* [*decoloro*, Lat.] To change from the natural hue; to stain.—

Suspicious and fantastical surmise
And jealousy, with jaundice in her eyes,
Discolouring all she view'd. *Dryden.*

—He who looks upon the soul through its outward actions sees it through a deceitful medium, which is apt to *discolour* and pervert the object. *Addison's Spectat.*—Have a care lest some beloved notion, or some darling science, so prevail over your mind as to *discolour* all your ideas. *Watts.*

* DISCOMFIT. *n. s.* [from the verb.] Defeat; rout; overthrow,—

Dagon must stoop, and shall ere long receive
Such a *discomfit*, as shall quite despoil him
Of all these boasted trophies. *Milton's Agonistes.*

* *To* DISCOMFIT. *v. a.* [*desconfire*, Fr. *sconfiggere*, Ital. as if from *disconfigere*, Lat.] To defeat; to conquer; to vanquish; to overpower; to subdue; to beat; to overthrow.—Joshua *discomfited* Amalek and his people with the edge of the sword. *Exodus.*—While my gallant countrymen are employed in pursuing rebels half *discomfited* through the consciousness of their guilt, I shall improve those victories to the good of my fellow subjects. *Addison.*

* DISCOMFITURE. *n. s.* [from *discomfit.*] Defeat; loss of battle; rout; ruin; overthrow.—

Of loss, of slaughter, and *discomfiture.* *Shakesp.*

—Behold, every man's sword was against his fellow, and there was a very great *discomfiture.* 1 *Sam.*—What a defeat and *discomfiture* is it to a man, when he comes to use his wealth, to find it all false metal? *Gov. Tongue.*—He sent his angels to fight for his people; and the *discomfiture* and slaughter of great hosts, is attributed to their assistance. *Atterbury.*

* DISCOMFORT. *n. s.* [*dis* and *comfort.*] Uneasiness; sorrow; melancholy; gloom.—This himself did foresee, and therefore armed his church, to the end they might sustain it without *discomfort.* *Hooker.*—In solitude there is not only *discomfort*, but weakness also. *South.*

* *To* DISCOMFORT. *v. a.* [from the noun.] To grieve; to sadden; to deject.—Her champion went away *discomforted* as much as discomfited. *Sidney.*

His funeral shall not be in our camp,
Lest it *discomfort* us. *Shakesp. Julius Cæsar.*

* DISCOMFORTABLE. *adj.* [from *discomfort.*] 1. One

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2. One that is melancholy and refuſes comfort.—
Diſcomfortable couſin, know'ſt thou not,
That when the ſearching eye of Heav'n is hid
Behind the globe, it lights the lower world. *Shak.*
2. That cauſes ſadneſs.—What! did that help poor Dorus, whoſe eyes could carry unto him no other news but *diſcomfortable? Sidney.*

* *To* DISCOMMEND. *v. a.* [*dis* and *commend.*] To blame; to cenſure; to mention with diſapprobation.—Abſolutely we cannot *diſcommend*, we cannot abſolutely approve, either willingneſs to live, or forwardneſs to die. *Hooker.*—Neither do I *diſcommend* the lofty ſtyle in tragedy, which is naturally pompous and magnificent. *Dryden.*

* DISCOMMENDABLE. *adj.* [from *diſcommend.*] Blameable; cenſurable; deſerving blame.—Puſillanimity is, according to Ariſtotle's morality, a vice very *diſcommendable*. *Ayliffe's Parergon.*

* DISCOMMENDABLENESS. *n. ſ.* [from *diſcommendable.*] Blameableneſs; liableneſs to cenſure. *Dict.*

* DISCOMMENDATION. *n. ſ.* [from *diſcommend.*] Blame; reproach; cenſure.—Tully aſſigns three motions, whereby, without any *diſcommendation*, a man might be drawn to become an accuſer of others. *Ayliffe's Parergon.*

* DISCOMMENDER. *n. ſ.* [from *diſcommend.*] One that diſcommends; a diſpraiſer.

* *To* DISCOMMODE. *v. a.* [*dis* and *commode*, Fr.] To put to inconvenience; to moleſt; to incommode.

* DISCOMMODIOUS. *adj.* [from *diſcommode.*] Inconvenient; troubleſome; unpleaſing.—So many thouſand ſoldiers, unfit for any labour, or other trade, muſt either ſeek ſervice and employment abroad, which may be dangerous, or elſe employ themſelves here at home, which may be *diſcommodious*. *Spenſer's State of Ireland.*

* DISCOMMODITY. *n. ſ.* [from *diſcommode.*] Inconvenience; diſadvantage; hurt; miſchief.—We ſpeak now of uſury, how the *diſcommodities* of it may be beſt avoided, and the commodities retained: or how, in the balance of commodities and *diſcommodities*, the qualities of uſury are to be reconciled. *Bacon.*—It is better that a ſhip ſhould be preſerved with ſome *diſcommodity* to the ſailors, than that, the ſailors being in health, the ſhip ſhould periſh. *Hayward.*

* *To* DISCOMPOSE. *v. a.* [*decompoſer*, Fr.] 1. To diſorder; to unſettle.—The debate upon the ſelf-denying ordinance had raiſed many jealouſies, and *diſcompoſed* the confidence that had formerly been between many of them. *Clarendon.* 2. To ruffle; to diſorder.—

Now Betty from her maſter's bed had flown,
And ſoftly ſtole to *diſcompoſe* her own. *Swift.*

3. To diſturb the temper; to agitate by perturbation.—

No more, dear mother; ill in death it ſhows,
Your peace of mind by rage to *diſcompoſe*. *Dryd.*

4. To offend; to fret; to vex.—Men, who poſſeſs all the advantages of life, are in a ſtate where there are many accidents to diſorder and *diſcompoſe*, but few to pleaſe them. *Swift.* 5. To diſplace; to diſcard: not in uſe.—Though he was a dark prince, and infinitely ſuſpicious, he never put down or *diſcompoſed* a counſellor or near ſervant. *Bacon.*

* DISCOMPOSURE. *n. ſ.* [from *diſcompoſe.*] Diſorder; perturbation.—He threw himſelf upon his bed, lamenting with much paſſion, and with abundance of tears; and continued in this melancholick *diſcompoſure* of mind many days. *Clarend.*

* *To* DISCONCERT. *v. a.* [*dis* and *concert.*] 1. To unſettle the mind; to diſcompoſe.—You need not provoke their ſpirits by outrages; a careleſs geſture, a word, or a look, is enough to *diſconcert* them. *Collier.* 2. To break a ſcheme; to defeat a machination.

* DISCONFORMITY. *n. ſ.* [*dis* and *conformity.*] Want of agreement; inconſiſtency.—Lies ariſe from errour and miſtake, or malice and forgery; they conſiſt in the diſagreement and *diſconformity* betwixt the ſpeech and the conception of the mind, or the conceptions of the mind and the things themſelves, or the ſpeech and the things. *Hakewill on Providence.*

* DISCONGRUITY. *n. ſ.* [*dis* and *congruity.*] Diſagreement; inconſiſtency.—There is want of capacity in the thing, to ſuſtain ſuch a duration from the intrinſical *diſcongruity* of the one to the other. *Hale's Origin of Mankind.*

* DISCONSOLATE. *adj.* [*dis* and *conſole.*] Void of comfort; hopeleſs; ſorrowful; melancholy.—

The ladies and the knights, no ſhelter nigh,
Were dropping wet, *diſconſolate* and wan,
And through their thin array receiv'd the rain.
Dryden.

—The moon reflects the ſunbeams to us, and ſo, by illuminating the air, takes away in ſome meaſure the *diſconſolate* darkneſs of our winter-nights. *Ray.*

* DISCONSOLATELY. *adv.* [from *diſconſolate.*] In a diſconſolate manner; comfortleſsly.

* DISCONSOLATENESS. *n. ſ.* [from *diſconſolate.*] The ſtate of being diſconſolate.

(1.) * DISCONTENT. *adj.* [*dis* and *content.*] Uneaſy at the preſent ſtate; diſſatisfied.—They were of their own nature circumſpect and ſlow, diſcountenanced and *diſcontent*, and thoſe the earl fingled as fitteſt for his purpoſe. *Hayward.*

(2.) * DISCONTENT. *n. ſ.* Want of content; uneaſineſs at the preſent ſtate.—

I ſee your brows full of *diſcontent*
Your hearts of ſorrows, and your eyes of tears.
Shakeſpeare.

(3.) DISCONTENT is a comprehenſive moral and religious evil, and in it might almoſt be included every debaſement of that nobleſt prerogative of mankind, *reaſon*; for, to what are all the griefs, regrets, deſires, or fears, which interrupt and harraſs the pleaſures of our ſenſes and imaginations, the enjoyments of our fortunes, the exerciſe of our judgments (and of conſequence the happineſs of our lives) owing, but to a certain reſtleſsneſs of mind, and uneaſineſs of thought, which appear ſo inſeparably annexed, to the very nature and conſtitution of *man*, that, unſatisfied with what the Eternal Governour of the world, and wiſe diſpoſer of things has given him at preſent to poſſeſs, he is inſatiably graſping after ſome imagined enjoyments to come, or raving about ſomething paſt: and this reſtleſsneſs of anxiety in men's minds, to be what they are not, and have what has not fallen to their ſhare, is not only the juſt

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and general source of all these personal dissatisfactions, domestic complaints, and party associations, subversive of the tranquillity, as well of the individual as society; which trouble and afflict private lives conditions and fortunes, at the same time that they disturb civil states and governments, but is the sole and only root of all immorality, and consummates the particular and universal infelicity of mankind. Contentment may be said to resemble the philosopher's stone, which converted every thing within its influence into the most valuable substance; rendering to the mean, the greatest possible perfection, and beauty, order, and utility to the otherwise insignificant subject; but discontent, on the contrary, spoils the natural beauty, vilifies and lessens the intrinsic virtue and worth of all within its baneful influence; changes the very disposition of external causes to its own disadvantage, and loses whilst it would pursue the most eligible road to enjoyment and happiness. Discontent is a creature of the imagination, deriving its principles and very being from the illiberal sentiments of self-love, prejudice, ambition, and caprice, with all the train of malignant notions which characterize the baser sort of men; and is fostered in the heart at the same time, that it is so destructive and repugnant to the noblest exertions of the mind, its constant dissipation and hurry of thought, attend the giddy course of discontent; now the unhappy victims of its cruelty, is soothed with amusing hopes, and then distracted with anxious doubts and fears; now fluctuating on the airy wings of vanity, and unfair desires, he marks out to his acquisition, power, wealth, pleasure, and preferment, and anon sinks down depressed under the intolerable load of galling disappointment. His wishes are unbounded and immoderate, his cravings are extravagant and inconsistent; he is deaf to the admonitions of conscience, becomes the sport of the most unruly passions, is a terror to himself, and a nuisance to society; the easier dictates of nature he spurns at, and is at odds with the wholesome precepts of *reason* and *religion*; otherwise there would be no repining at the dispensations of Providence, no disquietudes of his own creation, nor one base reflection on the order and disposition of things. Did reason direct the understanding, judgment, sobriety, and unity of action would adorn the conduct. Reason, that distinguishing prerogative of man, was given for investigating and conducting the incumbent moral duties, which are traced from his own constitution, by comparing his nature and condition, and which terminate in his own happiness; whilst it contains a system of rules for becoming virtuous, deducing from the principles and connections of humanity, arguments to prove that obedience to its dictates is productive of the truest happiness and satisfaction: for, is it not reasonable to allow, that the unerring judge of all is the best able to determine what is fit and proper for one or all of his dependant creatures; and being able, is undeniably willing to grant wherewithal the rational mind ought to be satisfied? How impious then to repine! how inconsistent with the principles even of sober reason, to indulge the extravagant desire of what nature's God has thought proper to withhold!—But did *Religion*, which enobles and dignifies every power of reason, co-operate in the management of human life, what harmony of design, what integrity and sweetness of sentiment, and order in deportment would universally prevail! Religion affords the surest preservative against, and most unfailing cure for discontent, whilst by its voluntary herald, reason, it addresses itself to the heart and understanding. It points out with greater clearness still, an omnipotent, merciful, and all-wise original, who superintends every concern of human life; who formed, according to his eternal will, the wide extended universe, and planned out the proper sphere for all its various tenants.

* *To* DISCONTENT. *v. a.* [from the noun.] To dissatisfy; to make uneasy at the present state.—

I know a *discontented* gentleman,
Whose humble means match not his haughty spirit. *Shakespeare.*

The *discontented* now are only they
Whose crimes before did your just cause betray. *Dryden.*

* DISCONTENTED. *particip. adj.* [from *discontent*.] Uneasy; cheerless; malevolent.—These are, beyond comparison, the two greatest evils in the world, a diseased body and a *discontented* mind. *Tillotson.*—

The goddess, with a *discontented* air,
Seems to reject him, tho' she grants his pray'r. *Pope.*

* DISCONTENTEDNESS. *n. f.* [from *discontented*.] Uneasiness; want of ease; dissatisfaction.—A beautiful bust of Alexander the Great, calls up his face to heaven with a noble air of grief, or *discontentedness* in his looks. *Addison's Travels.*

* DISCONTENTMENT. *n. f.* [from *discontent*.] The state of being discontented; uneasiness. The politick and artificial nourishing and entertaining of hopes and carrying men from hopes to hopes, is one of the best antidotes against the poison of *discontentments*. *Bacon.*

* DISCONTINUANCE. *n. f.* [from *discontinue*.] 1. Want of cohesion of parts; want of union of one part with another; disruption.—The stillicides of water, if there be enough to follow, will draw themselves into a small thread, because they will not discontinue; but if there be no remedy, then they cast themselves into round drops, which is the figure that saveth the body most from *discontinuance*. *Bacon.* 2. Cessation; intermission.—Let us consider, whether our approaches to him are sweet and refreshing, and if we are uneasy under any long *discontinuance* of our conversation with him. *Atterbury.* 3. [In the common law.] An interruption or breaking off; as *discontinuance* of possession, or *discontinuance* of process. The effect of *discontinuance* of possession is, that a man may not enter upon his own land or tenement alienated, whatsoever his right be unto it, or by his own authority; but must seek to recover possession by law. The effect of *discontinuance* of plea is, that the instance may not be taken up again, but by a new writ to begin the suit afresh. *Cowel.*

* DISCONTINUATION. *n. f.* [from *discontinue*.] Disruption of continuity; breach of union of parts; disruption; separation.—Upon any *discontinuation*

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continuation of parts, made either by bubbles or by ſhaking the glaſs, the whole mercury falls. *Newton.*

(1.) * *To* DISCONTINUE. *v. a.* [*discontinuer*, French.] 1. To leave off; to ceaſe any practice or habit.—

Twenty puny lies I'll tell
That men ſhall ſwear I've *discontinued* ſchool
Above a twelvemonth. *Shakeſpeare.*

—Examine thy cuſtoms of diet, ſleep, exerciſe, apparel, and the like, and try, in any thou ſhalt judge hurtful, to *diſcontinue* it by little and little; but ſo, as if thou find any inconvenience by the change, thou come back to it again. *Bacon.* 2. To break off; to interrupt.—There is that property, in all letters, of aptneſs to be conjoined in ſyllables and words, through the voluble motions of the organs from one ſtop or figure to another, that they modify and diſcriminate the voice, without appearing to *diſcontinue* it. *Holder.*

(2.) * *To* DISCONTINUE. *v. n.* 1. To loſe the cohesion of parts; to ſuffer ſeparation or diſruption of ſubſtance.—All bodies, ductile and tenſile, as metals that will be drawn into wires; wool and raw, that will be drawn into yarn, or thread, have in them the appetite of not *discontinuing* ſtrong, which maketh them follow the force that pulleth them out; and yet ſo as not to *diſcontinue* or forſake their own body. *Bacon.* 2. To loſe an eſtabliſhed or preſcriptive cuſtom or right.—Thy ſeed ſhall *diſcontinue* from thine heritage that I gave thee, and I will cauſe thee to ſerve thine enemies. *Jeremiah.*

* DISCONTINUITY. *n. ſ.* [*dis* and *continuity*.] Diſunity of parts; want of cohesion.—That *diſcontinuity* of parts is the principal cauſe of the opacity of bodies, will appear by conſidering that opaque ſubſtances become tranſparent by filling their pores with any ſubſtance of equal, or almoſt equal denſity with their parts. *Newton.*

* DISCONVENIENCE. *n. ſ.* [*dis* and *convenience*.] Incongruity; diſagreement; oppoſition of nature.—Fear ariſeth many times out of natural antipathies of nature, but in theſe *diſconveniencies* of nature deliberation hath no place at all. *Bramhall's Anſwer to Hobbes.*

(1.) DISCORD. *n. ſ.* [*diſcordia*, Lat.] 1. Diſagreement; oppoſition; mutual anger; reciprocal oppugnancy.—

See what a ſcourge is laid upon your hate,
That heav'n finds means to kill your joys with love!
And I, for winking at your *diſcords* too,
Have loſt a brace of kinſmen. *Shak. Rom. & Jul.*

—He is a falſe witneſs that ſpeaketh lies, and that ſoweth *diſcord* among brethren. *Prov.* 2. Difference, or contrariety of qualities; particularly of ſounds.—

Take but degree away, untune that ſtring,
And hark what *diſcord* follows; each thing meets
In meer oppugnancy. *Shak. Troilus and Creſſ.*

Diſcord, like that of muſic's various parts,
Diſcord that makes the harmony of hearts;
Diſcord that only this diſpute ſhall bring,
Who beſt ſhall love the duke and ſerve the king.
Dryden.

All nature is but art unknown to thee;
All chance, direction which thou canſt not ſee;
All *diſcord*, harmony not underſtood;
All partial evil, univerſal good. *Pope.*

3. [In muſic.] Sounds not of themſelves pleaſing, but neceſſary to be mixed with others.—It is ſound alone that doth immediately and incorporeally affect moſt; this is moſt manifeſt in muſic, and concords and *diſcords* in muſic: for all ſounds, whether they be ſharp or flat, if they be ſweet, have a roundneſs and equality; and if they be harſh, are unequal: for a *diſcord* itſelf is but a harſhneſs of divers ſounds meeting. *Bacon.*—

It is the lark that ſings ſo out of tune,
Staining harſh *diſcords* and unpleaſing ſharps.
Shakeſpeare.

—How doth muſic amaze us, when of *diſcords* ſhe maketh the ſweeteſt harmony? *Peachham.*

(2.) DISCORD, in muſic, every ſound which, joined with another, forms an aſſemblage diſagreeable to the ear; or rather, every interval whoſe extremes do not coaleſce. Now, as there are no other concords or conſonances, except thoſe which form amongſt themſelves, and with their fundamental ſound, perfect chords, it follows, that every other interval muſt be a real diſſonance or diſcord: even the third and ſixth were reckoned ſuch among the ancients, who excluded them from the number of conſonant chords. The term DISSONANCE, which is ſynonymous with *diſcord*, both in a literal and metaphorical ſenſe, ſignifies *diſagreement* or *diſunion*. In reality, that which renders diſſonances grating, is, that the ſounds which form them, far from uniting in the ear, ſeem to repel each other, and are heard each by itſelf as two diſtinct ſounds though produced at the ſame time. This repulſion or violent oſcillation of ſounds is heard more or leſs as the vibrations which produce it are more or leſs frequently coincident. When two vocal ſtrings are gradually tuned, till they approach a conſonant interval, the pulſations become ſlower as the chord grows more juſt, till at laſt they are ſcarcely heard, if heard at all; from whence it appears certain, that the pleaſure produced in us by harmony reſults from the more or leſs exact and frequent coincidence of vibrations; though the reaſon why this coincidence ſhould give pleaſure, more than any other modification or combination of ſounds, appears to us inſcrutable. The agreeable effects of diſſonance in harmony, are no objection to this theory: ſince it is allowed, that the ſenſations excited by diſcord are not in themſelves immediately and neceſſarily pleaſing, but only pleaſe by auricular deception. The ear is ſurpriſed with the ſhock it receives, without being able to imagine how it ſhould have happened; and in proportion as it is harſh and grating, we feel the pleaſure of returning harmony enhanced, and the diſappointment of being artfully and inſenſibly extricated more agreeable. The name of *diſſonance*, is given ſometimes to the interval, and ſometimes to each of the ſounds which form it. But though two ſounds equally form a diſſonance between themſelves, the name is moſt frequently given to that ſound in particular which is moſt extraneous to the chord. The number of poſſible diſſonances is indefinite; but as in muſic we exclude all intervals which are not found in the ſyſtem received, the number of diſſonances is reduced to a very few: beſides, in

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practice,

practice, we can only select from those few, such as are agreeable to the species, and the mode in which we compose; and from this last number we must exclude such as cannot be used consistently with the rules prescribed. But what are these rules? Have they any foundation in nature, or are they merely arbitrary? This is what Rousseau has endeavoured to investigate and to deduce with more ingenuity than success, from principles purely mechanical. See the article DISSONANCE, in his *Musical Dictionary*.

(3.) DISCORD, in the mythology. See ATE, N° 1. and ERIS.

* *To* DISCORD. *v. n.* [*discordo*, Latin.] To disagree; not to suit with.—Sounds do disturb and alter the one the other; sometimes the one drowning the other, and making it not heard; sometimes the one jarring and *discording* with the other, and making a confusion. *Bacon.*

* DISCORDANCE. } *n. s.* [from *discord*] Dis-
* DISCORDANCY. } agreement; opposition; inconsistency.

* DISCORDANT. *adj.* [*discordans*, Lat.] 1. Inconsistent; at variance with itself.—

Myrrha was joy'd the welcome news to hear,
But clogg'd with guilt, the joy was insincere;
So various, so *discordant* is the mind,

That in our will a different will we find. *Dryd.* 2. Opposite; contrarious.—The *discordant* attraction of some wandering comets would certainly disorder the revolutions of the planets, if they approached too near them. *Cheyne.* 3. Incongruous; not conformable.—Hither conscience is to be referred, if by a comparison of things done with the rule there be a consonancy, then follows the sentence of approbation; if *discordant* from it, the sentence of condemnation. *Hale's Orig. of Mank.*

* DISCORDANTLY. *adv.* [from *discordant*.] 1. Inconsistently; in disagreement with itself. 2. In disagreement with another.—Two strings of a musical instrument being struck together, making two noises that arrive at the ear at the same time as to sense, yield a sound differing from either of them, and as it were compounded of both; insomuch, that if they be *discordantly* tuned, though each of them struck apart would yield a pleasing sound, yet being struck together they make a harsh and troublesome noise. *Boyle on Colours.* 3. Perversely; in a contradictious manner.

DISCORDIA, the goddess of discord, in Pagan theology. See ATE, N° 2, and ERIS.

* *To* DISCOVER. *v. a* [*decouvrir*, Fr. *dis* and *cover*.] 1. To shew; to disclose; to bring to light; to make visible. 2. To expose to view.—The cover of the coach was made with such joints, that as they might, to avoid the weather, pull it up close, so they might put each end down, and remain as *discovered* and open-sighted as on horseback. *Sidney.*—

Go draw aside the curtains, and *discover*
The several caskets to this noble prince. *Shak.*

—He *discovereth* deep things out of darkness, and bringeth out to light the shadow of death. *Jer.* xii. 22. 3. To shew; not to shelter; to expose.—And now will I *discover* her lewdness. *Hosea.*—

Law can *discover* sin, but not remove. *Milt.* 4. To make known; not to disguise; to reveal.—

We will pass over unto those men, and we will *discover* ourselves unto them. *Isa.* xiv. 8.—

Eve, who unseen
Yet all had heard, with audible lament
Discover'd from the place of her retire. *Milton.* 5. To ken; to espy.—When we had *discover'd* Cyprus, we left it on the left hand. *Acts.* 6. To find out; to obtain information.—He shall never, by any alteration in me, *discover* my knowledge of his mistake. *Pope's Letters.* 7. To detect; to find though concealed.—

Up he starts,
Discover'd and surpriz'd. *Milton.*

Man with strength and free will arm'd
Complete, to have *discover'd* and repuls'd
Whatever wiles of foe or seeming friend. *Milt.*

8. To find things or places not known before.—Some to *discover* islands far away. *Shakesp.*—So of things. The Germans *discovered* printing and gun powder. 9. To exhibit to the view.

Some high climbing hill,
Which to his eye *discovers* unaware
The goodly prospect of some foreign land,
First seen, or some renown'd metropolis
With glist'ring spires and battlements adorn'd. *Milton.*

Not light, but rather darkness visible
Serv'd only to *discover* sights of woe. *Milton.*

* DISCOVERABLE. *adj.* [from *discover*.] That which may be found out.—That mineral matter which is so intermixed with the common and terrestrial matter, as not to be *discoverable* by human industry; or if *discoverable*, diffused and scattered amongst the grosser matters, can never be separated. *Woodward.*—Revelation may affect two things to be joined, whose connection or agreement is not *discoverable* by reason. *Watts.* 2. Apparent; exposed to view.—They were deceived by Satan, and that not in an invisible fiction, but in an open and *discoverable* apparition, that is, in the form of a serpent. *Brown.*—It is concluded by astronomers, that the atmosphere of the moon hath no clouds nor rains, but a perpetual and uniform serenity, because nothing *discoverable* in the lunar surface is ever covered and obfuscated by the interposition of any clouds or mists. *Bentley.*

* DISCOVERER. *n. s.* [from *discover*.] 1. One that finds any thing not known before; a finder out.—If more be found out, they will not recompense the *discoverer*'s pains, but will be fitter to be cast out. *Holder.*—Places receive appellations according to the language of the *discoverer*, from observations made upon the people. *Brown.*—The Cape of Good Hope was doubled in those early times; and the Portuguese were not the first *discoverers* of that navigation. *Arbuthnot on Coins.* 2. A scout; one who is put to descry the posture or number of an enemy; speculator.—

Here stand, my lords, and send *discoverers*
forth,
To know the numbers of our enemies. *Shak.*

(2.) * DISCOVERY. *n. s.* [from *discover*.] 1. The act of finding any thing hidden.—

Of all who since have us'd the open sea,
Than the bold English none more fame have
won;
Beyond the year, and out of heaven's high way,
They

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They make *discoveries* where they see no sun. *Dryden.*

2. The act of revealing or disclosing any secret.—Things that appeared amiable by the light of this world, appear of a different odious hue in the clear *discoveries* of the next. *South.*—It would be necessary to say something of the state to which the war hath reduced us; such a *discovery* ought to be made as late as possible. *Swift.*

(2.) DISCOVERY, in dramatic poetry, a manner of unravelling a plot in tragedies, comedies, and romances; wherein, by some unforeseen accident, a discovery is made of the name, fortune, quality, &c. of a principal person, which were before unknown. See CATASTROPHE, § 2.

* *To* DISCOUNSEL. *v. a.* [*dis* and *counsel.*] To dissuade; to give contrary advice. Obsolete.—

But him that palmer from that vanity,
With temperate advice *discounselled.* *Spenser.*

(1.) DISCOUNT. *n. s.* [*dis* and *count.*] The sum refunded in a bargain.—His whole intention was, to buy a certain quantity of copper money from Wood at a large *discount*, and sell them as well as he could. *Swift.*

(2.) DISCOUNT, in commerce, a term among traders, merchants, and bankers. It is used by the two former on occasion of their buying commodities on the usual time of credit, with a condition that the seller shall allow the buyer a certain discount at the rate of so much *per cent. per annum*, for the time for which the credit is generally given, upon condition that the buyer pays ready money for such commodities, instead of taking the time of credit. Traders and merchants also frequently taking promissory notes for moneys due payable to them or order at a certain time, and sometimes having occasion for money before the time is elapsed, procure these notes to be discounted by bankers before the time of payment. Bills of exchange are also discounted by bankers; and in this consists one article of the profits of banking. See BANK, § 19, 20.

* *To* DISCOUNT. *v. a.* [from the noun.] To count back; to pay back again.—

My father's, mother's, brother's death I pardon:
. . . . . .
My prayers and penance shall *discount* for these,
And beg of Heav'n to charge the bill on me. *Dryd.*

* DISCOUNTENANCE. *n. s.* [*dis* and *countenance.*] Cold treatment; unfavourable aspect; unfriendly regard.—He thought a little *discountenance* upon those persons would suppress that spirit. *Clarendon.*—All accidental misfortunes, how inevitable soever, were still attended with very apparent *discountenance*. *Clarendon.*—In expectation of the hour of judgment, he patiently bears all the difficulties of duty, and the *discountenance* he meets with from a wicked and profane world. *Rogers.*

* *To* DISCOUNTENANCE. *v. a.* [*dis* and *countenance.*] 1. To discourage by cold treatment.—Unwilling they were to *discountenance* any man who was willing to serve them. *Clarendon.*—The truly upright judge will always countenance right, and *discountenance* wrong. *Atterbury.* 2. To abash; to put to shame.—

Wisdom in discourse with her,
Loses *discount'nanced*, and like folly shews. *Milt.*

How would one look from his majestic brow,
Seated as on the top of virtue's hill,
Discount'nance her despis'd! *Milton.*

* DISCOUNTENANCER. *n. s.* [from *discountenance.*] One that discourages by cold treatment; one that depresses by unfriendly regard.—Rumours of scandal and murmurs against the king and his government, taxed him for a greater taxer of his people, and *discountenancer* of his nobility. *Bacon.*

* *To* DISCOURAGE. *v. a.* [*decourager*, Fr. *dis* and *courage.*] 1. To depress; to deprive of confidence; to deject; to dastardize.—I might neither encourage the rebels insolence, nor *discourage* the protestants loyalty and patience. *K. Charl.*—The apostle with great zeal *discourages* too unreasonable a presumption. *Rogers.* 2. To deter; to fright from any attempt: with *from* before the thing.—Wherefore *discourage* ye the heart of the children of Israel *from* going over into the land? *Numbers.* 3. It is irregularly used by *Temple*, with *to* before the following word.—You may keep your beauty and your health, unless you destroy them yourself, or *discourage* them *to* stay with you, by using them ill. *Temple.*

* DISCOURAGEMENT. *n. s.* [from *discourage.*] 1. The act of deterring, or depressing hope. 2. Determent; that which deters from any thing: with *from*.—Amongst other impediments of any inventions, it is none of the meanest *discouragements*, that they are so generally derided by common opinion. *Wilkins.*—The books read at schools and colleges, are full of incitements to virtue, and *discouragements from* vice. *Swift.* 3. The cause of depression, or fear: with *to*, less properly.—To things we would have them learn, the great and only *discouragement* is that they are called to them. *Locke.*

* DISCOURAGER. *n. s.* [from *discourage.*] One that impresses diffidence and terror.—Most men in years, as they are generally *discouragers* of youth, are like old trees, which being past bearing themselves, will suffer no young plants to flourish beneath them. *Pope.*

(1.) * DISCOURSE. *n. s.* [*discours*, Fr. *discursus*, Lat.] 1. The act of the understanding, by which it passes from premises to consequences.—By reason of that original weakness in the instruments, without which the understanding part is not able in this world by *discourse* to work, the very conceit of painfulness is a bridle to stay us. *Hooker.*—

Sure he that made us with such large *discourse*,
Looking before and after, gave us not
That capability and godlike reason
To rust in us unus'd. *Shakespeare.*

—The act of the mind which connects propositions, and deduceth conclusions from them, the schools call *discourse*; and we shall not miscal it, if we name it reason. *Glanville.* 2. Conversation; natural intercourse of language; talk.—He waxeth wiser than himself more by an hour's *discourse*, than by a day's meditation. *Bacon.*—

In thy *discourse*, if thou desire to please,
All such is courteous, useful, new or witty;
Usefulness comes by labour, wit by ease,
Courtesy grows in court, news in the city. *Herbert.*

3. Effusion of language; speech.—Topical and superficial

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perficial arguments, of which there is ſtore to be found on both ſides, filling the head with variety of thoughts, and the mouth with copious *diſcourſe*, ſerve only to amuſe the underſtanding and entertain company. *Locke.* 4. A treatiſe; a diſſertation either written or uttered.—The *diſcourſe* here is about ideas, which he ſays, are real things, and ſeen in God. *Locke.*—Plutarch, in his *diſcourſe* upon garrulity, commends the fidelity of the companions of Uyſſes. *Pope's Odyſſy.*

(2.) DISCOURSE. See CONVERSATION. Diſcourſe differs from converſation in this, that the former means a converſation limited to a particular ſubject, whereas the latter is uſed for any general intercourſe of ſentiments upon any ſubject whatever.

(1.) * *To* DISCOURSE. *v. a.* [from the noun.] To treat of; to talk over; to diſcuſs.—

Go with us into the abbey here,
And let us there at large *diſcourſe* all our fortunes. *Shak.*

(2.) * *To* DISCOURSE. *v. n.* [from the noun.] 1. To treat of; to talk; to relate.—

How wert thou handled, being priſoner?
Diſcourſe, I pr'ythee, on this turret's top. *Shak.*
Of various things *diſcourſing* as he paſs'd,
Anchiſes hither bends. *Dryden.*

2. To treat upon in a ſolemn or ſet manner.—The general maxims we are *diſcourſing* of are not known to children, ideots, and a great part of mankind. *Locke.* 3. To reaſon; to paſs from premiſes to conſequences.—

And yet the pow'rs of her *diſcourſing* thoughts,
From the collection is a diverſe thing. *Davies.*

* DISCOURSER. *n. ſ.* [from *diſcourſe*.] 1. A ſpeaker; an haranguer.—

The tract of every thing
Would by a good *diſcourſer* loſe ſome life,
Which action's ſelf was tongue to. *Shak.*

2. A writer on any ſubject; a diſſertator.—Philologers and critical *diſcourſers*, who look beyond the obvious exteriors of things, will not be angry at our narrower explorations. *Brown.*—But it ſeems to me, that ſuch *diſcourſers* do reaſon upon ſhort views, and a very moderate compaſs of thought. *Swift.*

* DISCOURSIVE. *adj.* [from *diſcourſe*.] 1. Paſſing by intermediate ſtops from premiſes to conſequences.—

The ſoul
Reaſon receives, and reaſon is her being,
Diſcourſive, or intuitive; diſcourſe.
Is often yours, the latter is moſt ours. *Milton.*

2. Containing dialogue; interlocutory.—The epic is every where interlaced with *dialogue* or *diſcourſive* ſcenes. *Dryden.*

* DISCOURTEOUS. *adj.* [*dis* and *courteous*.] Uncivil; uncomplaiſant; defective in good manners.—He reſolved to unhorſe the firſt *diſcourteous* knight he ſhould meet. *Motteux's Don Quixotte.*

* DISCOURTEOUSLY. *adj.* [from *diſcourteous*.] Uncivilly; rudely.

* DISCOURTESY. *n. ſ.* [*dis* and *courteous*.] Incivilly; rudeneſs; act of diſreſpect.—As if chearfulneſs had been tediouſneſs, and good entertainment had been turned to *diſcourteſy*, he would ever get himſelf alone. *Sidney.*—Be calm in arguing; for fierceneſs makes Error a fault, and truth *diſcourteſy*. *Herbert.*

* DISCOUS. *adj.* [from *diſcus*, Lat.] Broad; flat; wide. Uſed by botaniſts to denote the middle, plain, and flat part of ſome flowers, ſuch as the flos ſolis, &c. *Quincy.*

* DISCREDIT. *n. ſ.* [*decredit*er, French.] Ignominy; reproach; lower degree of infancy; diſgrace; imputation of a fault.—Had I been the finder-out of the ſecret, it would not have reliſhed among many other *diſcredits*. *Shak.*—Idlers will ever live like rogues, and not fall to work, but be lazy, and then certify over their country to the *diſcredit* of a plantation. *Bacon.*—That they may quit their morals without any *diſcredit* to their intellectuals, they fly to ſeveral ſtale, trite, pitiful objections and cavils. *South.*

* *To* DISCREDIT. *v. a.* [*decrediter*, Fr.] 1. To deprive of credibility; to make not truſted.—He had fram'd to himſelf many deceiving promiſes of life, which I have *diſcredited* to him, and now if he reſolved to die. *Shak.* 2. to diſgrace; to bring reproach upon; to ſhame; to make leſs reputable or honourable.—You had left unſeen a wonderful piece of work, which not to have been blaſt with-al, would have *diſcredited* you. *Shak.*—He is commended that makes a ſaving voyage, and leaſt *diſcredits* his travels, who returns the ſame man he went. *Wotton.*—Without care our beſt actions will loſe much of their influence, and our virtues will be often *diſcredited* with the appearance of evil. *Rogers.* 3. To diſtruſt; not to credit; not to hold certain.

* DISCREET. *adj.* [*diſcret*, Fr.] 1. Prudent; circumſpect; cautious; ſober; not raſh; not precipitant; not careleſs; not hardly adventurous.—Honeſt, *diſcreet*, quiet, and godly learned men, will not be withdrawn by you. *Whitgift.*—

Leſs fearful than *diſcreet*,
You love the fundamental part of ſtate,
More than you doubt the charge of't. *Shak.*
To elder years to be *diſcreet* and grave,
Then to old age maturity ſhe gave. *Denham.*

2. Modeſt; not forward. Not well authoriſed
Dear youth, by fortune favour'd, but by Love
Alas! not favour'd leſs, be ſtill as now
Diſcreet. *Thomſon.*

* DISCREETLY. *adv.* [from *diſcreet*.] Prudently; cautiouſly; circumſpectly.—

Poets loſe half the praiſe they ſhould have got,
Could it be known what they *diſcreetly* blot.
Waller.

—The labour of obedience, loyalty, and ſubjection, is no more, but for a man honeſtly and *diſcreetly* to ſit ſtill. *South.*—

* DISCREETNESS. *n. ſ.* from [*diſcreet*.] The quality of being diſcreet; diſcretion.

* DISCREPANCE. *n. ſ.* [*discrepantia*, Latin.] Difference; contrariety; diſagreement.—Diverſity of education, and *discrepancy* of thoſe principles wherewith men are at firſt imbued, and wherein all our after reaſonings are founded. *Lord Digby to K. Digby.*

* DISCREPANT. *adj.* [*discrepans*, Lat.] Different; diſagreeing; contrary.

(1.) * DISCRETE. *adj.* [*diſcretus*, Lat.] 1. Diſtinct; diſjoined; not continuous.—*Diſcrete* quantity

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tity, or different individuals, are measured by number, without any breaking continuity, that is, in things that have continuity, as continued quantity and motion. *Hale's Origin of Mankind.* 2. Disjunctive; as, *I resign my life, but not my honour*, is a *discrete* proposition. 3. DISCRETE PROPORTION is when the ratio between two pairs of numbers or quantities is the same; but there is not the same proportion between all the four: thus, 6 : 8 : : 3 : 4. *Harris.*

(2.) DISCRETE, or DISJUNCT PROPORTION, may be thus illustrated: In the above example, (§ 1. *def.* 3.) the ratio between 3 : 6 is the same as that between 8 : 16, and therefore the numbers are proportional: but it is only discretely or disjunctly, for 3 is not to 6 as 6 to 8; that is, the proportion is broken off between 8 and 3, and is not continued as in the following continual proportionals, 3 : 6 : : 12 : 24.

* *To* DISCRETE. *v. a.* [*discretus*, Latin.] To separate; to discontinue.—As for its diaphaneity, it enjoyeth that most eminently; as having its earthy and salinous parts so exactly resolved, that its body is left imporous, and not *discreted* by anatomical terminations. *Brown.*

(1.) * DISCRETION. *n. s.* [from *discretio*, Lat.] 1. Prudence; knowledge to govern or direct one's self; skill; wise management.—Nothing then was further thought upon for the manner of governing; but all permitted unto their wisdom and *discretion* which were to rule. *Hooker.*—It is not good that children should know any wickedness: old folks have *discretion*, and know the world. *Shak.*—The pleasure of commanding our passions is to be preferred before any sensual pleasure; because it is the pleasure of wisdom and *discretion*. *Tillotson.*—There is no talent so useful towards rising in the world, or which puts men more out of the reach of fortune, than *discretion*, a species of lower prudence. *Swift.* 2. Liberty of acting at pleasure; uncontrolled, and unconditional power; as, he surrenders at *discretion*; that is, without stipulation.

(2.) DISCRETION, § 1. *def.* 1. is a quality which among many more shining ones in the mind of man, is the most useful; it gives a value to all the rest, by setting them at work in their proper times and places, and turning them to the advantage of the person who possesses them. Without discretion learning is pedantry, and wit impertinence; virtue itself appears like weakness; the best parts only qualify a man to be more sprightly in errors, and active to his own prejudice. Discretion not only makes a man master of his own parts, but of those of other men. The discreet man finds out the talents of those he converses with, and knows how to apply them to their proper uses. Accordingly, if we look into particular communities and divisions of men, we may observe that it is the discreet man, not the witty, nor the learned, nor the brave, who guides the conversation, and gives measures to the society. A man with great talents, but void of discretion, is like Polyphemus in the fable, strong and blind, endued with an irresistible force, which for want of sight is of no use to him. Though a man has all other perfections, and wants discretion, he will be of no great consequence in the world; but if he has this single talent in perfection, and but a common share of others, he may do what he pleases in his particular station of life.—It is proper, however, to distinguish between discretion and cunning, the latter being the accomplishment only of little, mean, ungenerous minds. Discretion points out the noblest ends to us, and pursues the most laudable methods of attaining them; cunning has only private selfish ends, and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a well-formed eye, commands a whole horizon: cunning is a kind of short-sightedness, that discovers the minutest objects which are near at hand, but is not able to discern things at a distance. Discretion, the more it is discovered, gives the greater authority to the person who possesses it: cunning when it is once detected, loses its force, and makes a man incapable of bringing about even those events which he might have done, had he passed only for a plain man. Discretion is the perfection of reason, and a guide to us in all the duties of life; cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found in men of strong sense and good understanding: cunning is often to be met with in brutes themselves, and in persons who are but the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men, in the same manner as vivacity is often mistaken for wit, and gravity for wisdom.

* DISCRETIONARY. *adj.* [from *discretion.*] Left at large; unlimited, unrestrained.—A deacon may have a dispensation for entering into orders before he is twenty-three years of age, and it is *discretionary* in the bishop to admit him to that order at what time he thinks fit. *Ayliffe.*—The mayor being a person of consummate experience, was invested with a *discretionary* power. *Tatler.*

* DISCRETIVE. *adj.* [*discretus*, Lat.] 1. [In logick.] *Discretive* propositions are such wherein various, and seemingly opposite judgments are made, whose variety or distinction is noted by the particles, *but, tho', yet*, &c. as, *travellers may change their climate* but *not their temper: Job was patient* tho' *his grief was great. Watts.* 2. [In grammar.] *Discretive* distinctions are such as imply opposition; as, *not a man*, but *a beast.*

* DISCRIMINABLE. *adj.* [from *discriminate.*] Distinguishable by outward marks or tokens. *Dict.*

* *To* DISCRIMINATE. *v. a.* [*discrimino*, Lat.] 1. To mark with notes of difference; to distinguish by certain tokens from another.—Oysters and cockles and muscles, which move not, have no *discriminate* sex. *Bacon.*—The right hand is *discriminated* from the left by a natural, necessary, and never to be confounded distinction. *South.*—Although the features of his countenance be on reason of obedience, yet they may serve to *discriminate* him from any other person, whom she is not to obey. *Stillingfleet.*—There may be ways of *discriminating* the voice; as by acuteness and gravity, the several degrees of rising and falling from one tone or note to another. *Holder.* 2. To select or separate from others.—You owe little less for what you are not, than for what you are, to that *discriminating* mercy, to which alone you owe your exemption from miseries. *Boyle.*

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* DISCRIMINATENESS. *n. s.* [from *discriminate*.] Distinctness; marked difference. *Dict.*

* DISCRIMINATION. *n. s.* [from *discriminatio*, Latin.] 1. The state of being distinguished from other persons or things.—There is a reverence to be showed them on the account of their *discrimination* from other places, and the separation for sacred uses. *Stillingfleet.* 2. The act of distinguishing one from another; distinction; difference put.—A satire should expose nothing but what is corrigible, and makes a due *discrimination* between those that are, and those who are not the proper objects of it. *Addison's Spectator.*—By that prudent *discrimination* made between the offenders of different degrees, he obliges those whom he has distinguished as objects of mercy. *Addison's Freeholder.* 3. The marks of distinction.—Take heed of abetting any factions, or applying any publick *discriminations* in matters of religion. *King Charles.*—Letters arise from the first original *discriminations* of voice, by way of articulation, whereby the ear is able to judge and observe the differences of vocal sounds. *Holder.*

* DISCRIMINATIVE, *adj.* [from *discriminate*.] 1. That which makes the mark of distinction; characteristical.—The only standing test, and *discriminative* characteristick of any metal or mineral, must be fought for in the constituent parts of it. *Woodward.* 2. That which observes distinction.—*Discriminative* Providence knew before the nature and course of all things. *More.*

* DISCRIMINOUS. *adj.* from *discrimen*, Lat.] Dangerous; hazardous. Not usual.—Any kind of spitting of blood imports a very *discriminous* state, unless it happens upon the gaping of a vein opened by a plethory. *Harvey.*

* DISCUBITORY. *adj.* [*discubitorius*, Latin.] Fitted to the posture of leaning.—After bathing they retired to bed, and refreshed themselves with a repast; and so that custom, by degrees, changed their cubiculary beds into *discubitory*. *Brown.*

* DISCUMBENCY. *n. s.* [*discumbens*, Lat.] The act of leaning at meat, after the ancient manner.—The Greeks and Romans used the custom of *discumbency* at meals, which was upon their left side; for so their right hand was free and ready for all services. *Brown.*

* *To* DISCUMBER. *v. a.* [*dis* and *cumber*.] To disengage from any troublesome weight; to disengage from impediment.—

His limbs *discumber'd* of the clinging vest,
He binds the sacred cincture round his breast.
Pope's Odyssey.

* *To* DISCURE. *v. a.* [*découvrer*, French.] To discover; to reveal. A word perhaps peculiar to *Spenser*.—

I will, if please you it *discure*, assay
To ease you of that ill. *Fairy Queen.*

* DISCURSIVE. *adj.* [*discursif*, French, from *discurro*, Latin.] 1. Moving here and there; roving; desultory.—Some noises help sleep; as the blowing of the wind, and the trickling of water: they move a gentle attention, and whatsoever moveth attention, without too much labour, stilleth the natural and *discursive* motion of the spirits. *Bacon.* 2. Proceeding by regular gradation from premises to consequences; argumentative. This is sometimes, perhaps not improperly, written *discoursive*.—There is a sanctity of soul and body, of more efficacy for the receiving of divine truths, than the greatest pretences to *discursive* demonstration. *More's Divine Dialogues.*—There hath been much dispute touching the knowledge of brutes, whether they have a kind of *discursive* faculty, which some call reason. *Hale.*

* DISCURSIVELY. *adv.* [from *discursive*.] By due gradation of argument.—We have a principle within, whereby we think, and we know we think; whereby we do *discursively*, and by way of ratiocination, deduce one thing from another. *Hale.*

* DISURSORY. *adj.* [from *discursor*, Lat.] Argumental; rational.

(1.) * DISCUS. *n. s.* [Latin.] A quoit; a heavy piece of iron thrown in the ancient sports.—

From Elatreus' strong arm the *discus* flies,
And sings with unmatch'd force along the skies.
Pope's Odyssey.

(2.) DISCUS, in antiquity, § 1. See DISC, N° 1.

(3.) DISCUS, in botany. See BOTANY, *Glossary*. It generally consists of small florets, with a hollow regular petal. It is commonly surrounded by large, plain, or flat, tongue-shaped petals, in the circumference or margin; as in daisy, groundsel, and leopard's bane: sometimes the circumference is naked, as in cotton-weed and some species of colt's foot.

* *To* DISCUSS. *v. a.* [*discutio*, *discussum*, Lat.] 1. To examine; to ventilate; to clear by disquisition.—We are to *discuss* only those general exceptions which have been taken. *Hooker.*—His usage was to commit the *discussing* of causes privately to persons learned in the laws. *Ayliffe.*—

This knotty point should you and I *discuss*,
Or tell a tale? *Pope.*

2. To disperse: commonly applied to a humour or swelling.—Many arts were used to *discuss* the beginnings of new affection. *Wotton.* 3. To break to pieces.—Consider the three fold effect of Jupiter's trisulk, to burn, *discuss*, and terebrate. *Brown.*

* DISCUSSER. *n. s.* [from *discuss*.] He that discusses; an examiner.

(1.) * DISCUSSION. *n. s.* [from *discuss*.] 1. Disquisition; examination; ventilation of a question.—Truth cannot be found without some labour and intention of the mind, and the thoughts dwelling a considerable time upon the survey and *discussion* of each particular. *South.*—

Various *discussions* tear our heated brain:
Opinions often turn; still doubts remain;
And whoe'er indulges thought, increases pain. *Prior.*

2. [In surgery.] *Discussion* or resolution is nothing else but breathing out the humours by insensible transpiration. *Wiseman.*

(2.) DISCUSSION, in matters of literature, signifies the clear treating of or arguing any particular point or problem, so as to overcome the difficulties with which it is embarrassed.

* DISCUSSIVE. *adj.* [from *discuss*.] Having the power to discuss or disperse any noxious matter.

(1.) * DISCUTIENT. *n. s.* [*discutiens*, Latin.] A medicine that has power to repel or drive back the matter of tumours in the blood. It sometimes means the same as carminative. *Quincy.*—The swellings

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lings arising from these require to be treated, in their beginning, with moderate repellents and *discutients*. *Wiseman.*

(2.) DISCUTIENTS, in surgery, are such external remedies as, by their subtilty, dissolve or disperse a stagnating or coagulated fluid in any part of the body.

* DISDAIN. *n. s.* [*sdegno*, Italian.] Contempt; scorn; contemptuous anger; indignation.—Children being haughty through *disdain* and want of nurture, do stain the nobility of their kindred. *Ecclus.*—

But against you, ye Greeks, ye coward train,
Gods! how my soul is mov'd with just *disdain!*
Pope's Odyssey.

* *To* DISDAIN. *v. a.* [*dedaigner*, French.] To scorn; to consider as unworthy of one's character.—There is nothing so great which I will fear to do for you; nor nothing so small, which I will *disdain* to do for you. *Sidney.*

* DISDAINFUL. *adj.* [*disdain* and *full.*] Contemptuous; haughtily scornful; indignant.—There will come a time when three words, uttered with charity and meekness, shall receive a far more blessed reward, than three thousand volumes, written with *disdainful* sharpness of wit. *Hooker.*—

The queen is obstinate,
Stubborn to justice, apt t'accuse it,
Disdainful to be tried by't. *Shakspeare.*

But those I can accuse, I can forgive:
By my *disdainful* silence let them live. *Dryden.*

* DISDAINFULLY. *adv.* [from *disdainful.*] Contemptuously; with haughty scorn; with indignation.—It is not to insult and domineer, to look *disdainfully*, and revile imperiously, that procures esteem from any one. *South.*

* DISDAINFULNESS. *n. s.* [from *disdainful.*] Contempt; contemptuousness; haughty scorn.—

Can I forget, when they in prison placing her,
With swelling heart, in spite and due *disdainfulness*,
She lay for dead, 'till I help'd with unlacing her.
Sidney.

DISDIACLASTIC CRYSTAL, in natural history, a name given by Bartholine and some others to the pellucid fossile substance, more usually called, from the place whence it was first brought, *Icland crystal*; though properly it is no crystal at all, but a fine pellucid spar, called by Dr Hill, from its shape, *parallelopipedum*. See CRYSTAL, N° II. § i—iii.

(1.) DISDIAPASON, or BISDIAPASON, in music, a compound concord, described by F. Parran, in the quadruple ratio of 4 : 1, or 8 : 2.

(2.) DISDIAPASON DIAPENTE, a concord in a sextuple ratio of 1 : 6.

(3.) DISDIAPASON DITONE, a compound consonance in the proportion of 10 : 2.

(4.) DISDIAPASON SEMI-DIAPENTE, a compound concord in the proportion of 16 : 3.

(5.) DISDIAPASON SEMI-DITONE, a compound concord in the proportion of 24 : 5.

(1.) * DISEASE. *n. s.* [*dis* and *ease.*] Distemper; malady; sickness; morbid state.—And Asa in the thirty and ninth year of his reign was diseased in his feet, and his *disease* was exceeding great; and in his *disease* he sought not to the Lord, but to physicians. *Chron.*—It is idle to propose remedies before we are assured of the *disease*, or to be in pain 'till we are convinced of the danger. *Swift.*

(2.) DISEASE has been variously defined by physicians, almost every founder of a new system having given a definition of *disease*, differing in some respects from his predecessors. See MEDICINE, *Index*, and BRUNONIAN SYSTEM, § 4. Of all animals, man is subject to the most diseases; and of men, the studious and speculative are most exposed thereto. Other animals have their diseases; but they are in small number, because they live more according to nature: nor are plants without them; though their maladies scarce exceed half a score. The ancient Hebrews, who were versed in the study of natural philosophy, and not much accustomed to recur to physical causes, and consult physicians, when they were sick, imputed their diseases generally to evil spirits, the executioners of divine vengeance. If their infirmities appeared to be beyond what was usual, and the causes of them were not known, they did not fail to say, that it was a blow from the avenging hand of God: to him the wisest and most religious had recourse for cure; and king Asa is blamed for placing his confidence in physicians, when he had a very painful fit of the gout in his feet, and for not applying himself to the Lord, 2 Chron. xvii. 2.—Some diseases only impair the use of the part immediately affected; as the ophthalmia, gout, &c. Others destroy it entirely; as the *gutta serena*, palsy, &c. Some affect the whole body; as fever, apoplexy, epilepsy, &c. Others only impair a part; as asthma, colic, dropsy, &c. Some only affect the body; as the gout: others disturb the mind; as melancholy, delirium, &c. Lastly, others affect both the body and mind; as mania, phrensy, &c.

(3.) DISEASES, ASTHENIC. See BRUNONIAN SYSTEM, § 4.

(4.) DISEASES, ENDEMIC. See § 9.

(5.) DISEASES, EPIDEMICAL, such as affect great numbers at once.

(6.) DISEASES OF DOGS. 1. Dogs are very subject to a *cough*, with an extraordinary choking which is thought to arise generally from a cold or some inward disorder; and probably it is often occasioned by their eating of fish bones; on which account these ought to be thrown where the dogs cannot get at them. But when the disorder arises from a cold, let bleeding be repeated in small quantities, if necessary; but if it be what is called the *distemper* in dogs, and they appear to be very low in spirits, it is better to omit the bleeding. Let meat broth, or milk broth warmed, be the principal part of his diet, using at the same time the following medicine: Take flour of sulphur, cold drawn linseed oil, and saltpetre, of each an ounce; divide it into four doses, giving him one dose every other day, and let him have plenty of clean straw to lie on; or one spoonful of honey daily. 2. *Madness*; of which there are no less than seven sorts common among dogs The chief causes are, high feeding, want of exercise, fulness of blood, and costiveness. As for the two first, you must observe, when you hunt them, that they should be better fed than when they rest; and let them be neither too fat nor too lean; but,

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of the two, rather fat than lean; by which means they will not only be preſerved from madneſs, but alſo from the *mange* and ſcab; which diſeaſes they will be ſubject to for want of air, water, or exerciſe: but if they are kept in an even temper, they will live long and continue ſound. As for water, they ſhould be left to their own pleaſure; but for exerciſe and diet, it muſt be ordered according to diſcretion, obſerving a medium. Give them once a-week, eſpecially in the heat of the year, five or ſix ſpoonfuls of ſalad oil, which will cleanſe them; at other times, the quantity of a hazel nut of mithridate is an excellent thing to prevent diſeaſes. It is alſo very good to bleed them under the tongue, and behind the ears. The ſymptoms of madneſs are many and eaſily diſcerned. When any dog ſeparates himſelf from his former uſe, becomes melancholy, or droops his head, forbears eating, and as he runs ſnatches at every thing; if he often looks upwards, and his ſtern at his ſetting on be a little erect, and the reſt hanging down; if his eyes be red, his breath ſtrong, his voice hoarſe, and he drivels and foams at the mouth; it may be concluded he has this diſtemper. The ſeven ſorts of madneſs are as follow; of which the two firſt are incurable. i. The *hot burning madneſs*; ii. The *running madneſs*. The animals labouring under theſe are peculiarly dangerous; for all that they bite and draw blood from will have the ſame diſtemper; and they generally ſeize on all they meet with, but chiefly on dogs. Their pain is ſo great it ſoon kills them. The five curable madneſſes are, iii. *Sleeping madneſs*, ſo called from the dog's great drowſineſs, and almoſt continual ſleeping. This is cauſed by the little worms that breed in the mouth of the ſtomach, from corrupt humours, vapours, and fumes which aſcend to the head; for the cure of which, take 6 ounces of the juice of wormwood, 2 ounces of the powder of hartſhorn burnt, and 2 drachms of agaric, mix all theſe together in a little white wine, and give it to the dog to drink in a drenching horn. iv. *Dumb madneſs*, lies alſo in the blood, and cauſes the dog not to feed, but to hold his mouth always wide open, frequently putting his feet to his mouth, as if he had a bone in his throat; to cure this, take the juice of black hellebore, the juice of *ſpatula putrida*, and of rue, of each 4 ounces; ſtrain them well, and put thereto 2 drachms of unprepared ſcammony, and being mixed well together, put it down the dog's throat with a drenching horn, keeping his head up for ſome time, leſt he caſt it out again; then bleed him in the mouth by cutting two or three veins in his gums. v. *Lank madneſs*, is ſo called on account of the dog's leanneſs and pining away. For cure give him a purge as before directed, and alſo bleed him; but ſome ſay there is no cure for it. vi. *Rheumatic* or *ſlavering madneſs*, occaſions the dog's head to ſwell, his eyes to look yellow, and he will be always ſlavering or drivelling at the mouth. To cure which, take 4 oz. of the powder of the roots of polipody of the oak, 6 oz. of the juice of fennel roots, with the like quantity of the roots of miſletoe, and 4 oz. of the juice of ivy; boil all theſe in white wine, and give it to the dog as hot as he can take it in a drenching horn. vii. *Falling madneſs*, is ſo termed becauſe it lies in the dog's head, and makes him reel as he goes, and and to fall down. For the cure, take 4 ounces of the juice of briony, and the ſame quantity of the juice of peony, with 4 drachms of ſtavefacre pulverized; mix theſe together, and give it the dog in a drenching horn; alſo let him blood in the ears, and in the two veins that come down his ſhoulders; and indeed bleeding is neceſſary for all ſorts of madneſs.—It is ſaid, that about 8 drachms of the juice of an herb called *hartſhorn*, or *dog's tooth*, being given to the dog, cures all ſorts of madneſs.—When a dog happens to be bit by a mad one, there is nothing better than his licking the place with his own tongue, if he can reach it; if not, then let it be waſhed with butter and vinegar, made lukewarm, and let it afterwards be anointed with Venice turpentine; but above all, take the juice of the ſtalks of ſtrong tobacco boiled in water, and bathe the place therewith; alſo waſh him in ſea water, or water artificially made ſalt; give him likewiſe a little mithridate inwardly in 2 or 3 ſpoonfuls of ſack; and ſo keep him apart; and if you find him after ſome time ſtill droop, it will be ſafeſt to hang him.—Some have aſſerted their having cured ſeveral creatures that have been bit by mad dogs, with only giving them the middle yellow bark of buckthorn, which muſt be boiled in ale for a horſe or cow, and in milk for a dog; but that it muſt be boiled till it be as bitter as it can be taken. 3. *Mange*, a diſeaſe which ariſes from too high feeding, &c. and which is treated of under the article MANGE. 4. *Worms*. Dogs are very frequently troubled with worms; but more particularly whilſt they are young. Any thing bitter is ſo naſeous to theſe worms, that they are very often voided by giving two or three purges of aloes; or (which is the ſame thing) Scots pills, four or five being a doſe for a large dog: this is to be repeated two or three times a-week. If this do not ſucceed, you may give him an ounce of powder of tin mixed up with butter, in three doſes; which ſeldom fails to cure. Or, of the herb ſavin, dried and rubbed to powder, give about as much as will lie on a ſhilling for a doſe; which will entirely deſtroy worms and their ſeed.

(7.) DISEASES OF HORSES. See FARRIERY.

(8.) DISEASES OF PLANTS. See BLIGHT, MILDEW, RURAL ECONOMY, &c.

(9.) DISEASES PECULIAR TO PARTICULAR COUNTRIES. The inhabitants of particular places are peculiarly ſubject to particular diſeaſes, owing to their manner of living, or to the air and effluvia of the earth and waters. Hoffman has made ſome curious obſervations on diſeaſes of this kind. He obſerves, that ſwellings of the throat have always been common to the inhabitants of mountainous countries: and the old Roman authors ſay, Who wonders at a ſwelled throat in the Alps? The people of Switzerland, Carynthia, Styria, the Hartz foreſt, Tranſylvania, and the inhabitants of Cronſtadt, he obſerves, are all ſubject to this diſeaſe. The French are peculiarly troubled with fevers, worms, hydroceles and ſaroceles; and all theſe diſorders ſeem to be owing originally to their eating very large quantities of cheſnuts. The people of Britain are affected with hoarſeneſſes, ca-

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tarrhs,

tarrhs, coughs, dyſenteries, conſumptions, and the ſcurvy; the women with the *fluor albus*; and children with a diſeaſe ſcarce known elſewhere which we call the *rickets*. In different parts of Italy different diſeaſes reign. At Naples the venereal diſeaſe is more common than in any other part of the world. At Venice, people are peculiarly ſubject to the bleeding piles. At Rome, tertian agues and lethargic diſtempers are moſt common; in Tuſcany, the epilepſy, and in Apulia, burning fevers, pleuriſies, and that ſort of madneſs, which is attributed to the bite of the tarantula, and is only to be cured by muſic. In Spain apoplexies are common, as melancholy, hypochondriacal complaints, and bleeding piles. The Dutch are peculiarly ſubject to the ſcurvy, and to the ſtone in the kidneys. The people of Denmark, Norway, Sweden, Pomerania, and Livonia, are all terribly afflicted with the ſcurvy: and it is remarkable, that in Denmark, Sweden, and Norway, fevers are very common; but in Iceland, Lapland, and Finland, there is ſcarce ever ſuch a diſeaſe met with. The Ruſſians and Tartars are afflicted with ulcers, made by the cold, of the nature of what we call chilblains, but greatly worſe; and in Poland and Lithuania there reigns a peculiar diſeaſe called the PLICA POLONICA, ſo terribly painful and offenſive, that ſcarce any thing can be thought of worſe. The people of Hungary are very ſubject to the gout and rheumatiſm; they are alſo more infeſted with lice and fleas than any other people in the world; and they have a peculiar diſeaſe which they call *cremor*. The Germans, in different parts of the empire, are ſubject to different reigning diſeaſes. In Weſtphalia, they are peculiarly troubled with peripneumonies and the itch. In Sileſia, Franconia, Auſtria, and other places thereabout, they are very liable to fevers of the burning kind, to bleedings at the noſe, and other hæmorrhages; and to the gout, inflammations, and conſumptions. In Miſnia they have purple fevers; and the children are peculiarly infeſted with worms. In Greece, Macedonia, and Thrace, there are very few diſeaſes; but what they have are principally burning fevers and phrenzies. Anciently, the moſt common diſeaſes in Egypt were blindneſs, ulcers in the legs, conſumptions, and the leproſy, called *Elephantiaſis*, which was peculiar to this country; as Pliny obſerves, *Ægypti peculiare hoc malum Elephantiaſis*. At Conſtantinople the plague always rages; and in the Weſt Indian iſlands, malignant fevers, and the moſt terrible colics. Theſe diſeaſes are called ENDEMIC. In general, it is obſerved, that the colder the country is, the fewer and the leſs violent are the diſeaſes. Scheffer tells us that the Laplanders know no ſuch thing as the plague, or fevers of the burning kind, nor are ſubject to half the diſtempers we are. They are robuſt and ſtrong, and live to 80, 90, and many of them to more than 100 years; and at this great age they are not feeble and decrepid as with us; but a man of 90 is able to work or travel as well as a man of 60 with us. They are ſubject, however, to ſome diſeaſes more than other nations: They have often diſtempers of the eyes, owing to their living in ſmoke, or being blinded by the ſnow. Pleuriſies and inflammations of the lungs, and violent pains of the head are alſo very frequent among them; and the ſmall-pox rages with great violence. They have one general remedy againſt theſe and all other internal diſeaſes: this is the root of that ſort of moſs, which they call *jerth*. They make a decoction of this root in the whey of rein deer milk, and drink very large doſes of it, warm, to keep up a breathing ſweat; if they cannot get this, they uſe the ſtalks of angelica boiled in the ſame manner: but the keeping in a ſweat, and drinking plentifully of diluting liquors may go a great way in the cure. They cure pleuriſies by this method in a very few days; and get ſo well through the ſmall-pox with it, that very few die of it.

(10.) DISEASES, STHENIC. See BRUNONIAN SYSTEM, § 4.

* *To* DISEASE. *v. a.* [from the noun.] 1. To afflict with diſeaſe; to torment with pain or ſickneſs; to make morbid; to infect.—

Flatt'rers yet wear ſilk, drink wine, lie ſoft,
Hug their *diſeas'd* perfumes, and have forgot
That ever Timon was. *Shak.*

—Let her alone, lady; as ſhe is now, ſhe will but *diſeaſe* our better mirth. *Shak.*—He was *diſeaſed* in his feet. 1 *Kings.*—

A lazar houſe it ſeem'd wherein were laid
Numbers of all *diſeas'd*, all maladies
Of ghaſtly ſpaſm, or racking torture. *Milton.*

2. To put to pain; to pain; to make uneaſy.—Though great light be inſufferable to our eyes, yet the higheſt degree of darkneſs does not at all *diſeaſe* them. *Locke.*

* DISEASEDNESS. *n. ſ.* [from *diſeaſed.*] Sickneſs; morbidneſs; the ſtate of being diſeaſed.—This is a reſtoration to ſome former ſtate; not that ſtate of indigency and *diſeaſedneſs*. *Burnet.*

* DISEDGED. *adj.* [*dis* and *edge.*] Blunted; obtunded; dulled.—

I grieve myſelf
To think, when thou ſhalt be *diſedg'd* by her
Whom now thou tir'ſt on, how thy memory
Will then be pang'd by me. *Shak.*

DISEL, a town of Perſia, in the province of Choraſan, 18 miles SE. of Herat.

(1.) * *To* DISEMBARK. *v. a.* [*dis* and *embark.*] To carry to land.—

I muſt unto the road, to *diſembark*
Some neceſſaries. *Shak.*

(2.) * *To* DISEMBARK. *v. n.* To land; to go on land.—

There *diſembarking* on the green ſea-ſide,
We land our cattle, and the ſpoil divide. *Pope.*

* *To* DISEMBITTER. *v. a.* [*dis* and *embitter.*] To ſweeten; to free from bitterneſs; to clear from acrimony: an unuſual word.—Encourage ſuch innocent amuſements as may *diſembitter* the minds of men, and make them mutually rejoice in the ſame agreeable ſatisfaction. *Addiſon.*

* DISEMBODIED. *adj.* [*dis* and *embodied.*] Diveſted of their bodies.

(1.) * *To* DISEMBOGUE. *v. a.* [*diſembouccher*, old French. *Skinner.*] To pour out at the mouth of a river; to vent.—

Rolling

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Rolling down, the steep Timavus raves,
And through nine channels *disembogues* his waves.
Addison.

(2.) * *To* DISEMBOGUE. *v. n.* To gain a vent; to flow.—By eminences placed up and down the globe, the rivers make innumerable turnings and windings, and at last *disembogue* in several mouths into the sea. *Cheyne.*

* DISEMBOWELLED. *part. adj.* [*dis* and *embowel.*] Taken from out the bowels.—

So her *disembowell'd* web,
Arachne in a hall or kitchen spreads,
Obvious to vagrant flies. *Philips.*

* *To* DISEMBROIL. *v. a.* [*debrouiller*, French.] To disentangle; to free from perplexity; to reduce from confusion.—The system of his politicks is *disembroiled*, and cleared of all those incoherences and independent matters that are woven into this motley piece. *Addison.*

* *To* DISENABLE. *v. a.* [*dis* and *enable.*] To deprive of power; to disable; to sink into weakness; to weaken.—Now age has overtaken me; and want, a more insufferable evil, through the change of the times, has wholly *disenabled* me. *Dryden.*

* *To* DISENCHANT. *v. a.* [*dis* and *enchant.*] To free from the force of an enchantment; to deliver from the power of charms or spells.—Alas! let your own brain *disenchant* you. *Sidney.*—

Haste to thy work; a noble stroke or two.
Ends all the charms, and *disenchants* the grove.
Dryden.

* *To* DISENCUMBER. *v. a.* [*dis* and *encumber.*] 1. To discharge from encumbrances; to free from clogs and impediments; to disburthen; to exonerate.—It will need the actual intention, the particular stress and application of the whole soul, to *disencumber* and set it free, to scour off its rust, and remove those hindrances which would otherwise clog and check the freedom of its operations. *Spratt.*—Dreams look like the amusements of the soul, when she is *disencumber'd* of her machine; her sports and recreations, when she has laid her charge asleep. *Spectator.* 2. To free from obstruction of any kind.—

Dim night has *disencumber'd* heav'n. *Milton.*
—The church of St Justina, designed by Palladio, is the most handsome, luminous, *disencumbered* building, in the inside that I have ever seen. *Addison.*

* DISENCUMBRANCE. *n. s.* [from the verb.] Freedom from incumbrance and obstruction.—There are many who make a figure below what their fortune or merit entitles them to, out of mere choice, and an elegant desire of ease and *disencumbrance. Spectator.*

(1.) * *To* DISENGAGE. *v. a.* [*dis* and *engage.*] 1. To separate from any thing with which it is in union.—Some others, being very light, would float up and down a good while, before they could wholly *disengage* themselves and descend. *Burnet.* 2. To disentangle; to clear from impediments or difficulties.—

From civil broils he did us *disengage*;
Found nobler objects for our martial rage. *Waller.*
—In the next paragraph, I found my author pretty well *disengaged* from quotations. *Atterbury.* 3. To withdraw, applied to the affection; to wean; to abstract the mind.—It is requisite that we should acquaint ourselves with God, that we should frequently *disengage* our hearts from earthly pursuits. *Atterbury.*—The consideration that should *disengage* our fondness from wordly things, is, that they are uncertain in their foundation, fading, transient, and corruptible in their nature. *Rogers.* 2. To free from any powerful detention.—

When our mind's eyes are *disengag'd* and free,
They clearer, farther, and distinctly see. *Denh.*

5. To release from an obligation.

(2.) * *To* DISENGAGE. *v. n.* To set one's self free from; to withdraw one's affections from.—Providence gives notice, by sensible declensions, that we may *disengage* from the world by degrees. *Collier.*

* DISENGAGED. *participial adj.* [from *disengage.*] 1. Disjoined; disentangled. 2. Vacant; at leisure; not fixed down to any particular object of attention. 3. Released from obligation.

* DISENGAGEDNESS. *n. s.* from *disengage.*] The quality of being disengaged; vacuity of attention; freedom from any pressing business; disjunction.

* DISENGAGEMENT. *n. s.* [from *disengage.*] 1. Release from any engagement, or obligation. 2. Freedom of attention; vacancy.

* *To* DISENTANGLE. *v. a.* [*dis* and *entangle.*] 1. To unfold or loose the parts of any thing interwoven with one another.—Though in concretions particles so entangle one another, that they cannot in a short time clear themselves, yet they do incessantly strive to *disentangle* themselves and get away. *Boyle.* 2. To set free from impediments; to disembroil; to clear from perplexity or difficulty.—'Till they could find some expedient to explicate and *disentangle* themselves out of this labyrinth, they made no advance towards supplying their armies. *Clarendon.*—The welfare of their souls requires a better judgment than their own, either to guide them in their duty, or to *disentangle* them from a temptation. *South.* 3. To disengage; to separate.—Neither can God himself be otherwise understood by us than as a mind free, and *disentangled* from all corporeal mixtures. *Stillingfleet.*

* *To* DISENTERRE. *v. a.* [*dis* and *enterre*, French.] To unbury; to take out of the grave.—Though the blindness of some fanaticks have ravaged on the bodies of the dead, and have been so injurious unto worms as to *disenterre* the bodies of the deceased, yet had they therein no design upon the soul. *Brown.*

* *To* DISENTHRAL. *v. a.* [*dis* and *enthral.*] To set free; to restore to liberty; to rescue from slavery.—

But God my soul shall *disenthral*;
For I upon his name will call. *Sandys.*
—If religion were false, bad men would set the utmost force of their reason on work to discover that falsity, and thereby *disenthral* themselves. *South.*

* *To* DISENTHRONE. *v. a.* [*dis* and *enthrone.*] To depose from sovereignty; to dethrone.—

Either to *disenthrone* the king of heav'n
We war, if war be best; or to regain
Our own right lost. *Milton.*

(1.) DISENTIS, one of the eight jurisdictions in

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in the ſuperior part of the Griſon league; ſituated about the ſources of the Rhine. It is mountainous and fertile. The inhabitants are Roman Catholics, and their language the Romanſh, i. e. a mixture of Latin, German, and ancient Celtic. In this country, which is about 16 leagues long, are mines of copper and ſilver.

(2.) DISENTIS, the capital of the above territory, ſeated near the ſources of the Rhine. Its abbey was founded in the 7th century. The town is 10 miles SSW of Hantz.

* *To* DISENTRANCE. *v. a.* [*dis* and *entrance.*] To awaken from trance or deep ſleep.—

Ralpho, by this time *diſentranc'd*,
Upon his bum himſelf advanc'd. *Hudibras.*

DISERT, a town of Ireland, in Queen's county, Leinſter.

* *To* DISESPOUSE. *v. a.* [*diſ* and *eſpouſe.*] To ſeparate after faith plighted.—

Such was the rage,
Of Turnus, for Lavinia *diſeſpous'd.* *Milton.*

* DISESTEEM. *n. ſ.* [*dis* and *eſteem.*] Slight regard; a diſregard more moderate than contempt.—When any one, by miſcarriage, falls into *diſeſteem*, he will fall under neglect and contempt. *Locke.*

* *To* DISESTEEM. *v. a.* [from the noun.] To regard ſlightly; to conſider with a ſlight degree of contempt.—

But if this ſacred gift you *diſeſteem*,
Thus cruel plagues ſhall fall on Priam's ſtate.
Denham.

—I would not be thought to *diſeſteem* or diſſuade the ſtudy of nature. *Locke.*

* DISESTIMATION. *n. ſ.* [*diſ* and *eſtimatio*, Lat.] Diſreſpect; diſeſteem. *Diſt.*

* DISFAVOUR. *n. ſ.* [*diſ* and *favour.*] 1. Diſcountenance: unpropitious regard: unfavourable aſpect; unfavourable circumſtance. 2. A ſtate of ungraciouſneſs or unacceptableneſs; a ſtate in which one is not favoured.—While free from ſacrilege, he was at peace, as it were, with God and man; but after his ſacrilege, he was in *diſfavour* with both. *Spelman.* 3. Want of beauty. *Diſt.*

* *To* DISFAVOUR. *v. a.* [from the noun.] To diſcountenance; to withhold or withdraw kindneſs.—Might not thoſe of higher rank, and nearer acceſs to her majeſty, receive her own commands, and be countenanced or *diſfavoured* according as they obey? *Swift.*

* DISFAVOURER. *n. ſ.* [from *diſfavour.*] Diſcountenancer; not a favourer.—It was verily thought, that had it not been for four great *diſfavourers* of that voyage, the enterprize had ſucceeded. *Bacon.*

* DISFIGURATION. *n. ſ.* [from *diſfigure.*] 1. The act of diſfiguring. 2. The ſtate of being diſfigured. 3. Deformity.

* *To* DISFIGURE. *v. a.* [*diſ* and *figure.*] To change any thing to a worſe form; to deform; to mangle.—A noſe flatter, or a mouth wider, could have conſiſted, as well as the reſt of his figure, with ſuch a ſoul and ſuch parts as made him, *diſfigured* as he was, capable to be a dignitary in the church. *Locke.*—

Nor would his ſlaughter'd army now have lain
On Africk's ſands, *diſfigur'd* with their wounds
To gorge the wolves and vultures of Numidia.
Addiſon

—His long abſence, and travels which had *diſfigured* him made him altogether unknown. *Broome on Epick Poetry.*

* DISFIGUREMENT. *n. ſ.* [from *diſfigure.*] Defacement of beauty; change of a better form to a worſe.—The *diſfigurement* that travel or ſickneſs has beſtowed upon him, is not thought great by the lady of the iſle. *Suckling.*—

And they, ſo perfect is their miſery,
Not once perceive their foul *diſfigurement.* *Milt.*

* *To* DISFOREST. *v. a.* [*dis* and *foreſt.*] To reduce land from the privileges of a foreſt to the ſtate of common land.

DISFORTH, a town NE. of Rippon, Yorkſh.

* *To* DISFRANCHISE. *v. a.* [*dis* and *franchiſe.*] To deprive of privileges or immunities.

* DISFRANCHISEMENT. *n. ſ.* [from *diſfranchiſe.*] The act of depriving of privileges. *Diſt.*

* *To* DISFURNISH. *v. a.* [*dis* and *furniſh.*] To deprive: to unfurniſh; to ſtrip.—

My riches are thoſe poor habiliments,
Of which if you ſhould here *diſfurniſh* me,
You take the ſum and ſubſtance that I have.
Shak.

—He durſt not *diſfurniſh* that country either of ſo great a commander, or of the wonted garriſons. *Knolles.*

* *To* DISGARNISH. *v. a.* [*dis* and *garniſh.*] 1. To ſtrip of ornaments. 2. To take guns from a fortreſs. *Diſt.*

* *To* DISGLORIFY. *v. a.* [from *dis* and *glorify.*] To deprive of glory; to treat with indignity.—

So Dagon ſhall be magnify'd, and God
Beſides whom is no god, compar'd with idols,
Disglorified, blaſphem'd, and had in ſcorn.
Milton.

* *To* DISGORGE. *v. a.* [*degorger*, Fr. from *gorge*, the throat.] 1. To diſcharge by the mouth; to ſpew out; to vomit.—

From the diſtant ſhore they loudly laught,
To ſee his heaving breaſt *diſgorge* the briny draught. *Dryden.*

2. To pour out with violence.—

The deep drawing barks do there *diſgorge*
Their warlike fraughtage. *Shak.*

—Countries much annoyed with earthquakes, have volcanoes; and theſe are conſtantly all in flames, whenever any earthquake happens; they *diſgorging* that fire which was the cauſe of the diſaſter. *Derham.*

* DISGRACE. *n. ſ.* [*diſgrace*, Fr.] 1. State of being out of favour. 2. State of ignominy; diſhonour; ſtate of ſhame.—Poetry, howſoever cenſured, is not fallen from the higheſt ſtage of honour to the loweſt ſtair of *diſgrace.* *Peacham.* 3. Act of unkindneſs. Obſolete.—To ſuch bondage he was for ſo many courſes tied by her, whoſe *diſgraces* to him were graced by her excellence. *Sidney.* 4. Cauſe of ſhame.—

And is it not a foul *diſgrace*,
To loſe the boltſprit of thy face? *Baynard.*

And he whoſe affluence diſdain'd a place,
Brib'd by a title, makes it a *diſgrace.* *Brown.*

* *To* DISGRACE. *v. a.* [from the noun.] 1. To

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bring

bring a reproach upon; to dishonour, as an agent. —We may not so in any one special kind admire her, that we *disgrace* her in any other: but let all her ways be according unto their place and degree adored. *Hooker.*—Men's passions will carry them far in misrepresenting an opinion, which they have a mind to *disgrace*. *Burnet.* 2. To bring to shame, as a cause; as, His ignorance *disgraced* him. 2. To put out of favour; as, *the minister was* disgraced.

* DISGRACEFUL. *adj.* [*disgrace* and *ful.*] Shameful; ignominious; reproachful; procuring shame. Masters must correct their servants with gentleness, prudence and mercy; not with upbraiding and *disgraceful* anguage, but with such only as may express and reprove the fault, and amend the person. *Taylor.*—To retire behind their chariots was as little *disgraceful* then, as it now is to alight from one's horse in a battle. *Pope.*

* DISGRACEFULLY. *adv.* [from *disgraceful.*] In disgrace; with indignity; ignominiously.—

The senate hath cast you forth
Disgracefully, to be the common tale
Of the whole city. *Ben Jonson.*

* DISGRACEFULNESS. *n. f.* [from *disgraceful.*] Ignominy.

* DISGRACER. *n. f.* [from *disgrace.*] One that exposes to shame; one that causes ignominy.—I have given good advice to those infamous *disgracers* of the sex and calling.

* DISGRACIOUS. *adj.* [*dis* and *gracious.*] Unpleasing.—

I do suspect I have done some offence,
That seems *disgracious* in the city's eye. *Shak.*

(1.) * DISGUISE. *n. f.* [from the verb.] 1. A dress contrived to conceal the person that wears it.—They generally act in a *disguise* themselves, and therefore mistake all outward show and appearances for hypocrisy in others. *Addison.*—

Since I in Arcite cannot Arcite find,
The world may search in vain with all their eyes
But never penetrate through this *disguise*.
Dryden.

2. A false appearance: counterfeit show.—

Hence guilty joys, distastes, surmises,
False oaths, false tears, deceits, *disguises*. *Pope.*

3. Disorder by drink.—

You see we've burnt our cheeks; and mine own tongue
Splits what it speaks: the wild *disguise* hath almost
Antickt us. *Shak.*

(2.) DISGUISE, in law. Persons doing unlawful acts in disguise are by our statutes subjected to great penalties, and even declared felons. Thus by an act, commonly called the *black act*, persons appearing disguised and armed in a forest or grounds inclosed, or hunting deer, or robbing a warren or a fish pond, are declared felons.

* *To* DISGUISE. *v. a.* [*deguiser*, Fr. *dis* and *guise.*] 1. To conceal by an unusual dress.—

Disguis'd he came; but those his children dear
Their parent soon discern'd, through his disguise. *Milton.*

2. To hide by a counterfeit appearance; to cloak by a false shew: as, he *disguised* his anger. 3. To disfigure; to change the form.—

More duteous at her call,
Than at Circean call the herd *disguis'd*. *Milton.*

—Ulysses wakes, not knowing the place where he was; because Minerva made all things appear in a *disguis'd* view. *Pope.* 4. To deform by liquor: a low term.—I have just left the right worshipful and his myrmidons, about a sneaker of five gallons: the whole magistracy was pretty well *disguised* before I gave them the slip. *Spectator.*

* DISGUISEMENT. *n. f.* [from *disguise.*] Dress of concealment.—Under that *disguisement* I should find opportunity to reveal myself to the owner of my heart. *Sidney.*—The marquis thought best to dismask his beard, and told him, that he was going covertly to take a secret view of the forwardness of his majesty's fleet: this did somewhat handsomely heal the *disguisement*. *Wotton.*

* DISGUISER. *n. f.* [from *disguise.*] 1. One that puts on a *disguise*.—I hope he is grown more disengaged from his intentness on his own affairs, which is quite the reverse to you, unless you are a very dextrous *disguiser*. *Swift.* 2. One that conceals another by a disguise; one that disfigures.—

Death's a great *disguiser*. *Shak.*

* DISGUST. *n. f.* [*degout*, French.] 1. Aversion of the palate from any thing. 2. Ill humour; malevolence; offence conceived.—The manner of doing is of more consequence than the thing done, and upon that depends the satisfaction or *disgust* wherewith it is received. *Locke.*—

Thence dark *disgust* and hatred, winding wiles,
Coward deceit, and ruffian violence. *Thomson.*

* *To* DISGUST. *v. a.* [*degouter*, Fr. *degusto*, Latin.] 1. To raise aversion in the stomach; to distaste. 2. To strike with dislike; to offend. It is variously constructed with *at* or *with*.—If a man were *disgusted* at marriage, he would never recommend it to his friend. *Atterbury.*—These unenlarged souls are *disgusted with* the wonders which the microscope has discovered. *Watts.* 3. To produce aversion: with *from*.—What *disgusts* me *from* having to do with answer jobbers, is, that they have no conscience. *Swift.*

* DISGUSTFUL. *adj.* [*disgust* and *full.*] Nauseous; that which causes aversion.—I have finished the most *disgustful* task that ever I undertook. *Swift.*

(1.) * DISH. *n. f.* [*disc*, Sax. *dysc*, Erse; *discus*, Latin.] 1. A broad wide vessel, in which food is served up at the table.—

Of these he murders one: he boils the fish,
And lays the mangled morsels in a *dish*. *Dryden.*

—I saw among the ruins an old heathen altar, with this particularity in it, that it is hollowed like a *dish* at one end; but it was not this end on which the sacrifice was laid. *Addison.* 2. A deep hollow vessel for liquid food.—

Who would rob a hermit of his weeds,
His few books, or his beads, or maple *dish*:
Or do his grey hairs any violence? *Milton.*
A ladle for our silver *dish*
Is what I want, is what I wish. *Prior.*

3. The meat served in a dish; any particular kind of

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of food.—I have here a *diſh* of doves, that I would beſtow upon your worſhip. *Shakesp.*—

'Tis not the meat, but 'tis the appetite
Makes eating a delight;
And if I like one *diſh*
More than another, that a pheaſant is. *Suckling.*

—The earth would have been deprived of a moſt excellent and wholeſome fare, and very many delicious *diſhes* that we have the uſe and benefit of. *Woodward.*—Many people would, with reaſon, prefer the griping of an hungry belly, to thoſe *diſhes* which are a feaſt to others. *Locke.* 4. A kind of meaſure among the tinners.—They meaſure block tin by the *diſh*, which contains a gallon. *Carew.*

(2.) DISH, in mining, (§ 1. *def.* 3.) is a trough made of wood, about 28 inches long, four inches deep, and ſix inches wide; by which all miners meaſure their ore. If any be taken ſelling their ore, not firſt meaſuring it by the bar-maſter's diſh, and paying the king's duty, the ſeller forfeits his ore, and the buyer forfeits for every ſuch offence 40ſh. to the lord of the field or farmer.

* *To* DISH. *v. a.* [from the noun.] To ſerve in a diſh; to ſend up to table.—

For conſpiracy
I know not how it taſtes, though it be *diſh'd*
For me to try. *Shakes. Winter's Tale.*

(1.) * DISHABILLE. *adj.* [*deſhabille*, French.] Undreſſed; looſely or negligently dreſſed.—Queens are not to be too negligently dreſſed or *diſhabille*. *Dryden's Dufresnoy.*

(1.) * DISHABILLE. *n. ſ.* Undreſs; looſe dreſs.—A woman, who would preſerve a lover's reſpect to her perſon, will be careful of her appearance before him when in *diſhabille*. *Clariſſa.*

* *To* DISHABIT. *v. a.* [This word I have found only in Shakeſpeare.] To throw out of place; to drive from their habitation.—

But for our reproach theſe ſleeping ſtones,
By the compulſion of their ordinance,
By this time from their fixed beds of lime
Had been *biſhabited*, and wide havock made.
Shakesp. K. Lear.

* DISHARMONY. *n. ſ.* [*dis* and *harmony*.] Contrary to harmony.

* DISH-CLOUT. *n. ſ.* [*diſh* and *clout*.] The cloth with which the maids rub their diſhes.—A *diſh-clout* of Jacquenetta's, he wears next his heart for a favour. *Shakes. Love's Labour Loſt.*—Send them up to their maſters with a *diſh-clout* pinned at their tails. *Swift' Directions to the Cook.*

* *To* DISHEARTEN. *v. a.* [*dis* and *hearten*.] To diſcourage; to deject; to terrify; to depreſs.—To *diſhearten* with fearful ſentences, as though ſalvation could hardly be hoped for, is not ſo conſonant with Chriſtian charity. *Hooker.*—

Yet neither thus *diſhearten'd* nor diſmay'd,
The time prepar'd I waited. *Milton.*

—It is a conſideration that might *diſhearten* thoſe who are engaged againſt the common adverſaries, that they promiſe themſelves as much from the folly of enemies, as from the power of their friends. *Stillingfleet.*—Men cannot ſay, that the greatneſs of an evil and danger is an encouragement to men to run upon it; and that the greatneſs of any good and happineſs ought in reaſon to *diſhearten* men from the purſuit of it. *Tillotson.*—A true chriſtian fervour is more than the alliances of our potent friends, or even the fears of our *diſheartened* enemies. *Atterbury.*

* DISHERISON. *n. ſ.* [*dis* and *heriſon*.] The act of debarring from inheritance.

* *To* DISHERIT. *v. a.* [*dis* and *inherit*.] To cut off from hereditary ſucceſſion; to debar from an inheritance.—He tries to reſtore to their rightful heritage ſuch good old Engliſh words as have been long time out of uſe, almoſt *diſherited*. *Spenſer.*—

Nor how the Dryads and the woodland train,
Diſherited, ran howling o'er the plain. *Dryd.*

* *To* DISHEVEL *v. a.* [*decheveler*, Fr.] To ſpread the hair diſorderly: to throw the hair of a woman negligently about her head It is not often uſed but in the paſſive participle.—

A gentle lady all alone,
With garments rent and hair *diſhevelled*,
Wringing her hands, and making piteous moan.
Spenſer.

—After following great numbers of women weeping, with *diſhevelled* hair, ſcratching their faces, and tearing themſelves, after the manner of the country. *Knolles.*—

The flames involv'd in ſmoke
Of incenſe, from the ſacred altar broke,
Caught her *diſhevell'd* hair and rich attire. *Dryd.*
You this morn beheld his ardent eyes,
Saw his arm lock'd in her *diſhevell'd* hair. *Smith.*

* DISHING. *adj.* [from *diſh*.] Concave; a cant term among artificers.—For the form of the wheels, ſome make them more *diſhing*, as they call it, than others; that is, more concave, by ſetting off the ſpokes and fellies more outwards. *Mortimer.*

DISHLEY THORP, a village in Leiceſterſhire, near Loughborough.

DISHNE, a town of Egypt, 16 miles NE. of Menuf.

* DISHONEST. *adj.* [*dis* and *honeſt*.] 1. Void of probity; void of faith; faithleſs; wicked; fraudulent.—Juſtice then was neither blind to diſcern, nor lame to execute. It was not ſubject to be impoſed upon by a deluded fancy, nor yet to be bribed by a glozing appetite, for an utile or jucundum to turn the balance to a falſe or *diſhoneſt* ſentence, *South.*—He lays it down as a principle, that right or wrong, honeſt and *diſhoneſt*, are defined only by laws and not by nature. *Locke.* 2. Unchaſte; lewd.—To morrow will we be married.—I do deſire it with all my heart; and I hope it is no *diſhoneſt* deſire, to deſire to be a woman of the world. *Shakeſ. as you like it.* 3. Diſgraced; diſhonoured.—

Diſhoneſt with lopp'd arms the youth appears,
Spoil'd of his noſe, and ſhorten'd of his ears.
Dryden.

4. Diſgraceful; ignominious. Theſe two ſenſes are ſcarcely Engliſh, being borrowed from the Latin idiom.—

She ſaw her ſons with purple death expire,
Her ſacred domes involv'd in rolling fire,
A dreadful ſeries of inteſtine wars,
Inglorious triumphs and *diſhoneſt* ſcars.
Pope.

* DISHONESTLY. *adv.* [from *diſhoneſt*.] 1. Without faith; without probity; faithleſsly; wickedly.—

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I protest he had the chain of me,
Tho' most *dishonestly* he doth deny it. *Shak.*

2. Lewdly; wantonly; unchastely.—A wise daughter shall bring an inheritance to her husband; but she that liveth *dishonestly* is her father's heaviness. *Ecclus.* xxii. 4.

* DISHONESTY. *n. s.* from *dishonest.*] 1. Want of probity; faithlessness; violation of trust.—Their fortune depends upon their credit, and a stain of open and public *dishonesty* must be to their disadvantage. *Swift.* 2. Unchastity; incontinence; lewdness.—Mrs Ford, the honest woman, the modest wife, the virtuous creature, that hath the jealous fool to her husband! I suspect without cause, mistress, do I?—Heav'n be my witness you do, if you suspect me in any *dishonesty*. *Shak.*

* DISHONOUR. *n. s.* [*dis* and *honour.*] 1. Reproach; disgrace; ignominy —

Let not my jealousies be your *dishonours*,
But mine own safeties. *Shak. Macbeth.*

—He was pleased to own Lazarus, even in the *dishonours* of the grave, and vouchsafed him, in that despicable condition, the glorious title of his friend. *Boyle's Seraphic Love.*—

Take him for your husband and your lord,
'Tis no *dishonour* to confer your grace
On one descended from a royal race. *Dryd.*

3. Reproach uttered; censure; report of infamy.—

So good that no tongue could ever
Pronounce *dishonour* of her; by my life
She never knew harm-doing. *Shak. Hen.* VIII.

* *To* DISHONOUR. *v. a.* [*dis* and *honour.*] 1. To disgrace; to bring shame upon; to blast with infamy.—

It is no vicious blot, murther or foulness,
No unchaste action, or *dishonour'd* step,
That hath depriv'd me of your grace and favour.
Shak.

—A woman that honoureth her husband shall be judged wise of all; but she that *dishonoureth* him in her pride, shall be counted ungodly of all. *Ecclus.* xxvi. 26.—We are not so much to strain ourselves to make those virtues appear in us which really we have not, as to avoid those imperfections which may *dishonour* us. *Dryden's Dufresnoy.* 2. To violate chastity. 3. To treat with indignity.—

One glimpse of glory to my issue give,
Grac'd for the little time he has to live:
Dishonour'd by the king of men he stands;
His rightful prize is ravish'd from his hands.
Dryden's Iliad.

* DISHONOURABLE. *adj.* [from *dishonour.*] 1. Shameful; reproachful; ignominious.—

He did *dishonourable* find
Those articles which did our state decrease.
Daniel.

2. Being in a state of neglect or disesteem.—He that is honoured in poverty, how much more in riches? and he that is *dishonourable* in riches, how much more in poverty? *Ecclus.* x. 31.

* DISHONOURER. *n. s.* [from *dishonour.*] 1. One that treats another with indignity.—

Preaching how meritorious with the gods
It would be, to ensnare an irreligious
Dishonourer of Dagon. *Milton.*

2. A violator of chastity.

* *To* DISHORN. *v. a.* [*dis* and *horn.*] To strip of horns.—

We'll *dishorn* the spirit,
And mock him home to Windsor. *Shak.*

* DISHUMOUR. *n. s.* [*dis* and *humour.*] Peevishness; ill humour; uneasy state of mind.—Speaking impatiently to servants, or any thing that betrays inattention or *dishumour*, are also criminal. *Spectator.*

* DISH-WASHER. *n. s* [*dish* and *washer.*] The name of a bird. *Mergus.*

DISIMIEU, a town of France, in the department of Isere, 3 miles SE. of Cremieu.

* DISIMPROVEMENT. *n. s.* [*dis* and *improvement*] Reduction from a better to a worse state; the contrary to melioration; the contrary to improvement.—The final issue of the matter would be, an utter neglect and *disimprovement* of the earth. *Norris.*—I cannot see how this kingdom is at any height of improvement, while four parts in five of the plantations, for thirty years past, have been real *disimprovements*. *Swift.*

* *To* DISINCARCERATE. *v. a.* [*dis* and *incarcerate.*] To set at liberty; to free from prison.—The arsenical bodies being now coagulated, and kindled into flaming atoms, require dry and warm air, to open the earth for to *disincarcerate* the same venene bodies. *Harvey.*

* DISINCLINATION. *n. s.* [from *disincline.*] Want of affection; slight; dislike; ill will not heightened to aversion.—Disappointment gave him a *disinclination* to the fair sex, for whom he does not express all the respect possible. *Arbuthnot and Pope.*

* *To* DISINCLINE. *v. a.* [*dis* and *incline.*] To produce dislike to; to make disaffected; to alienate affection from.—They were careful to keep up the fears and apprehensions in the people of dangers and designs, and to *disincline* them from any reverence or affection to the queen, whom they begun every day more implacably to hate, and consequently to disoblige. *Clarendon.*

* DISINGENUITY. *n. s.* [from *disingenuous.*] Meanness of artifice; unfairness.—They contract a habit of ill-nature and *disingenuity* necessary to their affairs, and the temper of those upon whom they are to work. *Clarendon.*

* DISINGENUOUS. *adj.* [*dis* and *ingenuous.*] Unfair; meanly artful; viciously subtle; sly; cunning; illiberal; unbecoming a gentleman; crafty.—There cannot be any thing so *disingenuous* and misbecoming any rational creature, as not to yield to plain reason and the conviction of clear arguments. *Locke.*

* DISINGENUOUSLY. *adv.* [from *disingenuous.*] In a disingenuous manner.

* DISINGENUOUSNESS. *n. s.* [from *disingenuous.*] Mean subtility; unfairness; low craft.—I might press them with the unreasonableness, the *disingenousness* of embracing a profession to which their own hearts have an inward reluctance. *Government of the Tongue.*

* DISINHERISON. *n. s.* [*dis* and *inherit.*] 1. The act of cutting off from any hereditary succession; The act of disinheriting.—If he stood upon his own title of the house of Lancaster, inherent in his person, he knew it was a title condemned by parliament, and generally prejudged in the common opinion of the realm, that it tended directly to the *disinherison* of the line of York. *Bacon.*

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on. 2. The ſtate of being cut off from an hereditary right.—In reſpect of the effects and evil conſequences, the adultery of the woman is worſe, as bringing baſtardy into a family, and *diſinheriſons* or great injuries to the lawful children. *Taylor.*

* *To* DISINHERIT. *v. a.* [*dis* and *inherit*] To cut off from an hereditary right; to deprive of an inheritance.—

Is it then juſt with us to *diſinherit*
The unborn nephews for the father's fault?
Davies.

—Of how fair a portion Adam *diſinherited* his whole poſterity by one ſingle prevarication! *South.*

* *To* DISINTER. *v. a.* [from *dis* and *inter.*] To unbury; to take as out of the grave.—The philoſopher, the ſaint, or the hero, the wiſe, the good, or the great man, very often lie hid and concealed in a plebeian, which a proper education might have *diſinterred. Addiſon.*

* DISINTERESSED. *n. s.* [*diſ* and *intereſſe*, French. It is written *diſintereſted* by thoſe who derive it immediately from *intereſt*, and I think more properly.] Without regard to private advantage; not biaſſed by particular views; impartial.—

Not that tradition's parts are uſeleſs here,
When general, old, *diſintereſs'd*, and clear. *Dryd.*

* DISINTERESSMENT. *n. ſ.* [*dis* and *intereſſement*, French.] Diſregard to private advantage; diſintereſt; diſintereſtedneſs. This word, like *charges* in the ſame ſentence, is merely Gallick.—He has managed ſome of the charges of the kingdom with known ability, and laid them down with *diſintereſſment. Prior's Poſtſcript.*

* DISINTEREST. *n. s.* [*dis* and *intereſt.*] 1. What is contrary to one's wiſh or proſperity; that which any one is concerned to prevent.—They judge it the great *diſintereſt* to Rome. *Glanville.* 2. Indifference to profit; ſuperiority to regards of private advantage.

* DISINTERESTED. *adj.* [from *diſintereſt.*] 1. Superior to regard of private advantage; not influenced by private profit.—As *diſintereſted* as you appear to the world, no man is more in the power of that prevailing favourite paſſion than yourſelf. *Swift.* 2. Without any concern in an affair: without fear or hope.

* DISINTERESTEDLY. *adv.* [from *diſintereſted.*] In a diſintereſted manner.

* DISINTERESTEDNESS. *n. s.* [from *diſintereſted.*] Contempt of private intereſt; neglect of perſonal profit.—Theſe expreſſions of ſelfiſhneſs and *diſintereſtedneſs* have been uſed in a very looſe and indeterminate manner. *Brown.*

* *To* DISINTRICATE. *v. a.* [*dis* and *intricate.*] To diſentangle. *Diſt.*

* *To* DISINVITE. *v. a.* [*dis* and *invite.*] To retract an invitation. *Diſt.*

* *To* DISJOIN. *v. a.* [*dejoindre*, Fr. *dis* and *join.*] To ſeparate; to part from each other; to diſunite; to ſunder.—

Happier for me, that all our hours aſſign'd
Together we had liv'd: ev'n not in death *diſjoin'd.*
Dryden.

—Never let us lay down our arms againſt France, till we have utterly *diſjoined* her from the Spaniſh monarchy. *Addiſon.*

* DISJOINT. [*part.* from the verb.] Separated; divided. We now write *diſjointed.*—

Young Fortinbras,
Holding a weak ſuppoſal of our worth;
Thinks, by our late dear brother's death,
Our ſtate to be *diſjoint* and out of frame. *Shak.*

(1.) * *To* DISJOINT. *v. a.* [*dis* and *joint*] 1. To put out of joint.—

Be all their ligaments at once unbound,
And their *diſjointed* bones to powder ground.
Sandys.

2. To break at junctures; to ſeparate at the part where there is a cement.—

Mould'ring arches, and *diſjointed* columns.
Irene.

3. To break in pieces; to diſlaniate.—

Rotation muſt diſperſe in air,
All things which on the rapid orb appear;
And if no power that motion ſhould controul,
It muſt *diſjoint* and diſſipate the whole. *Blackm.*

—Should a barbarous Indian, who had never ſeen a palace or a ſhip, view the ſeparate and *diſjointed* parts, he would be able to form but a very lame and dark idea of either of thoſe excellent and uſeful inventions. *Watts.* 4. To carve a fowl. 5. To make incoherent; to break the relation between the parts.—The conſtancy of your wit was not wont to bring forth ſuch *diſjointed* ſpeeches. *Sidney* —

But now her grief has wrought her into frenzy.
The images her troubled fancy forms
Are incoherent, wild; her words *diſjointed.*
Smith.

(2.) * *To* DISJOINT. *v. n.* To fall in pieces.—

Let both worlds *diſjoint*, and all things ſuffer,
Ere we will eat our meal in fear. *Shak.*

* DISJUDICATION. *n. s.* [*diſjudicatio*, Lat.] Judgment; determination: perhaps only miſtaken for *dijudication*—The diſpoſition of the organ is of great importance in the *diſjudications* we make of colours. *Boyle on Colours.*

* DISJUNCT. *adj.* [*diſjunctus*, Latin.] Diſjoined; ſeparate.

* DISJUNCTION. *n. s.* [from *diſjunctio*, Lat.] Diſunion; ſeparation; parting.—There is a great analogy between the body natural and politic, in which the eccleſiaſtical, or ſpiritual part, juſtly ſupplies the part of the ſoul; and the violent ſeparation of this from the other, does as certainly infer death and diſſolution, as the *diſjunction* of the body and the ſoul in the natural. *South.*

* DISJUNCTIVE. *adj.* [*diſjunctivus*, Lat.] 1. Incapable of union.—Such principles, whoſe atoms are of that *diſjunctive* nature, as not to be united in a ſufficient number to make a viſible maſs. *Grew.* 2. That which marks ſeparation or oppoſition; as, *I love him*, or *fear him.*—There are ſuch words as *diſjunctive* conjunctions. *Watts.* 3. [In logick.] A diſjunctive propoſition is when the parts are oppoſed to one another by diſjunctive particles; as, *It is either day or night: The weather is either ſhiny or rainy: Quantity is either length, breadth, or depth.* The truth of *diſjunctives* depends on the neceſſary and immediate oppoſition of the parts, therefore only the laſt of theſe examples is true; but the two firſt are not ſtrictly true, becauſe twilight is a medium between day and night; and dry cloudy weather is a me-

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dium

dium between ſhining and raining. *Watt's Logick.* —A *disjunctive* ſyllogiſm is when the major propoſition is *disjunctive*; as, *The earth moves in a circle, or an ellipſis*; but it does not move in a circle, therefore it moves in an ellipſis. *Watt's Logick.*

* DISJUNCTIVELY. *adv.* [from *disjunctive.*] Diſtinctly; ſeparately.—What he obſerves of the numbers *disjunctively* and apart, reaſon ſuggeſts to be applicable to the whole body united. *Causes of the Decay of Piety.*

(1.) * DISK. *n. s.* [*discus*, Lat.] 1. The face of the ſun, or any other planet, as it appears to the eye.—

The *diſk* of Phœbus, when he climbs on high,
Appears at firſt but as a bloodſhot eye. *Dryd.*

—It is to be conſidered, that the rays, which are equally refrangible, do fall upon a circle anſwering to the ſun's *diſk*. *Newton.*—

Mercury's *diſk*
Can ſcarce be taught by philoſophic eye,
Loſt in the near effulgence. *Thomſon.*

2. A broad piece of iron thrown in the ancient ſports; a quoit.—The cryſtal of the eye, which in a fiſh is a ball, in any land animal is a *diſk* or bowl; being hereby fitted for the clearer ſight of the object. *Grew.*

(2.) DISK. See DISC and DISCUS.

* DISKINDNESS. *n. s.* [*dis* and *kindness.*] 1. Want of kindneſs; want of affection; want of benevolence. 2. Ill turn; injury; act of malignity; detriment.—This diſcourſe is ſo far from doing any *diſkindness* to the cauſe, that it does it a real ſervice. *Woodward.*

DISLEY, a village in Cheſhire, 5 miles from Stockport.

* DISLIKE. *n. s.* [from the verb.] 1. Diſinclination; abſence of affection: the contrary to fondneſs.—Our likings or *diſlikes* are founded rather upon humour and fancy, than upon reaſon. *L'Eſtrange.*—Sorrow would have been as ſilent as thoughts, as ſevere as philoſophy. It would have reſted in inward ſenſes, tacit *diſlikes*. *South.*—The jealous man is not angry if you *diſlike* another; but if you find thoſe faults which are in his own character, you diſcover not only your *diſlike* of another, but of himſelf. *Addiſon.* 2. Diſcord; diſſention; diſagreement. This ſenſe is not now in uſe.—

This ſaid Aletes, and a murmur roſe
That ſhew'd *diſlike* among the Chriſtian peers.
Fairfax.

* *To* DISLIKE. *v. a.* [*dis* and *like.*] To diſapprove; to regard without affection; to regard with ill will or diſguſt.—

Ye *diſlike*, and ſo undo
The players, and diſgrace the poet too. *Denh.*

—Whoſoever *diſlikes* the digreſſions, or grows weary of them, may throw them away. *Temple.*

* DISLIKEFUL. *adj.* [*diſlike* and *full.*] Diſaffected; malign: not in uſe.—I think it beſt, by an union of manners, and conformity of minds, to bring them to be one people, and to put away the *diſlikeful* conceit of the one and the other. *Spenſer's Ireland.*

* *To* DISLIKEN. *v. a.* [*dis* and *liken.*] To make unlike. Unuſual.—

Muſſle your face,
Diſmantle you; and, as you can, *diſliken*.
The truth of your own ſeeming. *Shak.*

* DISLIKENESS. *n. ſ.* [*dis* and *likeneſs.*] Diſſimilitude; not reſemblance; unlikeneſs.—That which is not deſigned to repreſent any thing but itſelf, can never be capable of a wrong repreſentation, nor miſlead us from the true apprehenſion of any thing by its *diſlikeneſs* to it; and ſuch excepting thoſe of ſubſtances, are all our own complex ideas. *Locke.*

* DISLIKER. *n. ſ.* [from *diſlike.*] A diſapprover; one that is not pleaſed.—There is a point, which, whoever can touch, will never fail of pleaſing a majority, ſo great that the *diſlikers* will be forced to fall in with the herd. *Swift.*

* *To* DISLIMB. *v. a.* [*dis* and *limb.*] To dilaniate; to tear limb from limb. *Dict.*

* *To* DISLIMN. *v. a.* [*dis* and *limn.*] To unpaint; to ſtrike out of a picture.—

That which is now a horſe, even with a thought
The rack *diſlimns*, and makes it indiſtinct
As water is in water. *Shakeſpeare.*

* *To* DISLOCATE. *v. a.* [*dis* and *locus.* Latin.] 1. To put out of the proper place.—After ſome time the ſtrata on all ſides of the globe were *dislocated*, and their ſituation varied, being elevated in ſome places, and depreſſed in others. *Woodw.* 2. To put out of joint; to diſjoint.—

Were't my fitneſs
To let theſe hands obey my boiling blood,
They're apt enough to *diſlocate* and tear
Thy fleſh and bones. *Shakeſpeare K. Lear.*

(1.) * DISLOCATION. *n. ſ.* [from *diſlocate.*] 1. The act of ſhifting the places of things. 2. The ſtate of being diſplaced.—The poſture of rocks, often leaning or proſtrate, ſhews that they had ſome *diſlocation* from their natural ſite. *Burnet.* 3. A luxation; a violent preſſure of a bone out of the ſocket, or correſpondent part: a joint put out.—It might go awry either within or without the upper, as often as it is forcibly pulled to it, and ſo cauſe a *diſlocation*, or a ſtrain *Grew.*

(2.) DISLOCATION, § 1, *def.* 3. See SURGERY.

(1.) * *To* DISLODGE. *v. a.* [*dis* and *lodge.*] To remove from a place.—The ſhell fiſh which are reſident in the depths live and die there, and are never *diſlodged* or removed by ſtorms, nor caſt upon the ſhores; which the littorales uſually are. *Woodward.* 2. To remove from an habitation.—

Theſe ſenſes loſt, behold a new defeat,
The ſoul *diſlodging* from another ſeat. *Dryden.*

3. To drive an enemy from a ſtation.—

My ſword can perfect what it has begun,
And from your walls *diſlodge* that haughty ſon.
Dryden.

4. To remove an army to other quarters.—

The ladies have prevail'd,
The Volſcians are *diſlodg'd*, and Marcius gone.
Shakeſpeare.

(2.) * *To* DISLODGE. *v. n.* To go away to another place.—

Soon as midnight brought on the duſky hour,
Friendlieſt to ſleep, and ſilence, he reſolv'd
With all his legions to *diſlodge*. *Milton.*

* DISLOYAL. *adj.* [*diſloyal*, French; *dis* and *loyal.*] 1. Not true to allegiance; faithleſs; falſe to a ſovereign; diſobedient.—

Foul

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Foul diſtruſt, and breach
Diſloyal on the part of man; revolt
And diſobedience. *Milton.*

3. Diſhoneſt; perfidious. Obſolete.—
Such things, in a falſe *diſloyal* knave,
Are tricks of cuſtom; but, in a man that's juſt,
They're cold delations working from the heart,
That paſſion cannot rule. *Shakeſpeare's Othello.*

3. Not true to the marriage-bed.—The lady is *diſloyal*.——*Diſloyal?* The word is too good to paint out her wickedneſs. *Shakeſpeare.*—
Diſloyal town!
Speak, didſt not thou
Forſake thy faith, and break the nuptial vow? *Dryden.*

4. Falſe in love; not conſtant. The three latter ſenſes are now obſolete.

* DISLOYALLY. *adv.* [from *diſloyal.*] Not faithfully; treacherouſly; diſobediently.

* DISLOYALTY. *n. ſ.* [from *diſloyal.*] 1. Want of fidelity to the ſovereign.—Let the truth of that religion I profeſs be repreſented to judgment, not in the diſguiſes of levity, ſchiſm, hereſy, novelty, and *diſloyalty*. *King Charles.* 2. Want of fidelity in love. A ſenſe now obſolete.—There ſhall appear ſuch ſeeming truths of Hero's *diſloyalty*, that jealouſy ſhall be called aſſurance. *Shakeſpeare.*

DISMA, a town of Japan, where the Dutch carry on a conſiderable trade.

(1.) * DISMAL. *adj.* [*dies malus*, Latin, an evil day.] Sorrowful; dire; horrid melancholy; uncomfortable; unhappy; dark.—
Nor yet in horrid ſhade or *dismal* den,
Nor nocent yet; but on the graſſy herb,
Fearleſs, unfear'd he ſlept. *Milton.*
The *dismal* ſituation waſte and wild,
A dungeon horrible! *Milton.*
—Such a variety of *dismal* accidents muſt have broken the ſpirits of any man. *Clarendon.*—On the one hand ſet the moſt glittering temptations to diſcord, and on the other view the *dismal* effects of it. *Decay of Piety.*

(2.) DISMAL. *n. ſ.* A ſwamp of the United States in Currituck county, N. Carolina.

(3.) DISMAL, a ſwamp in the townſhip of Milton, Lincoln county, diſtrict of Maine.

(4.) DISMAL, GREAT, or } a very large bog ex-
(5.) DISMAL SWAMP, } tending from N. to S. near 30 miles, and from E. to W. at a medium about 10 miles; partly in Virginia, and partly in North Carolina. No leſs than 5 navigable rivers, beſides creeks, riſe out of it; whereof two run into Virginia, viz. the S. branch of Elizabeth, and the S. branch of Nanſemond river, and 3 into N. Carolina, namely North River, North Weſt River and Perquimons. All theſe hide their heads, properly ſpeaking, in the Diſmal, there being no ſigns of them above ground. For this reaſon there muſt be plentiful ſubterraneous ſtores of water to feed ſo many rivers, or elſe the ſoil is ſo replete with this element, poured down from the high lands that ſurround it, that it can abundantly afford theſe ſupplies. This is moſt probable, as the ground of the ſwamp is a mere quagmire, trembling under the feet of thoſe who walk upon it, and every impreſſion is inſtantly filled with water. The ſkirts of the ſwamp, towards the E, are overgrown with reeds, 10 or 12 feet high, interſperſed every where with ſtrong bamboo briars. Among theſe grow here and there a cypreſs or white cedar, which laſt is commonly miſtaken for the juniper. Towards the S. end of it, is a large tract of reeds, which being conſtantly green, and waving in the wind, is called the *Green Sea*. In many parts, eſpecially on the borders, grows an evergreen ſhrub, very plentifully, called the *gall-buſh*. It bears a berry which dies a black colour like the gall of an oak, whence its name. Near the middle of the Diſmal the trees grow much thicker, both cypreſs and cedar. Theſe being always green and loaded with very large tops, are much expoſed to the wind and eaſily blown down, the boggy ground affording but a ſlender hold to the roots. Neither beaſt, bird, inſect nor reptile, approach the heart of this horrible deſert; perhaps deterred by the everlaſting ſhade, occaſioned by the thick ſhrubs and buſhes, which the ſun can never penetrate, to warm the earth: nor indeed do any birds fly over it, any more than they are ſaid to do over the lake *Avernus*, on account of the noiſome exhalations that riſe from this vaſt ſwamp. Theſe noxious vapours infect the air all around, occaſioning agues and other diſtempers to the neighbouring inhabitants. On the weſtern border of the Diſmal is a pine ſwamp, above a mile in breadth, great part of which is covered with water knee deep; the bottom, however, is firm, and the pines grow very tall, and are not eaſily blown down by the wind. With all theſe diſadvantages, the Diſmal is, in many places, pleaſing to the eye, though diſagreeable to the other ſenſes. This dreadful ſwamp was judged impaſſable, till the line, dividing Virginia from N. Carolina, was carried through it, in lat. 36. 28. N. in 1728, by order of king George II. Although it happened then to be a very dry ſeaſon, the men who were employed in puſhing the line were not altogether free from apprehenſions of being ſtarved; it being 10 whole days before the work was accompliſhed, though they proceeded with all poſſible diligence and reſolution, and had no diſaſter to retard them. This ſwamp belongs chiefly to two companies. The Virginia company, of which general Waſhington was a member, poſſeſſes 100,000 acres, and the N. Carolina company 40,000. In the midſt of the ſwamp is a lake, about ſeven miles long, called Drummond's pond, whoſe waters run S. into PASQUOTANK river, which falls into Albemarle ſound; and on the N. into Elizabeth and Nanſemond rivers, which fall into James river.

* DISMALLY. *adv.* [from *dismal.*] Horribly; ſorrowfully; uncomfortably.

* DISMALNESS. *n. ſ.* [from *diſmal.*] Horror; ſorrow.

* *To* DISMANTLE. *v. a.* [*dis* and *mantle.*] 1. To deprive of a dreſs; to ſtrip; to denude.—He that makes his prince deſpiſed and undervalued, and beats him out of his ſubjects hearts, may eaſily ſtrip him of his other garriſons, having already diſpoſſeſſed him of his ſtrongeſt, by *diſmantling* him of his honour, and ſelling his reputation. *South.* 2. To looſe; to throw off a dreſs; to throw open.—
This is moſt ſtrange!
That ſhe, who ev'n but now was your beſt object,

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Deareſt

Deareſt and beſt, ſhould in this trice of time
Commit a thing ſo monſtrous, to *diſmantle*
So many folds of favour. *Shakeſpeare.*

3. To ſtrip a town of its outworks.—It is not ſufficient to poſſeſs our own fort, without *diſmantling* and demoliſhing of our enemies. *Hakewill.*

4. To break down any thing external.—

His eyeballs, rooted out, are thrown to ground;
His noſe *diſmantled*, in his mouth is found;
His jaws, cheeks, front, one undiſtinguiſh'd wound. *Dryden.*

* *To* DISMASK. *v. a.* [*dis* and *maſk.*] To diveſt of a maſk; to uncover from concealment.—

Fair ladies maſk'd, are roſes in the bud;
Or angels veil'd in clouds: are roſes blown,
Diſmaſk'd, their damaſk ſweet commixture ſhewn. *Shakeſpeare.*

—The marquis thought beſt to *diſmaſk* his beard; and told him that he was going covertly. *Wotton.*

* DISMAY. *n. ſ.* [*deſmayo*, Spaniſh.] Fall of courage; terrour felt; deſertion of mind; fear impreſſed.—

All ſate mute,
Pondering the danger with deep thoughts; and each
In other's countenance read his own *diſmay*. *Milton.*

* *To* DISMAY. *v. a.* [*diſmayar*, Spaniſh.] To terrify; to diſcourage; to affright; to depreſs; to deject.—He will not fail thee; fear not, neither be *diſmayed*. *Deut.*—Nothing can make him remiſs in the practice of his duty, no proſpect of intereſt can allure him, no fear of danger *diſmay* him. *Atterbury.*

* DISMAYEDNESS, *n. ſ.* [from *diſmay.*] Dejection to courage; diſpiritedneſs.—The valianteſt feels inward *diſmayedneſs*, and yet the fearfulleſt is aſhamed full to ſhew it. *Sidney.*

* DISME. *n. ſ.* [French.] A tenth; the tenth part; tythe.—

Since the firſt ſword was drawn about this queſtion,
Ev'ry tithe ſoul 'mongſt many thouſand *diſmes*,
Hath been as dear as Helen. *Shakeſp.*

—The pope began to exerciſe his new rapines by a compliance with king Edward, in granting him two years *diſme* from the clergy. *Ayliffe's Parergon.*

* *To* DISMEMBER. *v. a.* [*dis* and *member.*] To divide member from member; to dilacerate; to cut to pieces.—

I am with both, each army hath a hand;
And in their rage, I having hold of both,
They whirl aſunder, and *diſmember* me. *Shakeſp.*

—A ſtate can never arrive to its period in a more deplorable criſis, than when ſome prince lies hovering, like a vulture, to devour or *diſmember* its dying carcaſs. *Swift.*—Thoſe who contemplate only the fragments or pieces of ſcience, diſperſed in ſhort unconnected diſcourſes, can never ſurvey an entire body of truth, but muſt always view it as deformed and *diſmembered*. *Watts.*

* *To* DISMISS. *v. a.* [*diſmiſſus*, Lat.] 1. To ſend away.—

We commit thee thither,
Until his army be *diſmiſs'd* from him. *Shak.*

—He *diſmiſſed* the aſſembly. *Acts.* xiv. 14. 2. To give leave of departure.—

If our young Iulus be no more,
Diſmiſs our navy from your friendly ſhore. *Dryd.*

3. To diſcard; to diveſt of an office.

(1.) * DISMISSION. *n. ſ.* [from *demiſſio*, Lat.]

1. Diſpatch; act of ſending away.—

So pois'd, ſo gentle ſhe deſcends from high,
It ſeems a ſoft *diſmiſſion* from the ſky. *Dryden.*

2. An honourable diſcharge from any office or place.—

Not only thou degrad'ſt them, or remit'ſt
To life obſcure, which were a fair *diſmiſſion*;
But throw'ſt them lower than thou didſt exalt them high. *Milton's Agoniſtes.*

3. Deprivation; obligation to leave any poſt or place.—

You muſt not ſtay here longer; your *diſmiſſion*
Is come from Cæſar. *Shakeſp. Anth. & Cleop.*

(2.) DISMISSION OF A BILL, in chancery. If the plaintiff does not attend on the day fixed for the hearing, his bill is diſmiſſed with coſts. It may be alſo diſmiſſed for want of proſecution, which is in the nature of a non ſuit at law, if he ſuffers three terms to elapſe without moving forwards in the cauſe.

* *To* DISMORTGAGE. *v. a.* [*dis* and *mortgage.*] To redeem from mortgage.—He *diſmortgaged* the crown demeſnes, and left behind a maſs of gold *Howel's Vocal Foreſt.*

(1.) * *To* DISMOUNT. *v. a.* [*demonter*, Fr.]

1. To throw off an horſe.—

From this fiying ſteed unrein'd, as once
Bellerophon, though from a lower clime,
Diſmounted, on th' Aleian field I fall. *Milton.*

2. To throw from any elevation or place of honour. 3. To throw a cannon from its carriage.—The Turks artillery, planted againſt that tower, was by the Chriſtian cannoneers, *diſmounted* with ſhot from the tower, and many of the gunners ſlain. *Knolles.*

(2.) * *To* DISMOUNT. *v. n.* 1. To alight from an horſe.—When he came within ſight of that prodigious army at Agincourt, he ordered all his cavalry to *diſmount*, and implore upon their knees a bleſſing. *Addiſon's Freeholder.* 2. To deſcend from any elevation.

DISMOUNTING, in the military art. See *To* DISMOUNT, § 1. *def.* 1. and 3. Horſes are alſo ſaid to be diſmounted when they are rendered unfit for ſervice.

* *To* DISNATURALIZE. *v. a.* [*dis* and *naturalize.*] To alienate; to make alien; to deprive of the privileges of birth.—

* DISNATURED. *adj.* [*dis* and *nature.*] Unnatural; wanting natural tenderneſs; devoid of natural affection. Unuſual.—

If ſhe muſt teem,
Create her child of ſpleen, that it may live,
And be a thwart *diſnatur'd* torment to her. *Shak.*

DISNEY, John, an Engliſh divine and magiſtrate, born at Lincoln, in 1677. He received the early part of his education at the grammar ſchool in his native city, after which, his father being a diſſenter, he was ſent to an academy under thoſe of that perſuaſion. From this he removed to the Middle Temple, where he ſtudied the law, though he never followed it as a profeſſion; but when he retired

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retired to his paternal eſtate, he diſtinguiſhed himſelf greatly as an active magiſtrate, particularly in the laudable but unpopular meaſures he took for the ſuppreſſion of vice and immorality, for which he repeatedly received the thanks of the judges on the circuits. When about 42 years of age he took orders in the church, and was preſented to the vicarage of Croft, and the rectory of Kirkby-Super-Baine, in Lincolnſhire. In 1722, he was preferred to the living of St Mary in Nottingham, where he died in 1730. He publiſhed, 1. Two Eſſays upon the Execution of the Laws againſt Immorality and Profaneneſs, 8vo; 2. Primitiæ Sacræ, the Reflections of a devout Solitude, 8vo; 3. Flora, prefixed to a tranſlation of Rapin's Poem on Gardens; 4. Remarks upon a Sermon preached by Dr Sacheverell; 5. The Genealogy of the moſt ſerene and moſt illuſtrious Houſe of Brunſwick Lunenberg; 6. A View of ancient Laws againſt Immorality and Profaneneſs.

* DISOBEDIENCE. *n. ſ.* [*dis* and *obedience.*] 1. Violation of lawful command or prohibition; breach of duty due to ſuperiours.—

Of man's firſt *diſobedience*, and the fruit
Of that forbidden tree, ſing, heav'nly muſe. *Milt.*

—Murder, adultery, or *diſobedience* to parents, have a general notion antecedently to laws. *Stillingfleet.* 2. Incompliance.—

If planetary orbs the ſun obey,
Why ſhould the moon diſown his ſovereign ſway;
Why in a whirling eddy of her own
Around the globe terreſtrial ſhould ſhe run?
This *diſobedience* of the moon will prove
The ſun's bright orb does not the planets move. *Blackmore.*

* DISOBEDIENT. *adj.* [*dis* and *obedient.*] Not obſervant of lawful authority; guilty of the breach of lawful commands, or prohibition.—The man of God was *diſobedient* unto the word of the Lord. 1 *Kings*, xiii. 26.

* *To* DISOBEY. *v. a.* [*dis* and *obey.*] To break commands, or tranſgreſs prohibitions.—She abſolutely bade him, and he durſt not know how to *diſobey*. *Sidney.*—

He's loth to *diſobey* the gods command,
Nor willing to forſake this pleaſant land. *Denh.*

* DISOBLIGATION. *n. ſ.* [*dis* and *obligation.*] Offence; cauſe of diſguſt.—If he receded from what he had promiſed, it would be ſuch a *diſobligation* to the prince that he would never forget it. *Clarendon.*—There can be no malice, and conſequently no crime or *diſobligation*. *L'Eſtrange.*

* *To* DISOBLIGE. *v. a.* [*dis* and *oblige.*] To offend; to diſguſt; to give offence to. A term by which offence is tenderly expreſſed.—Aſhley had been removed from that charge and was thereby ſo much *diſobliged* that he quitted the king's party. *Clarendon.*—It is in the power of more particular perſons in this kingdom, than in any other, to diſtreſs the government, when they are *diſobliged*. *Addiſon.*—If a woman ſuffers her lover to ſee ſhe is loth to *diſoblige* him, let her beware of an encroacher. *Clariſſa.*

* DISOBLIGING. *participial adj.* [from *diſoblige.*] Diſguſting; unpleaſing; offenſive.—Peremptorineſs can befit no form of underſtanding: it renders wiſe men *diſobliging* and troubleſome, and fools ridiculous and contemptible. *Govt. of the Tongue.*

* DISOBLIGINGLY. *adv.* [from *diſobliging.*] In a diſguſting or offenſive manner; without attention to pleaſe.

* DISOBLIGINGNESS. *n. ſ.* [from *diſobliging.*] Offenſiveneſs; readineſs to diſguſt.

* DISORBED. *adj.* [*dis* and *orb.*] Thrown out of the proper orbit.—

Fly like chidden Mercury from Jove,
Or like a ſtar *diſorb'd*. *Shak. Troilus & Creſſida.*

* DISORDER. *n. ſ.* [*dis* and *order*; *diſordre*, Fr.] 1. Want of regular diſpoſition; irregularity; confuſion; immethodical diſtribution.—When I read an author of genius without method, I fancy myſelf in a wood that abounds with many noble objects, riſing among one another in the greateſt confuſion and *diſorder*. *Spect.* 2. Tumult; diſturbance; buſtle.—

A greater favour this *diſorder* brought
Unto her ſervants, than their awful thought
Durſt entertain, when thus compell'd they preſt
The yielding marble of her ſnowy breaſt. *Waller.*

3. Neglect of rule; irregularity.—

From vulgar bounds with brave *diſorder* part,
And ſnatch a grace beyond the reach of art. *Pope.*

4. Breach of laws; violation of ſtanding inſtitution.—There reigned in all men blood, manſlaughter, diſquieting of good men, forgetfulneſs of good turns, and *diſorder* in marriages. *Wiſd.* xiv. 26. 5. Breach of that regularity in the animal œconomy which cauſes health; ſickneſs; diſtemper. It is uſed commonly for a ſlight diſeaſe.—Pleaſure and pain are only different conſtitutions of the mind, ſometimes occaſioned by *diſorder* in the body, or ſometimes by thoughts in the mind. *Locke.* 6. Diſcompoſure of the mind; turbulence of paſſions.

* *To* DISORDER. *v. a.* [*dis* and *order.*] 1. To to throw into confuſion; to confound; to put out of method; to diſturb; to ruffle; to confuſe.—

Yon *diſorder'd* heap of ruins lies,
Stones rent from ſtones, where clouds of duſt ariſe. *Dryden.*

—The incurſions of the Goths, and other barbarous nations, *diſordered* the affairs of the Roman empire. *Arbuth.* 2. To make ſick; to diſturb the body: as, my dinner *diſorders* me. 3. To diſcompoſe; to diſturb the mind. 4. To turn out of holy orders; to depoſe; to ſtrip of eccleſiaſtical veſtments.—Let him be ſtript, and *diſordered*, I would fain ſee him walk in querpo, that the world may behold the inſide of a friar. *Dryd. Span. Friar.*

* DISORDERED. *adj.* [from *diſorder.*] Diſorderly; irregular; vicious; looſe; unreſtrained in behaviour; debauched.—

Here do you keep a hundred knights and ſquires,
Men ſo *diſorder'd*, ſo debauch'd and bold,
That this our court, infected with their manners,
Shews like a riotous inn. *Shakeſp. K. Lear.*

* DISORDEREDNESS. *n. ſ.* [from *diſordered.*] Irregularity; want of order; confuſion.—By that *diſorderedneſs* of the ſoldiers a great advantage was offered unto the enemy. *Knolles.*

(1.) * DISORDERLY. *adj.* [from *diſorder.*] 1. Confuſed; immethodical; without proper diſtribution.

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bution.—Thoſe obſolete laws of Henry I. were but *diſorderly*, confuſed, and general things; rather caſes and ſhells of adminiſtration than inſtitutions. *Hale.* 2. Irregular; tumultuous.—His thoughts, which are the pictures and reſults of his paſſions, are generally ſuch as naturally ariſe from thoſe *diſorderly* motions of our ſpirits. *Dryden.*—A *diſorderly* multitude, contending with the body of the legiſlature, is like a man in a fit, under the conduct of one in the fulneſs of his health and ſtrength. *Addiſon.* 3. Lawleſs; contrary to law; inordinate; contrary to the rules of life; vicious.—He reproves them for their *diſorderly* aſſemblies againſt the peaceable people of the realms. *Hayw.*

(2.) * DISORDERLY. *adv.* [from *diſorder.*] 1. Without rule; without method; irregularly; confuſedly.—Naked ſavages fighting *diſorderly* with ſtones, by appointment of their commanders, may truly and abſolutely be ſaid to war. *Raleigh.* 2. Without law; inordinately.—We behaved not ourſelves *diſorderly* among you. 2. *Theſſ.*

* DISORDINATE. *adj.* [*dis* and *ordinate.*] Not living by the rules of virtue; inordinate.—

Theſe not *diſordinate*, yet cauſeleſs ſuffer
The puniſhment of diſſolute days. *Milton.*

* DISORDINATELY. *adv.* [from *diſordinate.*] Inordinately; viciouſly.

* DISORIENTATED. *adj.* [*dis* and *orient.*] Turned from the Eaſt; turned from the right direction; thrown out of the proper place. *Harris.*

* *To* DISOWN. *v. a.* [*dis* and *own.*] 1. To deny; not to allow.—

Then they, who brother's better claim *diſown*,
Expel their parents, and uſurp the throne. *Dryd.*

2. To abnegate; to renounce.—When an author has publicly *diſowned* a ſpurious piece, they have diſputed his name with him. *Swift.*

* *To* DISPAND. *v. a.* [*dispando*, Lat.] To diſplay; to ſpread abroad. *Dict.*

* DISPANSION. *n. ſ.* [from *dispansus*, Lat.] The act of diſplaying; the act of ſpreading; diffuſion; dilatation.

* *To* DISPARAGE. *v. a.* [from *dispar*, Lat.] 1. To marry one to another of inferior condition. 2. To match unequally; to injure by union with ſomething inferiour in excellence. 3. To injure by a compariſon with ſomething of leſs value. 4. To treat with contempt; to mock; to flout; to reproach.—

Thou durſt not thus *disparage* glorious arms,
Which greateſt heroes have in battle worn,
Their ornament and ſafety. *Milt. Agoniſtes.*

They will defy
That which they love moſt tenderly;
Quarrel with mince'd pies, and *disparage*
Their beſt and deareſt friend, plum-porridge.
Hudibras.

5. To bring reproach upon; to be the cauſe of diſgrace.—His religion ſat eaſily, naturally, and gracefully upon him, without any of thoſe forbidding appearances which ſometimes *diſparage* the actions of men ſincerely pious. *Atterbury.*

* DISPARAGEMENT. *n. ſ.* [from *diſparage.*] 1. Injurious union or compariſon with ſomething of inferior excellence.—They take it for a *diſparagement* to ſort themſelves with any other than the enemies of the publick peace. *L'Eſtrange.* 2. [In law.] Matching an heir in marriage under his or her degree, or againſt decency. *Cowel.*—You wrongfully do require Mopſa to ſo great a *diſparagement*, as to wed her father's ſervant. *Sidney.*—She was much affectionate to her own kindred, which did ſtir great envy in the lords of the king's ſide, who counted her blood a *diſparagement* to be mingled with the king's. *Bacon.* 3. Reproach; diſgrace; indignity.—In a commonwealth much *diſparagement* is occaſioned, when able ſpirits, attracted by a familiarity, are inflamed with faction. *Wotton.*—'Tis no *diſparagement* to philoſophy that it cannot deify us. *Glanville.*—Reaſon is a weak, diminutive light, compared to revelation; but it ought to be no *diſparagement* to a ſtar that it is not a ſun. *South.* 4. It has *to* before the perſon or thing diſparaged.—

Then *to* our age, when not to pleaſure bent,
This ſeems an honour not *diſparagement*. *Denh.*

—The play was never intended for the ſtage; nor, without *diſparagement to* the author, could have ſucceeded. *Dryden.*

* DISPARAGER. *n. ſ.* [from *disparage.*] One that diſgraces; one that treats with indignity, and that contrives an unequal match.

* DISPARATES. *n. ſ.* [*disparata*, Lat.] Things ſo unlike that they cannot be compared with each other.

* DISPARITY. *n. ſ.* [*dispar*, Lat.] 1. Inequality; difference in degree either of rank or excellence.—Between Elihu and the reſt of Job's familiars, the greateſt *disparity* was but in years. *Hooker.*—There was as great a *disparity* between the practical dictates of the underſtanding then and now, as there is between empire and advice, counſel and command. *South.*—Men ought not to aſſociate and join themſelves together, in the ſame office, under a *disparity* of condition. *Ayliffe.* 2. Diſſimilitude; unlikeneſs.

* *To* DISPARK. *v. a.* [*dis* and *park.*] 1. To throw open a park.—

You have fed upon my ſignlories,
Dispark'd my parks, and filled my foreſt woods
Shakeſp.

2. To ſet at large; to releaſe from incloſure.—

They were ſuppos'd
By narrow wits to be incloſ'd,
'Till his free muſe threw down the pale,
And did at once *dispark* them all. *Waller.*

DISPART, *n. ſ.* in gunnery, is the mark ſet upon the muzzle ring of a piece of ordnance, ſo that a ſight-line taken upon the top of the baſe ring againſt the touch-hole, by the mark ſet on or near the muzzle, may be parallel to the axis of the concave cylinder. The common way of doing this, is to take the two diameters of the baſe ring, and of the place where the diſpart is to ſtand, and divide the difference between them into two equal parts, one of which will be the length of the diſpart, which is ſet on the gun with wax or pitch, or faſtened there with a piece of twine or marline. By means of an inſtrument it may be done with all poſſible nicety.

* *To* DISPART. *v. a.* [*dis* and *part*; *departir*, French; *dispertior*, Latin.] To divide in two; to ſeparate; to break; to burſt; to rive.—

The gate not wood, not of enduring braſs,
But of more worthy ſubſtance framed was;
Doubly *disparted*, it did lock and cloſe,

Tha

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That when it locked, none might through it pass. *Spenser.*

The reſt to ſeveral places
Diſparted, and between ſpun out the air. *Milt.*

Diſparted Britain mourn'd their doubtful ſway,
And dreaded both, when neither would obey. *Prior.*

* DISPASSION. *n. ſ.* [*dis* and *paſſion.*] Freedom from mental perturbation; exemption from paſſion.—What is called by the Stoicks apathy, or *diſpaſſion*, is called by the Scepticks indifturbance, by the Moliniſts quietiſm, by common men peace of conſcience. *Temple.*

* DISPASSIONATE. *adj.* [from *dis* and *paſſionate.*] Cool; calm; impartial; moderate; temperate: it was ſometimes written *diſpaſſionated.*—You have, as all *diſpaſſionated* men may judge, fulfilled the poet's definition of madneſs. *Dr Maine.*—Wiſe and *diſpaſſionate* men thought he had been proceeded with very juſtly. *Clarendon.*

DISPATCH, *n. ſ.* a letter on ſome affair of ſtate, or other buſineſs of importance, ſent with care and expedition, by a courier expreſs. The buſineſs of diſpatches lies on the ſecretaries of ſtate and their clerks. The king gives directions to his miniſters abroad by diſpatches. The word is alſo uſed for the packet or mail containing ſuch letters. The French, during the reign of Louis XIV. had a *conſeil des depeches*, "council of diſpatches," held in the king's preſence, at which the dauphin, the duke of Orleans, the chancellor, and four ſecretaries of ſtate, aſſiſted.

To DISPATCH, *v. a.* See *To* DESPATCH.

To DISPAUPER, *v. a.* A perſon ſuing *in forma pauperis*, is ſaid to be diſpaupered, if, before the ſuit is ended, he has any lands or other eſtate fallen to him, or if he has any thing to make him loſe his privilege. See FORMA PAUPERIS.

* *To* DISPEL. *v. a.* [*diſpello*, Lat.] To drive by ſcattering; to diſſipate.—When the ſpirit brings light into our minds, it *diſpels* darkneſs: we ſee it, as we do that of the ſun at noon, and need not the twilight of reaſon to ſhew it. *Locke.*

* DISPENCE. *n. ſ.* [*diſpence*, Fr.] Expence; coſt; charge; profuſion.—

It was a vault ybuild for great *diſpence*,
With many ranges rear'd along the wall,
And one great chimney, whoſe long funnel thence
The ſmoke forth threw. *F. Queen.*

* *To* DISPEND. *v. a.* [*diſpendo*, Latin.] To ſpend; to conſume; to expend.—Of their commodities they were now ſcarce able to *diſpend* the third part. *Spenſer.*

(1.) * DISPENSARY. *n. ſ.* [from *diſpenſe.*] The place where medicines are diſpenſed.—

To thee the lov'd *diſpens'ry* I reſign. *Garth.*

(2.) *A* DISPENSARY (§ 1.) is a kind of charitable inſtitution, of late years very prevalent in Britain; particularly in London, Edinburgh, Newcaſtle, Dundee, Kelſo, &c. They are diſtinguiſhed by different titles, as the *General* Diſpenſary, the *Royal Univerſal* Diſpenſary, &c. They are ſupported by voluntary ſubſcriptions, have each one or more phyſicians and ſurgeons, whoſe buſineſs is to attend at ſtated times, to preſcribe for the poor; and, if neceſſary, to viſit them at their own habitations. It is in this latter reſpect, that the patients of a diſpenſary differ from thoſe called OUT-PATIENTS at an hoſpital. The poor are ſupplied *gratis* with medicines, and many of theſe inſtitutions alſo afford gratuitous aſſiſtance to lying-in women. Formerly there were three diſpenſaries eſtabliſhed in London, for *ſelling* medicines to the poor at prime coſt, under the direction of the College of Phyſicians. In China, the medicines are not diſpenſed gratis, but money is given to the poor to purchaſe them. The Chineſe have a ſtone, ten cubits high, erected in the public ſquares of their cities: on this ſtone are engraved the names of all ſorts of medicines with the price of each; and when the poor ſtand in need of any relief from phyſic, they go to the treaſury, where they receive the price each medicine is rated at.

(3.) DISPENSARY. See DISPENSATORY, § 2.

(1.) * DISPENSATION. *n. ſ.* [from *diſpenſatio*, Lat.] 1. Diſtribution; the act of dealing out any thing.—This perpetual circulation is conſtantly promoted, by a *diſpenſation* of water promiſcuouſly and indifferently to all parts of the earth. *Woodward.* 2. The dealing of God with his creatures; method of providence; diſtribution of good and evil.—God delights in the miniſters of his own choice, and the methods of grace, in the œconomy of heav'n, and the *diſpenſations* of eternal happineſs. *Taylor.*—

Do thou, my ſoul, the deſtin'd period wait,
When God ſhall ſolve the dark decrees of fate;
His now unequal *diſpenſations* clear,
And make all wiſe and beautiful appear. *Tickell.*

3. An exemption from ſome law; a permiſſion to do ſomething forbidden; an allowance to omit ſomething commanded.—A *diſpenſation* was obtained to enable Dr Barrow to marry. *Ward.*

(2.) DISPENSATION, (§ 1, *def.* 3.) was moſt generally dealt in by the Pope, who claimed the office jure divino, and extended it to every thing. See INDULGENCES. His power to grant a diſpenſation for any thing contrary to the divine law, or the law of nature, has, however, been denied by the more moderate of the Romaniſts themſelves; who confine him to what is contrary to poſitive laws, or to things relating to facts, marriages, holding ſeveral benefices, &c. and who limit him even in theſe things. The archbiſhop of Canterbury has a power, by ſtatute, of diſpenſing in any cauſe where in diſpenſations were formerly granted by the ſee of Rome, and as well to the king as his ſubjects; and during the vacancy of the archbiſhop's ſee, the guardian of the ſpiritualities may grant diſpenſations. Every biſhop of common right has the power of inſtituting to benefices, and of diſpenſing in common caſes, &c. A diſpenſation of the king makes a thing prohibited lawful to be done by the perſon that has it, though a thing evil in itſelf will not admit of a diſpenſation. And where the ſubject has an immediate intereſt in an act of parliament, the king cannot diſpenſe with it; but may, if the ſuit be the king's own, only for the breach of a penal law that is not to the damage of a third perſon. There is a diſpenſation by *non obſtante*, which is where a ſtatute tends to reſtrain ſome prerogative incident to the perſon of the king, as the right of pardoning, or

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commanding the ſervice of the ſubjects for the benefit of the public, &c. each of which prerogatives is inſeparable from the king, and therefore, by a clauſe non obſtante, ſuch ſtatute may be diſpenſed with.

* DISPENSATOR. *n. ſ.* [Lat.] One employed in dealing out any thing, a diſtributer.—As her majeſty hath made them *diſpenſators* of her favour towards her people, ſo it behoveth them to ſhew themſelves equal diſtributers of the ſame. *Bacon.*

(1.) * DISPENSATORY. *n. ſ.* [from *diſpenſe.*] A book in which the compoſition of medicines is deſcribed and directed; in the Greek a *Pharmacopœia*,—The deſcription of the ointment is found in the chymical *diſpenſatory*. *Bacon.*—Our materia medica is large enough; and to look into our *diſpenſatories*, one would think no diſeaſe incurable. *Baker.*

(2.) DISPENSATORY, (§ 1.) or DISPENSARY, denotes a book containing the method of preparing the various kinds of medicines uſed in pharmacy, Such are thoſe of Bauderon, Quercetan, Zwelfer, Charas, Bates, Meſue, Salmon, Lemery, Quincy, &c. but the lateſt and moſt eſteemed, beſides the London and Edinburgh Pharmacopœias, is the Edinburgh New Diſpenſatory, being an improvement upon that of Dr Lewis.

* DISPENSE. *n. ſ.* [from the verb.] Diſpenſation; exemption: not in uſe.—

Then reliques, beads,
Indulgences, *diſpenſes*, pardons, bulls,
The ſport of winds. *Milton.*

* *To* DISPENSE. *v. a.* [*diſpenſer*, Fr.] 1. To deal out; to diſtribute.—

At length the muſes ſtand reſtor'd again,
While you *dispense* the laws and guide the ſtate.
Dryden.

To them but earth-born life they did *diſpenſe*,
To us, for mutual aid, celeſtial ſenſe. *Tate.*

2. To make up a medicine. 3. *To* DISPENSE *with.* To excuſe; to grant diſpenſation for; to allow: before things.—

To ſave a brother's life,
Nature *dispenses with* the deed, *Shak.*

—How few kingdoms are there, wherein, by *diſpenſing with* oaths, abſolving ſubjects from allegiance, and curſing, or threatning to curſe, as long as their curſes were regarded, the popes have not wrought innumerable miſchiefs. *Raleigh.* 4. *To* DISPENSE *with*: before perſons. To ſet free from an obligation. This conſtruction ſeems ungrammatical.—I could not *dispense with* myſelf from making a voyage to Caprea. *Addiſon.* 5. *To* DISPENSE *with.* To obtain a diſpenſation from it; to come to agreement with. This ſtructure is irregular, unleſs it be here ſuppoſed to mean, as it may, to diſcount; to pay an equivalent.

Haſt thou not ſworn allegiance unto me?
Canſt thou *diſpenſe with* heav'n for ſuch an oath?
Shak.

* DISPENSER. *n. ſ.* [from *diſpenſe.*] One that diſpenſes; one that deals out any thing; a diſtributer.—The miniſters of that houſhold are the *dispensers* of that faith. *Spratt.*—Thoſe who ſtand before earthly princes, who are the *dispensers* of their favours, and conveyors of their will to others, challenge high honours. *Atterbury.*

* *To* DISPEOPLE. *v. a.* [*dis* and *people.*] To depopulate; to empty of people.—The Iriſh, baniſhed into the mountains, where they lived only upon white meats, ſeeing their lands ſo *dispeopled* and weakened, came down into the plains. *Spenſer.*—Conflagrations, and great droughts, do not merely *dispeople*, but deſtroy. *Bacon.*

* DISPEOPLER. *n. ſ.* [from *dispeople.*] A depopulator; a waſter.—

Nor drain I ponds, the golden carp to take;
Nor trowle for pikes, *dispeoplers* of the lake. *Gay.*

* *To* DISPERGE. *v. a.* [*dispergo*, Latin.] To ſprinkle; to ſcatter. *Shak.*

* *To* DISPERSE. *v. a.* [*dispersus*, Lat.] 1. To ſcatter; to drive to different parts.—And I ſcattered them among the heathen, and they were *dispersed* through the countries. *Ezek.* xxxvi. 19. 2. To diſſipate.—

Soldiers, *disperse* yourſelves. *Shak.*
If the night
Have gather'd aught of evil, or conceal'd,
Disperse it, as now light diſpels the dark. *Milt.*

3. To deal about; to diſtribute.—Being a king that loved wealth, he could not endure to have trade ſick, nor any obſtruction to continue in the gate vein which *disperseth* that blood. *Bacon.*

* DISPERSEDLY. *adv.* [from *diſperſed.*] In a diſperſed manner; ſeparately.—Thoſe minerals are either found in grains, *diſperſedly* intermixed with the corpuſcles of earth or ſand, or elſe amaſſed into balls or nodules. *Woodward.*

* DISPERSEDNESS. *n. ſ.* [from *disperse.*] The ſtate of being diſperſed; diſperſion.

* DISPERSENESS. *n. ſ.* [from *disperse.*] Thinneſs; ſcatteredneſs.—The torrid parts of Africk are by Piſo reſembled to libbard's ſkin, the diſtance of whoſe ſpots repreſent the *dispersenes* of habitations or towns in Africk. *Brerewood.*

* DISPERSER. *n. ſ.* [from *disperse.*] A ſcatterer; a ſpreader.—Thoſe who are pleaſed with defamatory libels, ſo far as to approve the authors and *dispersers* of them, are as guilty as if they had compoſed them. *Spectator.*

(1.) * DISPERSION. *n. ſ.* [from *diſperſio.*] Lat. 1. The act of ſcattering or ſpreading. 2. The ſtate of being ſcattered.—Noah began from thence his *diſperſion*. *Raleigh.*—After ſo many *diſperſions*, and ſo many diviſions, two or three of us may yet be gathered together. *Pope.*

(2.) DISPERSION, in optics, the ſame with the divergency of the rays of light.

(3.) DISPERSION OF INFLAMMATION, in medicine and ſurgery, is the removing the inflammation, and reſtoring the inflamed part to its natural ſtate.

(4.) DISPERSION OF MANKIND, in the hiſtory of the world, was occaſioned by the confuſion of tongues, and took place in conſequence of the overthrow of Babel at the birth of Peleg; whence he derived his name; and it appears by the account given of his anceſtors, Gen. xi. 10—16, to have happened in the 101ſt year after the flood, according to the Hebrew chronology, and by the Samaritan computation in the 401ſt. However, various difficulties have been ſuggeſted by chronologers concerning the true era of this event. Sir John Marſham and others, to reconcile the Hebrew and Egyptian chronologies, maintain a diſperſion of mankind before the birth of Peleg. Others

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Others, unable to find numbers ſufficient for the plantations of colonies in the ſpace of 101 years, according to the Hebrew computation, fix the diſperſion towards the end of Peleg's life, thus following the computation of the Jews. Petavius aſſigns the 153d year after the flood; Cumberland the 180th; and Uſher, though he generally refers it to the time of Peleg's birth, in one place aſſigns the 131ſt after the flood for this event. Mr Shuckford ſuppoſes the diſperſion to have been gradual, and to have commenced with the ſeparation of ſome companies at the birth of Peleg, and to have been completed 31 years after. According to the calculation of Petavius, the number of inhabitants on the earth at the birth of Peleg amounted to 32,768: Cumberland makes them 30,000: Mr Mede ſtates them at 7000 men, beſides women and children: and Mr Whiſton, who ſuppoſes that mankind now double themſelves in 400 years, and that they doubled themſelves, between the deluge and the time of David, in 60 years at a medium, when their lives were 6 or 7 times as long as they have been ſince, by his computation produces about 2389; a number much too inconſiderable for the purpoſes of ſeparating and forming diſtinct nations. This difficulty induced Mr Whiſton to reject the Hebrew and to adopt the Samaritan chronology, as many others have done; which, by allowing an interval of 401 years between the flood and the birth of Peleg, furniſhes, by the laſt mentioned mode of computation, more than 240,000 perſons. As to the manner of the diſperſion of the poſterity of Noah from the plain of Shinar, it was undoubtedly conducted with the utmoſt regularity and order. The ſacred hiſtorian informs us, that they were divided in their lands; every one according to his tongue, according to his family, and according to his nation, Gen. x. 5, 20, 31: and thus, as Mr Mede obſerves, they were ranged according to their nations, and every nation was ranged by their families; ſo that each nation had a ſeparate lot, and each family in every nation. The following abſtract will ſerve to give a general idea of their reſpective ſettlements: Japhet, Noah's eldeſt ſon, had ſeven ſons; viz. Gomer, whoſe deſcendants inhabited thoſe parts of Aſia which lie upon the Ægean Sea and Helleſpont northward, containing Phrygia, Pontus, Bithynia, and a great part of Galatia. The Galatians, according to Joſephus, were called *Gomerei*; and the Cimmerii, according to Herodotus, occupied this tract of country: and from theſe Gomerians, Cimmerii, or Celts, Mr Camden derives our ancient Britons, who ſtill retain the name CYMRO, CYMRU, or CUMBRI. See BRITAIN, N° I, § 2, and WALES, N° I. Magog, the 2d ſon of Japhet, was probably the father of the Scythians on the E. and NE. of the Euxine Sea. Madai planted Media, though Mr Mede aſſigns Macedonia to his ſhare. Javan was the father of the Grecians about Ionia, whoſe country lies along upon the Mediterranean Sea; the radicals of Javan and Ionia being the ſame, יון. To Tubal and Meſhech belonged Cappadocia and the country which lies on the borders of the Euxine Sea; and from them, migrating over the Caucaſus, it is ſuppoſed the Ruſſians and Muſcovites are deſcended. And Tiras occupied Thrace. The ſons of Shem were five: Elam, whoſe country lay between the Medes and Meſopotamians, and was called by the Gentile writers ELYMAIS; and Joſephus calls the Elamites the founders of the Perſians: Aſhur, who was driven out of Shinar by Nimrod, afterwards ſettled in Aſſyria, and there built Nineveh and other cities; Arphaxad, who gave name to the country which Ptolemy calls ARRAPHACITIS, a province of Aſſyria, though Joſephus makes him the father of the Chaldees: Lud, who inhabited and gave name to the country of Lydia about the river Mæander, remarkable for its windings, in Aſia Minor: and Aram, the father of the Syrians. Ham, the youngeſt ſon of Noah, had four ſons; viz. Cuſh, whoſe poſterity ſpread into the ſeveral parts of Arabia, over the borders of the land of Edom, into Arabia Felix, up to Midian and Egypt: Mizraim, the father of them who inhabited Egypt and other parts of Africa: Phut, to whom Bochart aſſigns the remaining part, of Africa, from the lake Tritonides to the Atlantic Ocean, called LYBIA: and Canaan, to whom belonged the land of Canaan, whence the Phœnicians derived their origin. Dr Bryant has advanced a new hypotheſis on this ſubject, and ſupported it with his uſual acuteneſs and learning. He maintains, that the diſperſion as well as the confuſion of tongues was local, and limited to the inhabitants of the province of Babel; that the ſeparation and diſtribution recorded to have taken place in the days of Peleg, Gen. x. 25, 31, 32, which was the reſult of Divine appointment, occaſioned a general migration; and that all the families among the ſons of men were concerned in it. The houſe of Shem, from which the Meſſiah was to ſpring, was particularly regarded in this diſtribution; the portion of his children was near the place of ſeparation; they in general had Aſia to their lot; as Japhet had Europe, and Ham the large continent of Africa. But the ſons of Chus would not ſubmit to the divine diſpenſation; they went off under the conduct of Nimrod, and ſeem to have been for a long time in a roving ſtate. However, at laſt they arrived at the plains of Shinar; and having ejected Aſhur and his ſons, who were placed there by Divine appointment, ſeized his dominions, and laid there the foundation of a great monarchy. But afterwards fearing leſt they ſhould be divided and ſcattered abroad, they built the tower of Babel as a landmark to which they might repair; and probably to anſwer the purpoſes of an idolatrous temple, or high altar, dedicated to the hoſt of heaven, from which they were never long to be abſent. They only, viz. the ſons of Chus or the Cuthites, and their aſſociates from other families, who had been guilty of rebellion againſt divine authority, and of wicked ambition and tyranny, were puniſhed with the judgment of confounded ſpeech through a failure in labial utterance, and of the diſperſion recorded in Gen. x. 8, 9: in conſequence of which they were ſcattered abroad from this city and tower, without any certain place of deſtination. The Cuthites invaded Egypt or the land of Mizraim in its infant ſtate, ſeized the whole country, and held it for ſome ages in ſubjection; and they extended likewiſe to the Indies and Ganges, and ſtill farther into China and

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and Japan. From them the province of Cushan or Goshen in Egypt derived its name. Here they obtained the appellation of "royal shepherds;" and when they were by force driven out of the country, after having been in possession of it for 260 or 280 years, the land which they had been obliged to quit was given to the Israelites, who were also denominated shepherds, but should not be confounded with the former or the antecedent inhabitants of Goshen.

(5.) DISPERSION, POINT OF, in dioptrics, the point from which refracted rays begin to diverge, where their refraction renders them divergent.

* *To* DISPIRIT. *v. a.* [*dis* and *spirit*.] 1. To discourage; to deject; to depress; to damp; to terrify; to intimidate; to fright; to strike with fear.—Certain it is, that the poor man appeared so *dispirited*, that he spoke but few words after he came upon the scaffold. *Clarendon*.—The providence of God strikes not in with them, but dashes and even *dispirits*, all their endeavours, and makes their designs heartless and ineffectual. *South*.—Steady to my principles, and not *dispirited* with my afflictions, I have overcome all difficulties. *Dryden*.—Amidst all the honours that are paid him, he sees nothing in himself but a poor, weak, *dispirited* mortal, yielding to the laws of corruption. *Rogers*. 2. To exhaust the spirits; to oppress the constitution of the body.—He has *dispirited* himself by a debauch, and drank away his good humour. *Collier*.

* DISPIRITEDNESS *n. s.* [from *dispirit*.] Want of vigour; want of vivacity. *Dict*.

* *To* DISPLACE. *v. a.* [*dis* and *place*.] 1. To put out of place; to place in another situation: as, the chessmen are *displaced*. 2. To put out of any state, condition, office, trust, or dignity.—To *displace* any who are in, upon displeasure, is by all means to be avoided, unless there be a manifold cause for it. *Bacon*.—A religion established by God himself, should not be *displaced* by any thing under a demonstration of that divine power that first introduced it. *South*.—

One then may be *displac'd*, and one may reign;
And want of merit render birthright vain. *Dryd*.

3. To disorder.—

You have *displac'd* the mirth, broke the good meeting,
With most admir'd disorder. *Shakespeare*.

* DISPLACENCY. *n. s.* [*displicentia*, Latin.] 1. Incivility; disobligation. 2. Disgust; any thing unpleasing.—The *displacencies* that he receives, by the consequences of his excess, far outweigh all that is grateful in it. *Decay of Piety*.

* *To* DISPLANT. *v. a.* [*dis* and *plant*.] 1. To remove a plant. 2. To drive a people from the place in which they have fixed their residence.—All those countries, which, lying near unto any mountains, or Irish deserts, had been planted with English, were shortly *displanted* and lost. *Spenser*.—I may justly account new plantations to be the children of former kingdoms; I like a plantation in a pure soil; that is, where people are not *displanted*. *Bacon*.

* DISPLANTATION. *n. s.* [from *dis* and *plantatio*.] 1. The removal of a plant. 2. The ejection of a people.—The Edenites were garrisoned to resist the Assyrians, whose *displantation* Sennacherib vaunted of. *Raleigh*.

* DISPLAY. *n. s.* [from the verb.] An exhibition of any thing to view.—Our ennobled understandings take the wings of the morning to visit the world above us, and have a glorious *display* of the highest form of created excellencies *Glanvill*.—We can with the greatest coldness behold the stupendous *displays* of omnipotence, and be in transports at the puny essay of human skill. *Spect*.

* *To* DISPLAY. *v. a.* [*desployer*, French.] 1. To spread wide.—

The northern wind his wings did broad *display*
At his command, and reared him up lights.
Fairy Queen.

There he him found all careless'y *display'd*,
In secret shadow from the sunny ray,
On a sweet bed of lilies softly laid. *Fairy Queen*.

3. To exhibit to the sight or mind.—

You speak not like yourself, who ever yet
Have stood to charity, and *display'd* th' effects
Of disposition gentle, *Shakespeare*.

Thou heav'n's alternate beauty can'st *display*,
The blush of morning, and the milky way. *Dryd*.—The works of nature, and the words of revelation, *display* truth to mankind in characters so visible, that those, who are not quite blind, may read. *Locke*. 3. To carve; to cut up.—He carves *displays*, and cuts up to a wonder. *Spectator*. 4. To talk without restraint.—

The very fellow which of late
Display'd so saucily against your highness. *Shak*.

5. To set ostentatiously to view.—They are all couched in a pit, with obscured lights; which, at the very instant of our meeting, they will at once *display* to the night. *Shak*.

DISPLAYED, in heraldry, is applied to the position of an eagle, or any other bird, when it is erect, with its wings expanded.

* DISPLEASANCE. *n. s.* [from *displease*.] Anger; discontent. Obsolete.—

Cordell said, she lov'd him as behov'd;
Whose simple answer wanting colours fair
To paint it forth, him to *displeasance* mov'd.
Fairy Queen.

* DISPLEASANT. *adj.* [from *displease*.] Unpleasing; offensive; unpleasant.—What to one is a most grateful odour, to another is noxious and *displeasant*; and it were a misery to some to lie stretched on a bed of roses, *Glanville*.

(1.) * *To* DISPLEASE. *v. a.* [*dis* and *please*.] To offend; to make angry.—God was *displeased* with this thing. 1 *Chron*. xxi. 7.

(2.) * *To* DISPLEASE. *v. n.* To disgust; to raise aversion.—Foul sights do rather *displease*, in that they excite the memory of foul things, than in the immediate objects; and therefore, in pictures, those foul sights do not much offend. *Bacon*.—Sweet and stinking commonly serve our turn for these ideas, which, in effect, is little more than to call them pleasing or *displeasing*; though the smell of a rose and violet, both sweet, are certainly very distinct ideas. *Locke*.

* DISPLEASINGNESS. *n. s.* [from *displeasing*] Offensiveness; quality of offending.—It is a mistake to think that men cannot change the *displeasingness* or indifferency, that is in actions, into

pleasure

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pleasure and desire, if they will do but what is in their power.

* DISPLEASURE. *n. f.* [from *displease.*] 1. Uneasiness; pain received.—When good is proposed, its absence carries *displeasure* or pain with it. *Locke.* 2. Offence; pain given.—Now shall I be more blameless than the Philistines, though I do them a *displeasure*. *Judges.* 3. Anger: indignation.—He should beware that he did not provoke Solyman's heavy *displeasure* against him. *Knolles.*—Though the reciprocalness of the injury ought to allay the *displeasure* at it, yet men so much more consider what they suffer than what they do. *Decay of Piety.*—Nothing is in itself so pernicious to communities of learned men, as the *displeasure* of their prince. *Addison.* 4. State of disgrace; state of being discountenanced; disfavour.—He went into Poland, being in *displeasure* with the pope for overmuch familiarity. *Peacham.*

* *To* DISPLEASURE. *v. a.* [from the noun.] To displease; not to gain favour; not to win affection. A word not elegant, nor now in use.—When the way of pleasuring or *displeasuring* lieth by the favourite, it is impossible any other should be overgreat. *Bacon.*

* *To* DISPLODE. *v. a.* [*displodo*, Lat.] To disperse with a loud noise; to vent with violence.—

Stood rank'd of seraphim another row
In posture to *displode* their second tire
Of thunder. *Milton.*

* DISPLOSION. *n. f.* [from *displosus*, Lat.] The act of disploding; a sudden burst or dispersion with noise and violence.

DISPONDEE, or DISPONDEUS, } In the Greek and Latin poetry, a double spondeus or foot, consisting of four long syllables; as infinitis, Saumaiseus.

* DISPORT. *n. f.* [*dis* and *sport.*] Play; sport; pastime; diversion; amusement; merriment.—

She list not hear, but her *disports* pursu'd;
And ever bade him stay, 'till time the tide renew'd. *Spenser.*

—His *disports* were ingenious and manlike, whereby he always learned somewhat. *Hayward.*

(1.) *To* DISPORT. *v. a.* [from the noun.] To divert.—

Heoften, but attended with weak guard,
Comes hunting this way to *disport* himself.
Shak.

(2.) *To* DISPORT. *v. n.* To play; to toy; to wanton.—

Loose to the winds their airy garment flew;
The glitt'ring textures of the filmy dew,
Dipt in the richest tincture of the skies,
Where light *disports* in ever mingling dyes.
Pope.

* DISPOSAL. *n. f.* [from *dispose.*] 1. The act of disposing or regulating any thing; regulation; dispensation; distribution.—

Tax not divine *disposal*; wisest men
Have err'd, and by bad women been deluded.
Milton.

2. The power of distribution; the right of bestowing.—Are not the blessings both of this world and the next in his *disposal*? *Atterbury.* 3. Government; management; conduct.—We shall get more true and clear knowledge by one rule, than by taking up principles, and thereby putting our minds into the *disposals* of others. *Locke.* 4. Establishment in a new state; dismission into new hands.—I am called off from publick dissertations by a domestick affair of great importance, which is no less than the *disposal* of my sister Jenny for life. *Tatler*, N° 75.

* DISPOSE *n. f.* [from the verb.] 1. Power; management; disposal; with *at* or *to*.—

All that is mine I leave *at* thy *disposé*;
My goods, my lands, my reputation. *Shak.*
Of all your goodness leaves *to* our *disposé*,
Our liberty's the only gift we chuse. *Dryd.*

2. Distribution; act of government; dispensation.—

All is best, though of we doubt
What the unsearchable *disposé*
Of highest wisdom brings about,
And ever best found in the close. *Milton.*

3. Disposition; cast of behaviour. Obsolete.

He hath a person, and a smooth *disposé*,
To be suspected; fram'd to make women false.
Shak.

4. Disposition; cast of mind; inclination. Obsolete.—

He carries on the stream of his *disposé*
Without observance or respect of any,
In will peculiar. *Shak.*

(1.) * *To* DISPOSE. *v. a.* [*disposer*, Fr. *disponó*, Lat.] 2. To employ to various purposes; to diffuse.—

Thus whilst she did her various pow'r *disposé*,
The world was free from tyrants, wars, and woes. *Prior.*

2. To give; to place; to bestow.—

Yet see, when noble benefits shall prove
Not well *disposéd*, the mind grown once corrupt,
They turn to vicious forms, ten times more ugly
Than ever they were fair. *Shak.*

—Of what you gathered, as most your own, you have *disposed* much in works of publick piety. *Spratt.* 3. To turn to any particular end or consequence.—

Endure, and conquer: Jove will soon *disposé*,
To future good, our past and present woes.
Dryden.

4. To adapt; to form for any purpose.—

These when the knights beheld, they 'gan *disposé*
Themselves to court, and each a damsel chose.
Spenser.

5. To frame the mind; to give the propension; to incline: with *to*.—Suspicions *dispose* kings *to* tyranny, husbands *to* jealousy, and wise men *to* irresolution and melancholy. *Bacon.*—The memory of what they had suffered, by being without it, easily *disposed* them *to* do this. *Clarendon.*—

He knew the seat of Paradise,
And as he was *dispos'd*, could prove it
Below the moon, or else above it. *Hudibras.*

—This *disposes* men *to* believe what it teaches, *to* follow what it advises. *Temple.* 6. To make fit: with *for*.—This may *dispose* me, perhaps, *for* the reception of truth; but helps me not to it. *Locke.* 7. To regulate; to adjust.—

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Wek'd

Wak'd by the cries, th' Athenian chief aroſe,
The knightly forms of combat to *diſpoſe*. *Dryd.*

8. *To* DISPOSE *of*. To apply to any purpoſe; to transfer to any other perſon or uſe.—All men are naturally in a ſtate of perfect freedom to order their actions, and *diſpoſe of* their poſſeſſions and perſons as they think fit, within the bounds of the law of nature. *Locke*. 9. *To* DISPOSE *of*. To put into the hands of another.—

As ſhe is mine, I may *diſpoſe of* her:
Which ſhall be either to this gentleman,
Or to her death. *Shakeſpeare*.

—I have *diſpoſed of* her to a man of buſineſs, who will let her ſee, that to be well dreſſed, in good humour, and chearful in her family, are the arts and ſciences of female life. *Tatler*. 10. *To* DISPOSE *of*. To give away by authority.—

A rural judge *diſpos'd of* beauty's prize. *Wailer*.

11. *To* DISPOSE *of*. To direct.—The lot is caſt into the lap; but the whole *diſpoſing thereof* is of the Lord. *Proverbs*. 12. *To* DISPOSE *of*. To conduct; to behave.—They muſt receive inſtructions how to *diſpoſe of* themſelves when they come, which muſt be in the nature of laws unto them. *Bacon's Advice to Villiers*. 13. *To* DISPOSE *of*. To place in any condition.—

For the remaining doubt,
What to reſolve, and how *diſpoſe of* me,
Be warn'd to caſt that uſeleſs care aſide. *Dryd.*

14. *To* DISPOSE *of*. To put away by any means, —They require more water than can be found, and more than can be *diſpoſed of*, if it was found. *Burnet*.

(2.) * *To* DISPOSE. *v. n.* To bargain; to make terms. Obſolete.—

When ſhe ſaw you did ſuſpect
She had *diſpos'd* with Cæſar, and that your rage
Woul'd not be purg'd, ſhe ſent word ſhe was dead. *Shakeſpeare*.

* DISPOSER. *n. ſ.* [from *diſpoſe*.] 1. Diſtributor; diſpenſer; beſtower.—The magiſtrate is both the beggar and the *diſpoſer* of what is got by begging. *Graunt*. 2. Governor; regulator; director.—I think myſelf obliged, whatever my private apprehenſions may be of the ſucceſs to do my duty, and leave events to their *diſpoſer*. *Boyle*. 3. One who takes from, and gives to, whom he pleaſes.—

But brandiſh'd high, in an ill omen'd hour,
To thee, proud Gaul, behold thy juſteſt fear,
The maſter ſword, *diſpoſer* of thy pow'r. *Prior*.

(1.) * DISPOSITION. *n. ſ.* [from *diſpoſitio*, Lat.] 1. Order; method; diſtribution.—Touching muſical harmony, whether by inſtrument or voice, it being of high and low, in due proportionable *diſpoſition*, ſuch notwithſtanding is the force thereof, and ſo very pleaſing effects it hath, in that very part of man which is moſt divine, that ſome have been induced thereby to think, that the ſoul itſelf by nature is, or hath in it harmony. *Hooker*.—Under this head of invention is placed the *diſpoſition* of the work, to put all things in a beautiful order and harmony, that the whole may be of a piece. *Dryden*.—I aſk whether the connection of the extremes be not more clearly ſeen, in this ſimple and natural *diſpoſition*, than in the perplexed repetitions, and jumble of five or ſix ſyllogiſms? *Locke*. 2. Natural fitneſs; quality.—Refrangibility of the rays of light is their *diſpoſition* to be refracted, or turned out of their way, in paſſing out of one tranſparent body or medium into another. *Newton*. 3. Tendency to any act or ſtate. —This argueth a great *diſpoſition* to putrefaction in the ſoil and air. *Bacon*.—*Diſpoſition* is when the power and ability of doing any thing is forward, and ready upon every occaſion to break into action. *Locke*.—Bleeding is to be uſed or omitted according to the ſymptoms which affect the brain; it relieves in any inflammatory *diſpoſition* of the coat of the nerve. *Arbuthnot*. 4. Temper of mind.—I have ſuffered more for their ſakes, more than the villainous inconſtancy of man's *diſpoſition* is able to bear. *Shakeſ*. 5. Affection of kindneſs or ill will.—I take myſelf to be as well informed as moſt men in the *diſpoſitions* of each people towards the other. *Swift*. 6. Predominant inclination.—As they pinch one another by the *diſpoſition*, he cries out, no more. *Shakeſ. Anthony and Cleopatra*.—The love we bear to our friends is generally cauſed by our finding the ſame *diſpoſition* in them which we feel in ourſelves. *Pope*. 7. Aſſortment; adjuſtment of external circumſtances not uſed.—

I crave fit *diſpoſition* for my wife,
Due reference of place and exhibition,
As levels with her breeding. *Shakeſ. Othello*.

(2.) DISPOSITION, in architecture, the juſt placing the ſeveral parts of an edifice according to their nature and office.

(3.) DISPOSITION, in human nature. In every man there is ſomething original, that ſerves to diſtinguiſh him from others, that tends to form a character, and to make him meek or fiery, candid or deceitful, reſolute or timorous, cheerful or moroſe. This original bent, termed DISPOSITION, muſt be diſtinguiſhed from a PRINCIPLE; the latter ſignifying a law of human nature, makes part of the common nature of man; the former makes part of the nature of this or that man. PROPENSITY is a name common to both; for it ſignifies a principle as well as a diſpoſition.

(4.) DISPOSITION, in oratory. See ORATORY.

(5.) DISPOSITION, in painting. See PAINTING.

(6.) DISPOSITION, in Scots law, a deed or writing which contains the grant of any ſubject: when applied to heritable ſubjects, it in ſome caſes gets the name of CHARTER, which differs from a diſpoſition in nothing elſe than a few immaterial forms.

* DISPOSITIVE. *adj.* [from *diſpoſe*.] That which implies diſpoſal of any property; decretive.—The words of all judicial acts are written narratively, unleſs it be in ſentences wherein *diſpoſitive* and enacting terms are made uſe of. *Ayliffe*.

* DISPOSITIVELY. *adv.* [from *diſpoſitive*.] 1. In a diſpoſitive manner. 2. Reſpecting individuals: diſtributively.—That axiom in philoſophy, that the generation of one thing is the corruption of another, although it be ſubſtantially true, concerning the form and matter, is alſo *diſpoſitively* verified in the efficient or producer. *Brown's Vulgar Errours*.

* DISPOSITOR. *n. ſ.* [from *diſpoſe*.] The lord in that ſign in which the planet is, and by which therefore it is over-ruled.

* *To* DISPOSSESS. *v. a.* [*dis* and *poſſeſs*.] 1. to put out of poſſeſſion: to deprive: to diſſeize.—

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The

The blow from saddle forced him to fly;
Else might it needs down to his manly breast
Have cleft his head in twain, and life thence
dispossest. *Fairy Queen.*

In thee I hope: thy succours I invoke,
To win the crown whence I am *dispossess'd*;
For like renown awaiteth on the stroke,
To cast the haughty down, or raise th'oppress'd.
Fairfax.

—The children went out to Gilead, and took it, and *dispossessed* the Amonite which was in it. *Numb.* xxxii. 39.—

This inaccessible high strength, the seat,
Of deity supreme, us *dispossess'd*
He trusted to have seiz'd. *Milton.*

2. It is generally used with *of* before the thing taken away.—Charles resolved, with a puissant army, to pass over, and to *dispossess* the pyrate *of* Tunis. *Knolles.*—

No pow'r shall *dispossess*
My thoughts *of* that expected happiness. *Denh.*

—Nothing can can create more trouble to a man than to endeavour to *dispossess* him *of* his conciet. *Tillotson.* 3. Formerly with *from*.—

They arrogate dominion undeserv'd
Over their brethren, and quite *dispossess*
Concord and law of nature *from* the earth. *Milt.*

—It will be found a work of no small difficulty to *dispossess* and throw out a vice *from* that heart, where long possession begins to plead prescription. *South.*

* DISPOSURE. *n. s.* [from *dispose*.] 1. Disposal; government; power; management.—

In his *disposure* is the orb of earth,
The throne of kings, and all of human birth.
Sandys.

—They quietly surrendered both it and themselves to his *disposure*. *Sandys.*—Whilst they murmur against the present *disposure* of things, they do tacitly desire in them a difformity from the primitive rule, and the idea of that mind that formed all things best. *Brown.* 2. State; posture.—They remained in a kind of warlike *disposure*, or perhaps little better. *Wotton.*

* DISPRAISE. *n. s.* [*dis* and *praise*.] Blame; censure; dishonour.—

If I can do it,
By aught that I can speak in his *dispraise*,
She shall not long continue love to him. *Shak.*

—If any writer shall do this paper so much honour as to inscribe the title of it to others, the whole praise or *dispraise* of such a performance will belong to some other author. *Addison.*—My faults will not be hid, and it is no *dispraise* to me that they will not; the clearness of one's mind is never better proved than in discovering its own faults. *Pope.*

* *To* DISPRAISE, *v. a.* [from the noun.] To blame; to censure; to condemn.—

In praising Anthony I have *disprais'd* Cæsar.
Shak.

—No abuse, Ned, in the world: honest Ned, none: I *dispraised* him before the wicked, that the wicked might not fall in love with him; in which doing, I have done the part of a careful friend. *Shak.*—The criticks, while they like my wares, may *dispraise* my writing. *Spectator.*

* DISPRAISER. *n. s.* [from *dispraise*.] A censurer; one who blames. *Dict.*

* DISPRAISABLE. *adj.* [from *dispraise*.] Unworthy of commendation. *Dict.*

* DISPRAISINGLY. *adv.* [from *dispraise*.] With blame; with censure.—

Michael Cassio!
That came a wooing with you; many a time,
When I have spoken of you *dispraisingly*,
Hath ta'n your part. *Shak.*

* *To* DISPREAD. *v. a.* [*dis* and *spread*.] To spread different ways. In this word, and a few others, *dis* has the same force as in Latin composition, and means, different ways; in different directions. This word is poetical.—

Over him, at striving to compare
With nature, did an arbour green *dispread*,
Framed of wanton ivy, flowing fair,
Through which the fragrant eglantine did spread
His prickling arms, entrail'd with roses red.
Spenser.

Above, below, around, with art *dispread*,
The sure inclosure folds the genial bed. *Pope.*

* DISPROFIT. *n. s.* [*dis* and *profit*.] Loss; damage; detriment. *Dict.*

* DISPROOF. *n. s.* [*dis* and *proof*.] Confutation; conviction of error or falsehood.—His remark contains the grounds of his doctrine, and offers at somewhat towards the *disproof* of mine. *Atterbury.*—I need not offer any thing farther in support of one, or in *disproof* of the other. *Rogers.*

* *To* DISPROPERTY. *v. a.* [*dis* and *property*.] To dispossess of any property. *Dict.*

* DISPROPORTION. *n. s.* [*dis* and *proportion*.] Unsuitableness in form or quantity of one thing, or one part of the same thing, to another; want of symmetry; disparity.—

Not to affect many proposed matches
Of her own clime, complexion, and degree,
Whereto we see in all things nature tends:
Foh! one may smell, in such, a will most rank,
Foul *disproportion*, thoughts unnatural. *Shak.*

Reasoning, I oft admire
How Nature, wise and frugal, could commit
Such *disproportion*; with superfluous hand
So many nobler bodies to create,
Greater, so many fold, to this one use. *Milton.*

Perhaps, from greatness, state and pride,
Thus surprised, she may fall:
Sleep does *disproportion* hide,
And, death resembling, equals all. *Waller.*

—That we are designed for a more exalted happiness, than can be derived from the things of this life, we may infer from their vast *disproportion* to the desires and capacities of our soul. *Rogers.*

* *To* DISPROPORTION. *v. a.* [from the noun.] To mismatch; to join things unsuitable in quantity or form; to join unfitly.—

There fits deformity to mock my body,
To shape my legs of an unequal size;
To *disproportion* me in every part. *Shak.*

—Distance and men's fears have so enlarged the truth, and so *disproportioned* every thing, that we have made the little troop of discontents a gallant army, and already, measured by the evening shadow. *Suckling.*—Musick craveth your acquaint-

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ance; many are of such *disproportioned* spirits, that they avoid her company. *Peacham.*

* DISPROPORTIONABLE. *adj.* [from *disproportion.*] Unsuitable in form or quantity; not duly regulated in regard to something else.—Doubts and fears are the sharpest passions: through these false opticks all that you see is like the evening shadows, *disproportionable* to the truth, and strangely longer than the true substance. *Suckling.*—Had the obliquity been greater, the earth had not been able to endure the *disproportionable* differences of season. *Brown.*—There is no wine of so strong a body as to bear such a *disproportionable* quantity of water as sixty parts. *Broome.*

* DISPROPORTIONABLENESS. *n. s.* [from *disproportionable.*] Unsuitableness to something else.

* DISPROPORTIONABLY. *adv.* [from *disproportion.*] Unsuitably; not symmetrically.—We have no reason to think much to sacrifice to God our dearest interests in this world, if we consider how *disproportionably* great the reward of our sufferings shall be in another. *Tillotson.*

* DISPROPORTIONAL. *adj.* [from *disproportion.*] Disproportionable; unsymmetrical; unsuitable in quantity or form to something else.

* DISPROPORTIONALLY. *adv.* [from *disproportional.*] Unsuitably with respect to quantity or value.

* DISPROPORTIONATE. *adj.* [from *disproportion.*] Unsymmetrical; unsuitable to something else either in bulk, form, or value.—None of our members are crooked or distorted, or *disproportionate* to the rest, either in excess or defect. *Ray.*—It is plain that men have agreed to a *disproportionate* and unequal possession of the earth. *Locke.*

* DISPROPORTIONATELY. *adv.* [from *disproportionate.*] Unsuitably; unsymmetrically.

* DISPROPORTIONATENESS. *n. s.* [from *disproportionate.*] Unsuitableness in bulk, form, or value.

* *To* DISPROVE. *v. a.* [*dis* and *prove.*] 1. To confute an assertion; to convict of errour or falsehood.—This exposition they plainly *disprove*, and shew by manifest reason, that of David the words of David could not possibly be meant. *Hooker.*—It is easier to affirm than to *disproove*. *Holder.*—That false supposition I advanced in order to *disprove* it, and by that means to prove the truth of my doctrine. *Atterbury.*—We see the same assertions produced again, without notice of what hath been said to *disproove* them. *Swift.* 2. To convict a practice of errour.—They behold those things *disproved*, disannulled, and rejected, which use had made in a manner natural. *Hooker.*—If God did not forbid all indifferent ceremonies, then our conformity with the church of Rome in some such is not hitherto as yet *disproved*, although papists were unto us as heathens were unto Israel. *Hooker.* 3. To disapprove; to disallow.—Some things are good, yet in so mean a degree of goodness, that men are only not *disproved*, nor disallowed of God for them. *Hooker.*

* DISPROVER. *n. s.* [from *disprove.*] 1. One that disproves or confutes. 2. One that blames; a censurer, if the following passage be not ill printed for *disapprover*.—The single example that our annals have yielded of two extremes, within so short time, by most of the same commenders and *disprover*, would require no slight memorial. *Wotton.*

* DISPUNISHABLE. *adj.* [*dis* and *punishable*] Without penal restraint.—No leases of any part of the said lands shall ever be made other than leases for years not exceeding thirty one, in possession, and not in reversion or remainder, and not *dispunishable* of waste. *Swift.*

* *To* DISPURSE. *v. a.* [*dis* and *purse.*] To pay: to disburse. It is not certain that the following passage should not be written *disburse*.—

Many a pound of my own proper store,
Because I would not tax the needy commons,
Have I *dispursed* to the garrisons,
And never ask'd for restitution. *Shak.*

* DISPUTABLE. *adj.* [from *dispute.*] 1. Liable to contest; controvertible; that for which something may be alleged on opposite sides.—If they are not in themselves *disputable*, why are they so much disputed? *South.* 2. Lawful to be contested.—Until any point is determined to be a law, it remains *disputable* by every subject. *Swift.*

(1.) * DISPUTANT. *adj.* [from *dispute disputans*, Latin.] Disputing; engaged in controversy. Not in use.—

Thou there wast found
Among the gravest rabbies, *disputant*,
On points and questions fitting Moses' chair. *Milton.*

(2.) * DISPUTANT. *n. s.* A controvertist; an arguer; a reasoner.—Notwithstanding these learned *disputants*, it was to the unscholastick statesman that the world owed their peace, defence, and liberties. *Locke.*—Our *disputants* put me in mind of the skuttle-fish, that when he is unable to extricate himself, blackens all the water about him 'till he becomes invisible. *Spectator.*

* DISPUTATION. *n. s.* [from *disputatio*, Lat.] 1. The skill of controversy; argumentation.—Consider what the learning of *disputation* is, and how they are employed for the advantage of themselves or others, whose business is only the vain ostentation of sounds. *Locke.* 2. Controversy: argumental contest.—Well do I find, by the wise knitting together of your answer, that any *disputation* I can use is as much too weak as I unworthy. *Sidney.*—'Till some admirable or unusual accident happens, as it hath in some, to work the beginning of a better alteration in the mind, *disputation* about the knowledge of God commonly prevaileth little. *Hooker.*

* DISPUTATIOUS. *adj.* [from *dispute.*] Inclined to dispute; cavilling.—A man must be of a very *disputatious* temper, that enters into state controversies with any of the fair sex. *Addison.*

* DISPUTATIVE. *adj.* [from *dispute.*] Disposed to debate; argumentative.—Perhaps this practice might not so easily be preserved as to raise a cavilling, *disputative*, and sceptical temper in the minds of youth. *Watts.*

* DISPUTE. *n. s.* [from the verb.] Contest; controversy; argumental contention.—The question being about a fact, it is begging it, to bring as a proof an hypothesis which is the very thing in

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in *dispute*. *Locke*.—The earth is now placed so conveniently, that plants thrive and flourish in it, and animals live: this is matter of fact, and beyond all *dispute*. *Bentley*.

(1.) * *To* DISPUTE. *v. a.* [*disputo*, Lat.] 1. To contend for, whether by words or action.—Things were *disputed* before they came to be determined: men afterwards were not to dispute any longer, but to obey. *Hooker*.—One says the kingdom is his own: a Saxon drinks the quart, and swears he'll *dispute* that with him. *Tatler*. 2. To question; to reason about.—

Now I am sent, and am not to *dispute*
My prince's orders, but to execute. *Dryden*.

7. To discuss; to think on: a sense not in use.—

Dispute it like a man.
——I shall do so:
But I must also feel it as a man. *Shak*.

(2.) * *To* DISPUTE. *v. n.* To contend by argument; to altercate; to debate; to argue; to controvert.—If attempts of the pen have often proved unfit, those of the sword are more so, and fighting is a worse expedient than *disputing*. *Decay of Piety*.—The atheist can pretend no obligation of conscience, why he should *dispute* against religion. *Tillotson*.—Did not Paul and Barnabas *dispute* with vehemence about a very little point of conveniency? *Atterbury*.

* DISPUTELESS. *adj.* [from *dispute*.] Undisputed; uncontrovertible. *Dict*.

* DISPUTER. *n. s.* [from *dispute*.] A controvertist; one given to argument and opposition.—Both were vehement *disputers* against the heathen idolatry. *Stillingfleet*.—These conclusions have generally obtained, and have been acknowledged even by *disputers* themselves, 'till with labour they had stifled their convictions. *Rogers*.

* DISQUALIFICATION. *n. s.* [from *disqualify*.] That which disqualifies; that which makes unfit.—It is recorded as a sufficient *disqualification* of a wife, that, speaking of her husband, she said, God forgive him. *Spectator*.

* *To* DISQUALIFY. *v. a.* [*dis* and *qualify*.] 1. To make unfit; to disable by some natural or legal impediment.—Such persons as shall confer benefices on unworthy and *disqualified* persons, after a notice or correction given, shall for that turn be deprived of the power of presenting unto such benefices. *Ayliffe's Parergon*. 2. It has commonly *for* before the objective noun.—I know no employment *for* which piety *disqualifies*. *Swift*.—My common illness utterly *disqualifies* me *for* all conversation; I mean my deafness. *Swift*. 3. To deprive of a right or claim by some positive restriction; to disable; to except from any grant. Swift has *from*.—The church of England is the only body of Christians which *disqualifies* those, who are employed to preach its doctrine, *from* sharing in the civil power, farther than as senators. *Swift*.

* *To* DISQUANTITY. *v. a.* [*dis* and *quantity*.] To lessen; to diminish. Not used.—

Be entreated of fifty to *disquantity* your train;
And the remainders that shall still depend,
To be such men as may besort your age. *Shak*.

(1.) * DISQUIET. *adj.* Unquiet; uneasy; restless.—

I pray you, husband, be not so *disquiet*;
The meat was well if you were so content. *Shak*.

(2.) * DISQUIET. *n. s.* [*dis* and *quiet*.] Uneasiness; restlessness; want of tranquillity; vexation; disturbance; anxiety.—He that, upon a true principle, lives without any *disquiet* of thought, may be said to be happy. *L'Estrange*.—If we give way to our passions, we do but gratify ourselves for the present, in order to our future *disquiet*. *Tillotson*.—I had rather live in Ireland than under the frequent *disquiets* of hearing you are out of order. *Swift*.

* *To* DISQUIET. *v. a.* [from the noun.] To disturb; to make uneasy; to harass; to vex; to fret; to deprive of tranquillity.—

The proud Roman him *disquieted*. *F. Queen*.

—Why art thou so vexed, O my soul? And why art thou so *disquieted* within me? *Psalm*.—By anger and impatience the mind is *disquieted*, and is not able easily to compose itself to prayer. *Duppa*.

* DISQUIETER. *n. s.* [from *disquiet*.] A disturber; a harasser.

* DISQUIETLY. *adv.* [from *disquiet*.] Without rest; anxiously; uneasily; without calmness.—Treachery, and all ruinous disorders, follow us *disquietly* to our graves. *Shakesp*.—He rested *disquietly* that night; but in the morning I found him calm. *Wiseman*.

* DISQUIETNESS. *n. s.* [from *disquiet*.] Uneasiness; restlessness; anxiety; disturbance.—

All otherwise, said he, I riches rede,
And deem them root of all *disquietness*.
Fairy Queen.

—Arius won to himself, both followers and great defenders; whereupon much *disquietness* ensued. *Hooker*.

* DISQUIETUDE. *n. s.* [from *disquiet*.] Uneasiness; anxiety; disturbance; want of tranquillity.—Little happiness attends a great character, and to a multitude of *disquietudes* the desire of it subjects an ambitious mind. *Addison's Spectator*.—'Tis the best preservative from all those temporal fears and *disquietudes*, which corrupt the enjoyment, and embitter the lives of men. *Rogers*.

* DISQUISITION. *n. s.* [*disquisitio*, Lat.] Examination; disputative enquiry.—'Tis indeed the proper place for this *disquisition* concerning the antediluvian earth. *Woodward's Nat. Hist*.—The royal society had a good effect, as it turned many of the greatest geniuses of that age to the *disquisitions* of natural knowledge. *Addison's Spectator*.—The nature of animal diet may be discovered by taste, and other sensible qualities, and some general rules, without particular *disquisition* upon every kind. *Arbuthnot*.

* *To* DISRANK. *v. a.* [*dis* and *rank*.] To degrade from his rank. *Dict*.

* DISREGARD. *n. s.* [*dis* and *regard*.] Slight notice; neglect; contempt.

* *To* DISREGARD. *v. a.* [from the noun.] To slight; to neglect; to contemn.—Since we are to do good to the poor, to strangers, to enemies, those whom nature is too apt to make us despise, *disregard*, or hate, then undoubtedly we are to do good to all. *Spratt*.—

Studious of good, man *disregarded* fame,
And useful knowledge was his eldest aim.
Blackmore.

* DISREGARDFUL. *adj.* [*disregard* and *full*.] Negligent; contemptuous.

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* DISREGARDFULLY. *adv.* [*disregard* and *full.*] Negligently; contemptuously.

* DISRELISH. *n. ſ.* [*dis* and *reliſh.*] 1. Bad taſte; naſeouſneſs.—

Oft they aſſay'd,
Hunger and thirſt conſtraining; drugg'd as oft
With hatefulleſt *diſreliſh*, writh'd their jaws,
With foot and cinders fill'd. *Milton.*

2. Diſlike of the palate; ſqueamiſhneſs.—Bread or tobacco may be neglected, where they are ſhewn not to be uſeful to health, becauſe of an indifferency or *diſreliſh* to them. *Locke.*

* *To* DISRELISH. *v. a.* [from the noun.] 1. To make naſeous; to infect with an unpleaſant taſte.

Fruits of taſte to pleaſe
True appetite, and not *diſreliſh* thirſt
Of nectarous draughts between, from milky ſtream. *Milton.*

—The ſame anxiety and ſolicitude that embittered the purſuit, *diſreliſhes* the fruition itſelf. *Rogers.* 2. To want a taſte of; to diſlike.—The world is become too buſy for me: every body is ſo concerned for the publick, that all private enjoyments are loſt, or *diſreliſhed.* *Pope.*

* DISREPUTATION. *n. ſ.* [*dis* and *reputation.*] 1. Diſgrace; diſhonour.—I will tell you what was the courſe in the happy days of queen Elizabeth, whom it is no *diſreputation* to follow. *Bacon.* 2. Loſs of reputation; ignominy.—The king fearing leſt that the bad ſucceſs might diſcourage his people, and bring *diſreputation* to himſelf, forbad any report to be made. *Hayward.*—Gluttony is not of ſo great *diſreputation* amongſt men as drunkenneſs. *Taylor.*

* DISREPUTE. *n. ſ.* [*dis* and *repute*] Ill character; diſhonour; want of reputation.—How ſtudiouſly did they caſt a ſlur upon the king's perſon, and bring his governing principles under a *diſrepute.* *South.*

* DISRESPECT. *n. ſ.* [*dis* and *reſpect.*] Incivility; want of reverence; irreverence; an act approaching to rudeneſs.—Any *diſreſpect* to acts of ſtate, or to the perſons of ſtateſmen, was in no time more penal. *Clarendon.*—Ariſtotle writ a methodical diſcourſe concerning the arts, chuſing a certain benefit before the hazard that might accrue from the vain *diſreſpects* of ignorant perſons. *Wilkins.*—What is more uſual to warriours than impatience of bearing the leaſt affront or *diſreſpect?* *Pope.*

* DISRESPECTFUL. *adj.* [*diſreſpect* and *full.*] Irreverent; uncivil.

* DISRESPECTFULLY. *adv.* from *diſreſpectful.*] Irreverently; uncivilly.—We cannot believe our poſterity will think ſo *diſreſpectfully* of their great grandmothers, as that they made themſelves monſtrous to appear amiable. *Addiſon.*

* *To* DISROBE. *v. a.* [*dis* and *robe.*] To undreſs; to uncover; to ſtrip.—Theſe two great peers were *diſrobed* of their glory, the one by judgment, the other by violence. *Wotton.*—Who will be prevailed with to *diſrobe* himſelf at once of all his old opinions, and pretences to knowledge and learning, and turn himſelf out ſtark naked in queſt of freſh ſtock of new notions? *Locke.*

* DISRUPTION. *n. ſ.* [*diſruptio*, Lat.] 1. The act of breaking aſunder.—This ſecures them from *diſruption*, which they would be in danger of, upon a ſudden ſtretch or contortion. *Ray.* 2. Breach; rent; dilaceration.—The agent which effected this *diſruption*, and diſlocation of the ſtrata, was ſeated within the earth. *Woodward.*—

If raging winds invade the atmoſphere,
Their force its curious texture cannot tear,
Nor make *diſruption* in the threads of air.
Blackmore.

DISS, a town in Norfolk. See DIS, N° 3.

* DISSATISFACTION. *n. ſ.* [*dis* and *ſatisfaction.*] The ſtate of being diſſatisfied; diſcontent; want of ſomething to complete the wiſh.—He that changes his condition, out of impatience and *diſſatisfaction*, when he has tried a new one, wiſhes for his old again. *L'Eſtrange.*—The ambitious man has little happineſs, but is ſubject to much uneaſineſs and *diſſatisfaction.* *Addiſon.*

* DISSATISFACTORINESS. *n. ſ.* [from *diſſatisfactory.*] Inability to give content.

* DISSATISFACTORY. *adj.* [from *diſſatisfy.*] That which is unable to give content.

* *To* DISSATISFY. *v. a.* [*dis* and *ſatisfy.*] 1. To diſcontent; to diſpleaſe.—The advantages of life will not hold out to the length of deſire; and, ſince they are not big enough to ſatisfy, they ſhould not be big enough to *diſſatisfy.* *Collier.* 2. To fail to pleaſe; to offend by the want of ſomething requiſite.—I ſtill retain ſome of my notions, after your lordſhip's having appeared *diſſatisfied* with them. *Locke.*

DISSAY, a town of France, in the department of Vienne, 7½ miles NNE. of Poitiers.

DISSDORF, a town of Germany, in the circle of Upper Saxony, and old Mark of Brandenburg, 16 miles WSW. of Salzwedel.

* *To* DISSECT. *v. a.* [*diſſeco*, Lat.] 1. To cut in pieces. It is uſed chiefly of anatomical enquiries, made by ſeparation of the parts of animal bodies—

No maſk, no trick, no favour, no reſerve;
Diſſect your mind, examine every nerve. *Roſcom.*
Following life in creatures we *diſſect*,
We loſe it in the moment we detect. *Pope.*

2. To divide and examine minutely.—This paragraph, that has not one ingenuous word throughout, I have *diſſected* for a ſample. *Atterbury.*

* DISSECTION. *n. ſ.* [*diſſectio*, Latin.] 1. The act of ſeparating the parts of animal bodies; anatomy.—She cut her up; but, upon the *diſſection*, found her juſt like other hens. *L'Eſtrange.*—I ſhall enter upon the *diſſection* of a coquet's heart, and communicate that curious piece of anatomy. *Addiſ.* 2. Nice examination.—Such ſtrict enquiries into nature, ſo true and ſo perfect a *diſſection* of human kind, is the work of extraordinary diligence. *Granville.*

(1.) * DISSEISIN. *n. ſ.* [from *diſſeiſer*, Fr.] An unlawful diſpoſſeſſing a man of his land, tenement, or other immoveable or incorporeal right. *Cowel.*

(2.) DISSEISIN, in law, is a wrongful putting out of him that is ſeized of the freehold, which may be effected either in corporeal inheritances, or incorporeal. Diſſeiſin of things corporeal, as of houſes and lands, muſt be by entry and actual diſpoſſeſſion of the freehold. Diſſeiſin of incorporeal hereditaments, cannot be an actual diſpoſſeſſion, for the ſubject itſelf is neither capable of actual bodily poſſeſſion or diſpoſſeſſion, but is only at

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at the election and choice of the party injured, if, for the sake of more easily trying the right, he is pleased to suppose himself disseised. And so also even in corporeal hereditaments, a man may frequently suppose himself to be disseised, when he is not so in fact, for the sake of entitling himself to the more easy and commodious remedy of an assize of novel disseisin, instead of being driven to the more tedious process of a writ of entry. 3 *Black.* 169.

* *To* DISSEIZE. *v. a.* [*disseiser*, Fr.] To dispossess; to deprive. It is commonly used of a legal act.—If a prince should give a man, besides his ancient patrimony, which his family had been *disseized* of, an additional estate, never before in the possession of his ancestors, he could not be said to re-establish lineal succession. *Locke.*

* DISSEIZOR. *n. s.* [from *disseize.*] He that dispossesses another.

(1.) * *To* DISSEMBLE. *v. a.* [*dissimulo*, Latin; *semblance*, *dissemblance*, and probably *dissembler*, in old French.] 1. To hide under false appearance; to conceal; to pretend that not to be which really is.—She answered, that her soul was God's; and touching her faith, as she could not change, so she would not *dissemble* it. *Hayward.* 2. To pretend that to be which is not. This is not the true signification.—

Your son Lucentio
Doth love my daughter, and she loveth him,
Or both *dissemble* deeply their affections. *Shak.*

(2.) * *To* DISSEMBLE. *v. n.* 1. To play the hypocrite; to use false professions; to wheedle.—Ye *dissembled* in your hearts when ye sent me unto the Lord your God, saying, Pray for us. *Jer.* xlii.

I would *dissemble* with my nature, were
My fortunes, and my friends, at stake requir'd
I should do so in honour. *Shak.*

2. *Shakespeare* uses it for fraudulent; unperforming.—

I am curtail'd of this fair proportion,
Cheated of feature by *dissembling* nature,
Deform'd, unfinish'd. *Shak.*

* DISSEMBLER. *n. s.* [from *dissemble.*] An hypocrite; a man who conceals his true disposition.—The French king, in the business of peace, was the greater *dissembler* of the two. *Bacon.*—Such an one, whose virtue forbiddeth him to be base and a *dissembler*, shall evermore hang under the wheel. *Raleigh.*—Men will trust no farther than they judge a person for sincerity fit to be trusted: a discovered *dissembler* can atchieve nothing great and considerable. *South.*

* DISSEMBLINGLY. *adv.* [from *dissemble.*] With dissimulation; hypocritically.—They might all have been either *dissemblingly* spoken, or falsly reported of the equality of the barbarous king. *Knolles.*

* *To* DISSEMINATE. *v. a.* [*disseminо*, Latin.] To scatter as seed; to sow; to spread every way.—There is a nearly uniform and constant fire or heat *disseminated* through the body of the earth. *Woodw.*—The Jews are indeed *disseminated* through all the trading parts of the world. *Addison.*—By firmness of mind, and freedom of speech, the gospel was *disseminated* at first, and must still be maintained. *Atterbury.*

* DISSEMINATION. *n. s.* [*disseminatio*, Lat.] The act of scattering like seed; the act of sowing or spreading.—Though now at the greatest distance from the beginning of errour, yet we are almost lost in its *dissemination*, whose ways are boundless, and confess no circumscription. *Brown.*

* DISSEMINATOR. *n. s.* [*disseminator*, Lat.] He that scatters; a scatterer; a sower; a spreader.—Men, vehemently thirsting after a name in the world, hope to acquire it by being the *disseminators* of novel doctrines. *Decay of Piety.*

DISSEN, or TISSEN, a town of Germany, in the circle of Westphalia, and bishopric of Osnaburg, with some salt-works, which belong to the Elector of Hanover. It is 16 miles SE. of Osnaburgh.

DISSENHOFEN, a town of Switzerland, in the canton of Zurich, surrounded with walls in the year 1179. The church serves for both Roman Catholics and Protestants. It is 3 miles SSE. of Schaffhausen.

* DISSENSION. *n. s.* [*dissensio*, Lat.] Disagreement; strife; discord; contention; difference; quarrel; breach of union.—

Now join your hands, and with your hands your hearts,
That no *dissension* hinder government. *Shak.*

—He appeased the *dissension* then arising about religion. *Knolles.*—

Grown
In wealth and multitude, factious they grow;
But first among the priests *dissension* springs. *Milt.*
Debates, *dissensions*, uproars are thy joy;
Provok'd without offence, and practis'd to destroy. *Dryden.*

* DISSENSIOUS. *adj.* [from *dissension.*] Disposed to discord; quarrelsome; factious; contentious.—Either in religion they have a *dissensious* head, or in the commonwealth a factious head. *Ascham.*

Who are they that complain unto the king
That I am stern? They love his grace but lightly,
That fill his ears with such *dissensious* rumours. *Shak.*

* DISSENT. *n. s.* [from the verb.] 1. Disagreement; difference of opinion; declaration of difference of opinion.—In propositions, where though the proofs in view are of most moment, yet there are grounds to suspect that there is proof as considerable to be produced on the contrary side: there suspense or *dissent* are voluntary actions. *Locke.*—What could be the reason of this general *dissent* from the notion of the resurrection, seeing that almost all of them did believe the immortality of the soul? *Bentley.* 2. Contrariety of nature; opposite quality. Not in use.—The *dissents* of the menstrual or strong waters may hinder the incorporation, as well as the *dissent* of the metals. Therefore where the menstrua are the same, and yet the incorporation followeth not, the *dissent* is in the metals. *Bacon.*

* *To* DISSENT. *v. a.* [*dissentio*, Lat.] 1. To disagree in opinion; to think in a contrary manner.—Let me not be any occasion to defraud the publick of what is best, by any morose or perverse *dissentings*. *King Charles.*—There are many opinions in which multitudes of men *dissent* from us, who are as good and wise as ourselves. *Addison.* 2. To differ; to be of a contrary nature.—We see a general agreement in the secret opinion of men

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that every man ought to embrace the religion which is true, and to ſhun, as hurtful, whatever *diſſenteth* from it, but that moſt which doth fartheſt *diſſent*. *Hooker*. 3. To differ from the eſtabliſhed church.—

How will *diſſenting* brethren reliſh?
What will malignants ſay? *Hudibras*.

* DISSENTANEOUS. *adj.* [from *diſſent*.] Diſagreeable; inconſiſtent; contrary.

(1.) * DISSENTER. *n. s.* [from *diſſent*] 1. One that diſagrees, or declares his diſagreement from an opinion.—They will admit of matter of fact, and agree with *diſſenters* in that; but differ only in aſſigning of reaſons. *Locke*. 2. One who, for whatever reaſons, refuſes the communion of the Engliſh church.

(2.) DISSENTER, in a religious ſenſe, is commonly applied to thoſe who diſſent from the church by law eſtabliſhed; and though Preſbyterianiſm be eſtabliſhed and ſupported by law in Scotland, yet in England, where Epiſcopacy prevails, Preſbyterians are conſidered diſſenters. The number of diſſenters in Britain as well from the Epiſcopalians as the Preſbyterians, (of which latter the BURGHERS and ANTIBURGHERS, and RELIEFS, are diſtinct ſects from the eſtabliſhment in Scotland,) is very conſiderable; and divided into various parties, and denominations. See BAPTISTS, INDEPENDENTS, METHODISTS, QUAKES, &c. Before the Revolution many ſtatutes were in force againſt diſſenters, but by 1 W. ſtat. 1. c. 18, commonly called the toleration act, it is enacted, that none of the acts made againſt perſons diſſenting from the church of England, (except the teſt acts 25 Car. II. c. 2. and 30 Car. II. ſt. 2. c. 1.) ſhall extend to any teacher or preacher diſſenting from the church of England, who ſhall, at the general ſeſſions of the peace, to be held for the county or place where ſuch perſon ſhall live, take the oaths of allegiance and ſupremacy, and ſubſcribe the declaration againſt popery, of which the court ſhall keep a regiſter; and no officer ſhall take more than 6d for regiſtering the ſame, and 6d for a certificate thereof ſigned by ſuch officer. Provided that the place of meeting be certified to the biſhop of the dioceſe, or to the arch deacon of the archdeaconary, or to the juſtices of the peace at the general quarter ſeſſions; and the regiſter or clerk of the peace ſhall regiſter on record the ſame, and give certificate thereof to any one who ſhall demand the ſame, for which no greater fee than 3d ſhall be taken; and provided that during the time of meeting, the doors ſhall not be locked, barred, or bolted. See CONVENTICLE. Diſſenters choſen to any parochial or ward offices, and ſcrupling to take the oaths, may execute the office by deputy, who ſhall comply with the law in this behalf. 1. W. c. 18. But it appears that they are not ſubject to fine, on refuſing to ſerve corporation offices; for they may object to the validity of their election, on the ground of their nonconformity.

DISSENTIENT, [Lat.] A word literally ſignifying *they diſſent* or *diſagree*, prefixed to proteſts, or rather to the reaſons of diſſent, given in by proteſting peers, in the Upper Houſe of Parliament, to be entered on the journals of the houſe.

DISSENZANO. See DESENZANO.

DISSEPIMENTUM. See BOTANY, *Gloſſary*.

* DISSERTATION. *n. ſ.* [*diſſertatio*, Lat.] A diſcourſe; a diſquiſition; a treatiſe.—Plutarch, in his *diſſertation* upon the Poets, quotes an inſtance of Homer's judgment in cloſing a ludicrous ſcene with decency and inſtruction. *Broome*.

* *To* DISSERVE. *v. a.* [*diſ* and *ſerve*.] To do injury to; to miſchief; to damage; to hurt; to harm.—Having never done the king the leaſt ſervice, he took the firſt opportunity to *diſſerve* him, and engaged againſt him from the beginning of the rebellion. *Clarendon*.—Deſires of things of this world, by this tendency, promote or *diſſerve* our intereſts in another. *Raleigh*.

* DISSERVICE. *n. s.* [*diſ* and *ſervice*.] Injury; miſchief; ill turn.—We ſhall rather perform good offices unto truth, than any *diſſervice* unto relaters who have well deſerved. *Brown*.—Great ſickneſſes make a ſenſible alteration, but ſmaller indiſpoſitions do a proportionable *diſſervice*. *Collier*.

* DISSERVICEABLE. *adj.* [from *diſſervice*.] Injurious; miſchievous; hurtful.

* DISSERVICEABLENESS. *n. s.* [from *diſſerviceable*.] Injury; harm; hurt; miſchief; damage.—All action being for ſome end, and not the end itſelf, its aptneſs to be commanded or forbidden muſt be founded upon its ſerviceableneſs or *diſſerviceableneſs* to ſome end. *Norris*.

* *To* DISSETTLE. *v. a.* [*diſ* and *ſettle*.] To unſettle; to unfix.

* *To* DISSEVER. *v. a.* [*diſ* and *ſever*.] In this word the particle *diſ* makes no change in ſignification, and therefore the word, though ſupported by great authorities, ought to be ejected from our language.] To part in two; to break; to divide; to ſunder; to ſeparate; to diſunite.—Shortly had the ſtorm ſo *diſſevered* the company, which the day before had tarried together, that moſt of them never met again, but were ſwallowed up. *Sidney*.—The *diſſevering* of fleets hath been the overthrow of many actions. *Raleigh*.—

The meeting points the ſacred hair *diſſever*
From the fair head, for ever and for ever. *Pope*.

* DISSIDENCE. *n. s.* [*diſſideo*, Lat.] Diſcord; diſagreement. *Dict*.

DISSIDENTS, a denomination applied in Poland to thoſe of the Lutheran, Calviniſtic, and Greek profeſſions. The kings of Poland engaged by the pacta conventa to tolerate them in the free exerciſe of their religion, but they have often had reaſon to complain of the violation of theſe promiſes. See POLAND, HISTORY OF.

* DISSILENCE. *n. s.* [*diſſilio*, Lat.] The act of ſtarting aſunder.

* DISSILENT. *adj.* [*diſſiliens*, Lat.] Starting aſunder; burſting in two.

* DISSILITION. *n. ſ.* [*diſſilia*, Lat.] The act of burſting in two: the act of ſtarting different ways.—The air having much room to receive motion, the *diſſilition* of that air was great. *Boyle*.

* DISSIMILAR. *adj.* [*diſ* and *ſimilar*.] Unlike; hetrogeneous.—Simple oil is reduced into *diſſimilar* parts, and yields a ſweet oil, very differing from ſallet oil. *Boyle*.—The light whoſe rays are all alike refrangible I call ſimple, homogeneal, and ſimilar; and that whoſe rays are ſome more refrangible than others, I call compound, heterogeneal, and *diſſimilar*. *Newton*.

* DISSIMI-

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* DISSIMILARITY. *n. f.* [from *dissimilar.*] Unlikeneſs; diſſimilitude.—If the principle of reunion has not its energy in this life, whenever the attractions of ſenſe ceaſe, the acquired principles of *diſſimilarity* muſt repel theſe beings from their centre; ſo that the principle of re-union, being ſet free by death, muſt drive theſe beings towards God their centre, and the principle of *diſſimilarity* forcing him to repel them with infinite violence from him, muſt make them infinitely miſerable. *Cheyne.*

(1.) * DISSIMILITUDE. *n. f.* [*diſſimilitudo*, Lat.] Unlikeneſs; want of reſemblance.—Thereupon grew marvellous *diſſimilitudes*, and by reaſon thereof jealouſies, heartburnings, jars, and diſcords. *Hooker.*—As humane ſociety is founded in the ſimilitude of ſome things, ſo it is promoted by ſome certain *diſſimilitudes*. *Grew.*—Women are curious obſervers of the likeneſs of children to parents, that they may, upon finding *diſſimilitude*, have the pleaſure of hinting unchaſtity. *Pope.*

(2.) DISSIMILITUDE. See RESEMBLANCE.

(1.) * DISSIMULATION. *n. f.* [*diſſimulatio*, Lat.] The act of diſſembling; hypocriſy; fallacious appearance; falſe pretenſions.—*Diſſimulation* is but a faint kind of policy; for it aſketh a ſtrong wit, and a ſtrong heart, to know when to tell truth, and to do it. *Bacon.*—

He added not; and Satan, bowing low
His grey *diſſimulation*, diſappear'd
Into thin air diffus'd. *Milton.*

—*Diſſimulation* may be taken for a bare concealment of one's mind, in which ſenſe we commonly ſay, that it is prudence to diſſemble injuries. *South.*

(2.) DISSIMULATION is conſidered by good princes, as at beſt a neceſſary vice; but tyrants conſider it as a virtue. It muſt be allowed that ſecreſy is often neceſſary, to diſappoint thoſe who may wiſh to prevent our lawful intentions. But the neceſſity of precaution would be very rare were no enterprizes formed, but ſuch as could be avowed openly. The frankneſs with which we could then act, would engage people in our intereſts. But in the preſent ſtate of morals, the following ſimple rules may be obſerved; 1. That thoſe are not to be eſteemed, who are reſerved and cautious without diſtinction. 2. Not to make ſecrets of unimportant matters. 3. To conduct ourſelves in ſuch manner, as to have as few ſecrets as poſſible.

(1.) DISSINGTON, a town in the county of Cumberland, 4 miles E. of Whitehaven.

(2.) DISSINGTON, NORTH, } in Northumberl.
(3.) DISSINGTON, SOUTH, } near Ponteland.

* DISSIPABLE. *adj.* [from *diſſipate.*] Eaſily ſcattered; liable to diſperſion.—The heat of thoſe plants is very *diſſipable*, which under the earth is contained and held in; but when it cometh to the air it exhaleth. *Bacon's Nat. Hiſt.*—The parts of plants are very tender, as conſiſting of corpuſcles which are extremely ſmall and light, and therefore the more eaſily *diſſipable*. *Woodw. Nat. Hiſt.*

* *To* DISSIPATE. *v. a.* [*diſſipatus*, Lat.] 1. To ſcatter every way; to diſperſe.—The heat at length grows ſo great, that it again *diſſipates* and bears off thoſe corpuſcles which it brought. *Woodward.*—It is covered with ſkin and hair to quench and *diſſipate* the force of any ſtroke, and retard the edge of any weapon. *Ray.*—

The circling mountains eddy in,
From the bare wild, the *diſſipated* ſtorm. *Thomſ.*

2. To ſcatter the attention.—This ſlavery to his paſſions produced a life irregular and *diſſipated*. *Savage's Life.* 3. To ſpend a fortune.—

The wherry that contains
Of *diſſipated* wealth the poor remains. *London.*

(1.) * DISSIPATION. *n. f.* [*diſſipatio*, Latin.] 1. The act of diſperſion.—The effects of heat are moſt advanced when it worketh upon a body without loſs or *diſſipation* of the matter. *Bacon.*—Abraham was cotemporary with Peleg, in whoſe time the famous *diſſipation* of mankind, and diſtinction of languages, happened. *Hale's Origin of Mankind.* 2. The ſtate of being diſperſed.—Where the earth contains nitre within it, if that heat which is continually ſteaming out of the earth be preſerved, its *diſſipation* prevented, and the cold kept off by ſome building, this alone is ordinarily ſufficient to raiſe up the nitre. *Woodw.* 3. Scattered attention.—I have begun two or three letters to you by ſnatches and been prevented from finiſhing them by a thouſand avocations and *diſſipations*. *Swift.*

(2.) DISSIPATION, in phyſics, an inſenſible loſs or conſumption of the minute parts of the body; or that flux whereby they fly off, and are loſt.

(3.) DISSIPATION, CIRCLE OF, in optics, that circular ſpace upon the retina, which is taken up by one of the extreme rays iſſuing from an object. That this may be underſtood it is to be remarked that when the diſtance of an object from the eye is too ſmall or too great for perfect or diſtinct viſion, the rays of each pencil, iſſuing from the object, cannot be united at a point on the retina; conſequently, the rays of each pencil will occupy a circular ſpace upon the retina, and this circle is called the circle of diſſipation, becauſe the rays of a pencil, inſtead of being collected into a central point, are diſſipated all over this circle.

(4.) DISSIPATION OF DIAMONDS. See DIAMOND, § I, vii.

* *To* DISSOCIATE. *v. a.* [*diſſocio*, Latin.] To ſeparate; to diſunite; to part.—In the *diſſociating* action, even of the gentleſt fire, upon a concrete, there perhaps vaniſh ſome active and fugitive particles, whoſe preſence was requiſite to contain the concrete under ſuch a determinate form. *Boyle.*

* DISSOLVABLE. *adj.* [from *diſſolve.*] Capable of diſſolution; liable to be melted.—Such things as are not *diſſolvable* by the moiſture of the tongue, act not upon the taſte. *Newton.*

* DISSOLUBILITY. *n. f.* [from *diſſoluble.*] Liableneſs to ſuffer diſunion of parts by heat or moiſture; capacity of being diſſolved.—Bodies ſeem to have an intrinſick principle of alteration, or corruption, from the *diſſolubility* of their parts, and the coalition of ſeveral particles endued with contrary and deſtructive qualities each to other. *Hale's Origin of Mankind.*

* DISSOLUBLE. *adj.* [*diſſolubilis*, Lat.] Capable of ſeparation; having one part ſeparable from another by heat or moiſture.—Nodules repoſed in cliffs amongſt the earth, being hard and not ſo *diſſoluble*, are left behind. *Woodward's Nat. Hiſt.*

(1.) * *To* DISSOLVE. *v. a.* [*diſſolvo*, Lat.] 1. To

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deſtroy

deſtroy the form of any thing by diſuniting the parts with heat or moiſture; to melt; to liquefy. —I have heard of anchovies *diſſolved* in ſauce. *Dryden.*—The whole terreſtial globe was taken all to pieces, and *diſſolved* at the deluge. *Woodw.* 2. To break; to diſunite in any manner.—Seeing then that all theſe things ſhall be *diſſolved*, what manner of perſons ought ye to be? 2 *Pet.* iii. 11. 3. To looſe; to break the ties of any thing.—

Witneſs theſe ancient empires of the earth,
In height of all their flowing wealth *diſſolv'd*.
Milton.

The commons live, by no diviſions rent;
But the great monarch's death *diſſolves* the government. *Dryden.*

4. To ſeparate perſons united: as, to *diſſolve* a league.—

She and I long ſince contracted,
Are now ſo ſure that nothing can *diſſolve* us.
Shakeſpeare.

5. To break up aſſemblies.—By the king's authority alone, and by his writs, parliaments are aſſembled; and by him alone, they are prorogued and *diſſolved*, but each houſe may adjourn itſelf. *Bacon to Villiers.* 6. To ſolve; to clear.—And I have heard of thee, that thou can'ſt make interpretations and *diſſolve* doubts. *Dan.* v. 16. 7. To break an enchantment.—

Highly it concerns his glory now
To fruſtrate and *diſſolve* the magick ſpells. *Milt.*

8. To be relaxed by pleaſure.—

Angels *diſſolv'd* in hallelujahs lye. *Dryden.*

(2.) * *To* DISSOLVE. *v. n.* 1. To be melted; to be liquefied.—All putrefraction, if it *diſſove* not in rarefraction, will in the end iſſue into plants or living creatures bred of putrefaction. *Bacon.*—

As wax *diſſolves*, as ice begins to run
And trickle into drops before the ſun,
So melts the youth, and languiſhes away.
Addiſon's Ovid.

2. To ſink away; to fall to nothing.—

If there be more, more woeful, hold it in;
For I am almoſt ready to *diſſolve*,
Hearing of this. *Shakes. King Lear.*

3. To melt away in pleaſures.

(1.) * DISSOLVENT. *adj.* [from *diſſolve*.] Having the power of diſſolving or melting.—In man and viviparous quadrupeds, the food moiſtened with the ſpittle, is firſt chewed, then ſwallowed into the ſtomach, where being mingled with *diſſolvent* juices, it is concocted, macerated, and reduced into a chyle. *Ray.*

(2.) * DISSOLVENT. *n. ſ.* [from the adjective.] That which has the power of diſuniting the parts of any thing.—Spittle is a great *diſſolvent*, and there is a great quantity of it in the ſtomach, being ſwallowed conſtantly. *Arbuthnot.*

(3.) DISSOLVENTS for metals are aqua-regia and aqua fortis; for ſalts, earths: and gums, water; for coral, and other alkaline ſubſtances, diſtilled vinegar or ſpirits of wine. Diſſolvents are the ſame with menſtruums. See MENSTRUUM.

(4.) DISSOLVENT, UNIVERSAL. See ALKAHEST.

* DISSOLVER. *n. ſ.* [from *diſſolve*.] That which has the power of diſſolving.—Fire, and the more ſubtle *diſſolver*, putrefaction, by dividing the particles of ſubſtances, turn them black. *Arbuth.* —Hot mineral waters are the beſt *diſſolves* of phlegm. *Arbuthnot.*

* DISSOLVIBLE. *adj.* [from *diſſolve*. It is commonly written *diſſolvable*, but leſs properly.] Liable to periſh by diſſolution.—Man, that is even upon the intrinſick conſtitution of his nature *diſſolvible*, muſt, by being in an eternal duration, continue immortal. *Hale's Origin of Mankind.*

* DISSOLUTE. *adj.* [*diſſolutus*, Lat.] Looſe; wanton; unreſtrained; diſſolved in pleaſures; luxurious; debauched.—A man of little gravity, or abſtinence in pleaſures; yea, ſometimes almoſt *diſſolute*. *Hayward.*—

They cool'd in zeal,
Thenceforth ſhall practiſe how to live ſecure,
Worldly, or *diſſolute*, on what their lords
Shall leave them to enjoy. *Milton.*

—The true ſpirit of religion baniſhes indeed all levity of behaviour, all vicious and *diſſolute* mirth; but, in exchange, fills the mind with a perpetual ſerenity. *Addiſon.*

* DISSOLUTELY. *adv.* [from *diſſolute*.] Looſely; in debauchery; without reſtraint.—Whereas men have lived *diſſolutely* and unrighteouſly, thou haſt tormented them with their own abominations. *Wiſdom.*

* DISSOLUTENESS. *n. ſ.* [from *diſſolute*.] Looſeneſs; laxity of manners; debauchery.—If we look into the common management, we ſhall have reaſon to wonder, in the great *diſſoluteneſs* of manners which the world complains of, that there are any footſteps at all left of virtue. *Locke.*

(1.) * DISSOLUTION. *n. ſ.* [*diſſolutio*, Latin.] 1. The act of liquefying by heat or moiſture. 2. The ſtate of being liquefied. 3. The ſtate of melting away; liquefaction.—I am as ſubject to heat as butter; a man of continual *diſſolution* and thaw. *Shak.* 4. Deſtruction of any thing by the ſeparation of its parts.—The elements were at perfect union in his body; and their contrary qualities ſerved not for the *diſſolution* of the compound, but the variety of the compoſure. *South.* 5. The ſubſtance formed by diſſolving any body.—Weigh iron and aquafortis ſeverally; then diſſolve the iron in the aquafortis, and weigh the *diſſolution*. *Bacon.* 6. Death; the reſolution of the body into its conſtituent elements.—The life of man is always increaſing towards ripeneſs and perfection, or declining and decreaſing towards rottenneſs and *diſſolution*. *Raleigh's Hiſtory.*—

We expected
Immediate *diſſolution*, which we thought
Was meant by death that day. *Milton.*

7. Deſtruction.—He determined to make a preſent *diſſolution* of the world. *Hooker.*—

He thence ſhall come,
When this world's *diſſolution* ſhall be ripe. *Milt.*

—Would they have mankind lay aſide all care of proviſions by agriculture or commerce, becauſe poſſibly the *diſſolution* of the world may happen the next moment? *Bentley.* 8. Breach or ruin of any thing compacted or united.—Is a man confident of wealth and power? Why let him read of thoſe ſtrange unexpected *diſſolutions* of the great monarchies and governments of the world. *South.* 9. The act of breaking up an aſſembly. 10. Looſeneſs of manners; laxity; remiſſneſs; diſſipation.—Fame makes the mind looſe and gayiſh, ſcatters the

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the ſpirits, and leaves a kind of *diſſolution* upon all the faculties. *South.*—An univerſal *diſſolution* of manners began to prevail, and a profeſſed diſregard to all fixed principles. *Atterbury.*

(2.) DISSOLUTION, in phyſics, is a general name for all reductions of concrete bodies into their ſmalleſt parts, without regard either to ſolidity or fluidity: though in the uſual acceptation of the word among authors, it is reſtrained to the reduction of ſolid bodies into a ſtate of fluidity; which is more properly expreſſed by ſolution. See CHEMISTRY, *Index*; and SOLUTION.

(1.) * DISSONANCE. *n. ſ.* [*diſſonans*, Lat. *diſſonance*, Fr.] A mixture of harſh, unpleaſing, unharmonious ſounds; unſuitableneſs of one ſound to another.—

Still govern thou my ſong,
But drive far off the barbarous *diſſonance*
Of Bacchus and his revellers. *Milton.*

—The Latin tongue is a dead language, and none can decide with confidence on the harmony or *diſſonance* of the numbers of theſe times. *Garth.*

(2.) DISSONANCE, in muſic. See DISCORD, § 2.

* DISSONANT. *adj.* [*diſſonans*, Lat.] 1. Harſh; unharmonious.—

Dire were the ſtrain, and *diſſonant* to ſing
The cruel raptures of the ſavage king. *Thomſ.*

2. Incongruous; diſagreeing: with *from*.—What can be more *diſſonant from* reaſon and nature, than that a man, naturally inclined to clemency, ſhould ſhew himſelf unkind and inhuman. *Hakewill.* 3. With *to*: leſs properly.—When conſcience reports any thing *diſſonant to* truth, it obliges no more than the falſehood reported by it. *South.*

* *To* DISSUADE. *v. a.* [*diſſuadeo*, Lat.] 1. To dehort; to divert by reaſon or importunity from any thing.—

We ſubmit to Cæſar, promiſing
To pay our wonted tribute, from the which
We were *diſſuaded* by our wicked queen. *Shak.*

2. To repreſent any thing as unfit or dangerous.—

This would be worſe;
War therefore, open or conceal'd, alike
My voice *diſſuades*. *Milton.*

I'd fain deny this wiſh, which thou haſt made;
Or, what I can't deny, would fain *diſſuade*.
Addiſon's Ovid.

* DISSUADER. *n. ſ.* [from *diſſuade*.] He that diſſuades.

* DISSUASION. *n. ſ.* [*diſſuaſio*, Lat.] Urgency of reaſon or importunity againſt any thing; dehortation.—Endeavour to preſerve yourſelf from relapſe by ſuch *diſſuaſions* from love, as its votaries call invectives againſt it. *Boyle.*

(1.) * DISSUASIVE. *adj.* [from *diſſuade*.] Dehortatory; tending to divert or deter from any purpoſe.

(2.) * DISSUASIVE. *n. ſ.* Dehortation; argument or importunity employed to turn the mind off from any purpoſe or purſuit.—The meaneſs, or the ſin, will ſcarce be *diſſuaſive* to thoſe who have reconciled themſelves to both. *Government of the Tongue.*

* *To* DISSUNDER. *v. a.* [*dis* and *ſunder*. This is a barbarous word. See DISSEVER.] To ſunder; to ſeparate.—

But when her draught the ſeas and earth *diſſunder'd*,
The troubl'd bottoms turn'd up, and ſhe thruſt under'd. *Chapman.*

* DISSYLLABLE. *n. ſ.* [δισσυλλαβος.] A word of two ſyllables.—No man is tied, in modern poetry, to obſerve any further rule in the feet of his verſe, but that they may be *diſſylables*; whether ſpondee, trochee, or iambique, it matters not. *Dryden.*

* DISTAFF. *n. ſ.* [*diſtæf*, Sax.] 1. The ſtaff from which the flax is drawn in ſpinning.—

Weave thou to end this web which I begin;
I will the *diſtaff* hold, come thou and ſpin. *Fairf.*

Ran Coll our dog, and Talbot with the band,
And Malkin, with her *diſtaff* in her hand. *Dryd.*

2. It is uſed as an emblem of the female ſex. So the French ſay, The crown of France never falls to the *diſtaff*.—In my civil government ſome ſay the croſier, ſome ſay the *diſtaff* was too buſy. *Howel.*—

See my royal maſter murder'd,
His crown uſurp'd, a *diſtaff* in the throne. *Dryd.*

(1.) * DISTAFF-THISTLE. *n. ſ.* a ſpecies of thiſtle.

(2.) DISTAFF-THISTLE. See ATRACTYLIS.

* *To* DISTAIN. *v. a.* [*dis* and *ſtain*.] 1. To ſtain; to tinge with an adventitious colour.—

Nor ceas'd his arrows, 'till the ſhady plain
Sev'n mighty bodies with their blood *diſtain*.
Dryden.

2. To blot; to ſully with infamy.—

The worthineſs of praiſe *diſtains* his worth,
If he that's prais'd, himſelf bring the praiſe forth.
Shak.

—Some theologians defile places erected for religion, by defending oppreſſions, *diſtaining* their profeſſions by publiſhing odious untruths upon report of others. *Sir J. Hayward.*

(1.) * DISTANCE. *n. ſ.* [*diſtance*, Fr. *diſtantia*, Lat.] 1. *Diſtance* is ſpace conſidered barely in length between any two beings, without conſidering any thing elſe between them. *Locke.*—It is very cheap, notwithſtanding the great *diſtance* between the vineyards and the towns that ſell the wine. *Addiſon.*—As he lived but a few miles *diſtance* from her father's houſe, he had frequent opportunities of ſeeing her. *Addiſon.* 2. Remoteneſs in place.—

Theſe dwell at ſuch convenient *diſtance*,
That each may give his friend aſſiſtance. *Prior.*

3. The ſpace kept between two antagoniſts in fencing.—We come to ſee fight; to ſee thy paſs, thy ſtock, thy reverſe, thy *diſtance*. *Shak.* 4. Contrariety; oppoſition.—

Banquo was your enemy,
So is he mine; and in ſuch bloody *diſtance*,
That ev'ry minute of his being thruſts
Againſt my near'ſt of life. *Shak.*

5. A ſpace marked on the courſe where horſes run.—This was the horſe that ran the whole field out of *diſtance*, and won the race. *L'Eſtrange.* 6. Space of time.—You muſt do it by *diſtance* of time. 2. *Eſdr.* v. 47.—I help my preface by a preſcript, to tell that there is ten years *diſtance* between the one and the other. *Prior.* 7. Remoteneſs in time either paſt or future.—We have as much aſſurance of theſe things, as things future and at a *diſtance* are capable of. *Tillotſon.*—To judge right of bleſſings prayed for, and yet at a *diſtance*, we muſt be able to know things future. *Smalridge.* 8. Ideal

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disjunction; mental separation.—The qualities that affect our senses are, in the things themselves, so united and blended, that there is no separation, no *distance* between them. *Locke.* 9. Respect; distant behaviour.—'Tis by respect and *distance* that authority is upheld. *Atterbury.*—If a man makes me keep my *distance*, the comfort is, he keeps his at the same time. *Swift.* 10. Retraction of kindness; reserve; alienation.—

On the part of Heav'n,
Now alienated! *distance* and distaste,
Anger, and just rebuke, and judgment giv'n,
Milton.

(2.) DISTANCE. See METAPHYSICS.

(3.) DISTANCES, ACCESSIBLE, in geometry, are such as may be measured by the chain, &c. See GEOMETRY.

(4.) DISTANCES, INACCESSIBLE, are such as cannot be measured by the chains, by reason of some river, or the like, &c. which obstructs our passing from one object to another. See GEOMETRY.

(5.) DISTANCES OF THE SUN AND PLANETS. See ASTRONOMY, *Index.*

* *To* DISTANCE. *v. a.* [from the noun.] 1. To place remotely; to throw off from the view.—That which gives a relievo to a bowel is the quick light, or white which appears to be on the side neareſt to us, and the black by conſequence *diſtances* the object. *Dryd.* 2. To leave behind at a race the length of a diſtance; to conquer in race with great ſuperiority.—

Each daring lover, with advent'rous pace,
Purſu'd his wiſhes in the dang'rous race;
Like the ſwift hind the bounding damſel flies,
Strains to the goal, the *diſtanc'd* lover dies. *Gay.*

DISTANS VERTICULUS. See BOTANY, *Gloſſ.*

* DISTANT. *adj.* [*diſtans*, Lat.] 1. Remote in place; not near.—

The wond'rous rock the Parian marble ſhone,
And ſeem'd to *diſtant* ſight of ſolid ſtone. *Pope.*

—Narrowneſs of mind ſhould be cured by reading hiſtories of paſt ages, and of nations and countries *diſtant* from our own. *Watts's Improvement of the Mind.*—The ſenſes will diſcover things near us with ſufficient exactneſs, and things *diſtant* alſo, ſo far as they relate to our neceſſary uſe. *Watts's Logick.* 2. Remote in time either paſt or future. 3. Remote to a certain degree; as, ten years, ten miles diſtant. 4. Reſerved; ſhy. 5. Remote in nature; not allied.—What beſide this unhappy ſervility to cuſtom can reconcile men that own Chriſtianity, to a practice ſo widely *diſtant* from it?—It is one of the firſt diſtinctions of a well bred man to expreſs every thing obſcene in modeſt terms and *diſtant* phraſes, while the clown clothed thoſe ideas in plain homely terms that are the moſt obvious and natural. *Addiſ. Spect.*

* DISTASTE. *n. ſ.* [*diſ* and *taſte.*] 1. Averſion of the palate; diſreliſh; diſguſt.—He gives the reaſon of the *diſtaſte* of ſatiety, and of the pleaſure in novelty in meats and drinks. *Bacon's Nat. Hiſtory.* 2. Diſlike; uneaſineſs.—Proſperity is not without many fears and *diſtaſtes*, and adverſity is not without comforts and hopes. *Bacon's Eſſays.* 3. Anger; alienation of affection.—Julius Cæſar was by acclamation termed king, to try how the people would take it: the people ſhewed great murmur and *diſtaſte* at it. *Bacon.*—The king having taſted of the envy of the people, for his impriſonment of Edward Plantagenet, was doubtful to heap up more *diſtaſtes* of that kind by the impriſonment of De la Pole alſo. *Bacon.*

With ſtern *diſtaſte* avow'd,
To their own diſtricts drive the ſuitor crowd.
Pope's Odiſſ.

* *To* DISTASTE. *v. a.* [from the noun.] 1. To fill the mouth with naſeouſneſs, or diſreliſh.—

Dang'rous conceits are in their nature poiſons,
Which at the firſt are ſcarce found to *diſtaſte*;
But with a little act upon the blood,
Burn like the mines of ſulphur. *Shakeſ. Othello.*

2. To diſlike; to loath.—

I'd have it come to queſtion;
If he *diſtaſte* it, let him to my ſiſter. *Shakeſp.*

—I am unwilling to believe that he doth it with a deſign to play tricks, and fly blow my words to make others *diſtaſte* them. *Stilling fleet.* 3. To offend; to diſguſt.—He thought it no policy to *diſtaſte* the Engliſh or Iriſh by a courſe of reformation, but ſought to pleaſe them. *Davies.* 4. To vex; to exaſperate; to ſour.—The whiſtling of the winds is better muſick to contented minds, than the opera to the ſpleenful, ambitious, diſeaſed, *diſtaſted*, and diſtracted ſouls. *Pope.*

* DISTASTEFUL. *adj.* [*diſtaſte* and *full.*] 1. Naſeous to the palate; diſguſting.—What to one palate is ſweet and delicious, to another is odious and *diſtaſteful*. *Glanville's Sceptis.* 2. Offenſive; unpleaſing. The viſitation, though ſomewhat *diſtaſteful* to the Iriſh lords was ſweet. *Davies.*—*Diſtaſteful* humours, and whatever elſe may render the converſation of men grievous and uneaſy to one another, are forbidden in the New Teſtament. *Tillotſon.* 3. Malignant; malevolent.—

After *diſtaſteful* looks,
With certain half-caps, and cold moving nods,
They froze me into ſilence. *Shakſep. Timon.*

—The ground might be the *diſtaſteful* averſeneſs of the Chriſtian from the Jew. *Brown.*

(1.) * DISTEMPER. *n. ſ.* [*diſ* and *temper.*] 1. A diſproportionate mixture of parts; want of a due temper of ingredients. 2. A diſeaſe; a malady; the peccant predominance of ſome humour; properly a ſlight illneſs; indiſpoſition.—They brighten *diſtempers* to diſeaſes. *Suckling.*—It argues ſickneſs and *diſtemper* in the mind, as well as in the body, when a man is continually turning and toſſing. *South.* 3. Want of due temperature.—It was a reaſonable conjecture, that thoſe countries which were ſituated directly under the tropick were of a *diſtemper* uninhabitable. *Raleigh's Hiſt.* 4. Bad conſtitution of the mind; predominance of any paſſion or appetite.—

If little faults, proceeding on *diſtemper*,
Shall not be wink'd at, how ſhall we ſtretch our eye
At capital crimes? *Shakeſp. Hen. V.*

5. Want of due balance between contraries.—The true temper of empire is a thing rare and hard to keep; for both temper and *diſtemper* conſiſt of contraries. *Bacon.* 6. Ill humour of mind; depravity of inclination.—I was not forgetful of thoſe ſparks, which ſome men's *diſtempers* formerly ſtudied to kindle in parliament. *King Charles.* 7. Tumultuous diſorder.—

Still

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Still as you riſe, the ſtate exalted too,
Finds no *diſtemper* while its chang'd by you.
Waller.

3. Diſorder; uneaſineſs.—

There is a ſickneſs,
Which puts ſome of us in *diſtemper*; but
I cannot name the diſeaſe, and it is caught
Of you that yet are well. *Shakeſ. Winter's Tale.*

(1.) DISTEMPER, in painting, a term uſed for working up of colours with ſomething beſides water or oil. If the colours are prepared with water, that kind of painting is called *limning*; and if with oil, is called *painting in oil*, and ſimply *painting*. If the colours are mixed with ſize, whites of eggs, or any ſuch proper glutinous or unctuous matter, and not with oil, then they ſay it is done in *diſtemper*.

* *To* DISTEMPER. *v. a.* [*dis* and *temper*.] 1. To diſeaſe.—

Young ſon, it argues a *diſtemper'd* head,
So ſoon to bid good-morrow to thy bed. *Shak.*

2. Diſorder.—

In madneſs,
Being full of ſupper and *diſtemp'ring* draughts,
Upon malicious bravery, do'ſt thou come
To ſtart my guilt? *Shakeſ. Othello.*

—He *diſtempered* himſelf one night with long and hard ſtudy. *Boyle's Hiſtory of Fluids.* 3. To diſturb; to fill with perturbation; to ruffle.—

Thou ſee'ſt me much *diſtemper'd* in my mind;
Pull'd back, and then puſh'd forward to be kind.
Dryden.

4. To deprive of temper or moderation.—

Diſtemper'd zeal, ſedition, canker'd hate,
No more ſhall vex the church and tear the ſtate.
Dryden.

—They will have admirers among poſterity, and be equally celebrated by thoſe whoſe minds will not be *diſtempered* by intereſt, paſſion, or partiality. *Addiſon's Freeholder.* 5. To make diſaffected, or malignant.—

Once more to-day well met, *diſtemper'd* lords;
The king by me requeſts your preſence ſtrait. *Shak.*

* DISTEMPERATE. *adj.* [*dis* and *temperate*.] Immoderate.—Acquinas objecteth the *diſtemperate* heat which he ſuppoſeth to be in all places directly under the ſun. *Raleigh's Hiſtory.*

* DISTEMPERATURE. *n. ſ.* [from *diſtemperate*.] 1. Intemperateneſs; exceſs of heat or cold, or other qualities.—

Though this *diſtemperature* we ſee
The ſeaſons alter; hoary-headed foreſts
Fall in the freſh ſap of the crimſon roſe. *Shakeſp.*

—They were conſumed by the diſcommodities of the country, and the *diſtemperature* of the air. *Abbot.* 2. Violent tumultuouſneſs; outrageouſneſs. 3. Perturbation of the mind.—

Thy earlineſs doth me aſſure
Thou art uprous'd by ſome *diſtemperature*.
Shakeſpeare.

4. Confuſion; commixture of contrarieties; loſs of regularity.—

At your birth
Our grandam earth, with this *diſtemperature*,
In paſſion ſhook. *Shakeſp. Hen.* IV.

Tell how the world fell into this diſeaſe,
And how ſo great *diſtemperature* did grow.
Daniel.

* *To* DISTEND. *v. a.* [*diſtendo*, Latin.] To ſtretch out in breadth.—Avoid enormous heights of ſeven ſtories, as well as irregular forms, and the contrary fault of low *diſtended* forms is as unſeemly. *Wotton.*—

Thus all day long the full *diſtended* clouds
Indulge their genial ſtores. *Thomſon.*

(1.) * DISTENT. *n. ſ.* [from *diſtend*.] The ſpace through which any thing is ſpread; breadth. Not much in uſe.—Thoſe arches are the gracefulleſt, which, keeping preciſely the ſame height, ſhall yet be diſtended one fourteenth part longer; which addition of *diſtent* will confer much to their beauty, and detract but little from their ſtrength. *Wotton.*

(2.) * DISSENT. *part. paſſ.* [*diſtentus*, Latin.] Spread. Not uſed.—

Some others were new driven and *diſtent*,
Into great ingots and to wedges ſquare,
Some in round plates withouten moniment.
Spenſer.

* DISTENTION. *n. ſ.* [*diſtentio*, Latin.] 1. The act of ſtretching; ſtate of things ſtretched.—Wind and *diſtention* of the bowels are ſigns of a bad digeſtion in the inteſtines; for in dead animals, when there is no digeſtion at all, the *diſtention* is in the greateſt extremity. *Arbuthnot.* 2. Breadth; ſpace occupied by the thing diſtended. 3. The act of ſeparating one part from another; divarication.—Our legs do labour more in elevation than in *diſtention*. *Wotton's Architecture.*

* *To* DISTHRONIZE. *v. a.* [*dis* and *throne*.] To dethrone; to depoſe from ſovereignty. Not uſed.—

By his death he it recovered;
But Peridure and Vigent him *diſthronized*.
Fairy Queen.

* DISTICH. *n. ſ.* [*diſtichon*, Lat.] A couplet; a couple of lines; an epigram conſiſting only of two verſes.—The French compare anagrams, by themſelves, to gems; but when they are caſt into a *diſtich*, or epigram, to gems enchaſed in enamelled gold. *Camden's Remains.*—

The bard, whoſe *diſtich* all commend,
In power a ſervant; out of power, a friend.
Pope.

DISTICHA FOLIA. See BOTANY, *Gloſſary.*

DISTICHIASIS, in ſurgery, a diſeaſe of the eye lids, when under the ordinary eye laſhes there grows another extraordinary row of hair, which frequently eradicates the former, and pricking the membrane of the eye, excites pain, and brings on a defluxion. It is cured by pulling out the ſecond row of hairs with nippers, and cauterizing the pores out of which they iſſued.

(1.) * *To* DISTIL. *v. a.* [*diſtillo*, Lat.] 1. To let fall in drops; to drop any thing down.—They pour down rain, according to the vapour thereof, which the clouds do drop and *diſtil* upon man abundantly. *Job.*—

From his fair head
Perfumes *diſtil* their ſweets. *Priyr.*

—The roof is vaulted, and *diſtils* freſh water from every part of it, which fell upon us as faſt as the firſt droppings of a flower. *Addiſon.* 2. To force by fire through the veſſels of diſtillation; to exalt, ſeparate, or purify by fire: as, *diſtilled* ſpirits.—

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There hangs a vap'rous drop, profound;
I'll catch it ere it comes to ground;
And that, *diſtill'd* by magick flights,
Shall raiſe artificial ſprights. *Shak. Macbeth.*

3. To draw by diſtillation; to extract by the force of fire.—The liquid, *diſtilled* from benzoin, is ſubject to frequent viciſſitudes of fluidity and firmneſs. *Boyle.* 4. To diſſolve or melt.—

Swords by the lightning's ſubtile force *diſtill'd*,
And the cold ſheath with running metal fill'd.
Addiſon.

(2.) * *To* DISTIL. *v. n.* 1. To drop; to fall by drops.—

In vain kind ſeaſons ſwell'd the teeming grain;
Soft ſhow'rs *diſtill'd*, and ſuns grew warm in vain. *Pope.*

Cryſtal drops from min'ral roofs *diſtil*. *Pope.* 2. To flow gently and ſilently.—The Euphrates *diſtilleth* out of the mountains of Armenia, and falleth into the gulph of Perſia. *Raleigh.* 3. To uſe a ſtill; to practice the act of diſtillation.—

Have I not been
Thy pupil long? Haſt thou not learn'd me how
To make perfumes, *diſtil*, preſerve? *Shakeſp.*

(I.) * DISTILLATION. *n. ſ.* [*diſtillatio*, Lat.] 1. The act of dropping, or falling in drops. 2. The act of pouring out in drops. 3. That which falls in drops. 4. The act of diſtilling by fire.—Water by frequent *diſtillations* changes into fixed earth. *Newton.*—The ſerum of the blood, by a ſtrong *diſtillation*, affords a ſpirit, or volatile alkaline ſalt, and two kinds of oil, and an earth. *Arbuthnot.* 5. The ſubſtance drawn by the ſtill.—I ſuffered the pangs of an egregious death, to be ſtopt in like a ſtrong *diſtillation*, with cloaths. *Shakeſp.*

(II.) DISTILLATION. See CHEMISTRY, *Index.*

(III.) DISTILLATION, CHIEF OBJECTS AND MATERIALS OF. The objects of diſtillation, conſidered as a trade diſtinct from the other branches of CHEMISTRY, are chiefly ſpirituous liquors, and thoſe waters impregnated with the eſſential oil of plants, commonly called SIMPLE DISTILLED WATERS. The diſtilling compound ſpirits and waters is reckoned a different branch of buſineſs, and they who deal in that way are commonly called RECTIFIERS. This difference, however, though it exiſts among commercial people, is not at all founded in the nature of the thing; compound ſpirits being made, and ſimple ſpirits being rectified, by the very ſame operations by which they are at firſt diſtilled, or at leaſt with very trifling alterations. The great object with every diſtiller ought to be, to procure a ſpirit perfectly flavourleſs, or at leaſt as well freed from any particular flavour as may be; and in this country the procuring of ſuch a ſpirit is no eaſy matter. The only materials for diſtillation, that have been uſed in large quantity, are malt and molaſſes, or treacle. Both theſe, eſpecially the firſt, abound with an oily matter, which, riſing along with the ſpirit, communicates a diſagreeable flavour to it, and from which it can ſcarce be freed afterwards by any means whatever. To diſſipate this eſſential oil, it has been propoſed to inſpiſſate the wort into a thin extract like a ſyrup; afterwards to thin it with water, and ferment it in the uſual manner. This certainly promiſes great ſucceſs; there is no ſubject we know of, that is poſſeſſed of any kind of eſſential oil, but what will part with it by diſtillation or by long boiling. The inſpiſſating of the wort, however, does not ſeem to be either neceſſary or ſafe to be attempted; for, in this caſe, there is great danger of its contracting an empyreuma, which never could be remedied. The quantity loſt by evaporation, therefore, might be occaſionally added, with an equal certainty of diſſipating the obnoxious oil. Whether the yield of ſpirit would be as great in this caſe as in the other, is a queſtion that can by no means be decided without further experiments.

(IV.) DISTILLATION, GENERAL DIRECTIONS RESPECTING. Previous to the operation of diſtilling, thoſe of brewing and fermentation are neceſſary: but as theſe are fully treated of, under BREWING, we ſhall here only obſerve, that the fermentation ought always to be carried on as ſlowly as poſſible, and performed in veſſels cloſely ſtopped; only having at the bung a valve preſſed down by a ſpring, which will yield with leſs force than is ſufficient to burſt the veſſel. It ſhould even be allowed to remain till it has become perfectly fine and tranſparent; as the ſpirit will thus not only be ſuperior in quantity, but alſo in fragrance, pungency, and vinoſity, to that commonly produced. As to the operation of diſtilling, only one general rule can be given, viz. to let the heat in all caſes, be as gentle as poſſible. Accidents will be effectually prevented by having the worm of a proper widneſs, and by rectifying the ſpirits in a water bath; which, if ſufficiently large, will perform the operation with all the diſpatch requiſite for the moſt extenſive buſineſs. The veſſel in which the rectification is performed, ought to be covered with water up to the neck, and to be loaded with lead at the bottom, ſo that it may ſink in the water. Thus the operation will go on as quickly as if it was on an open fire, and without the leaſt danger of a miſcarriage; nor will it ever be neceſſary to make the water in the bath come to a boiling heat. As the end of a RECTIFICATION is to make the ſpirit clean as well as ſtrong, or to deprive it of the eſſential oil as well as the aqueous part, it will be proper to have regard even to this in the firſt diſtillation. For this purpoſe, the ſpirit as it firſt comes over, ſhould be received into a quantity of cold water; as the connection betwixt it and the oily matter will thus be conſiderably leſſened. After this, it ſhould be again mixed with an equal quantity of water, and diſtilled a ſecond time. Thus the ſpirit will be freed from moſt of the oily matter, even though it hath been very much impregnated with it at firſt. But, as by uſing ſuch a quantity of water, a conſiderable part of the water will be left in the reſiduum of each rectification, all theſe reſidua, muſt be mixed together, and diſtilled on an open fire, with a briſk heat, that the remainder of the ſpirit may be got out. After the ſpirit has been diſtilled once or twice in this manner from water, it may be diſtilled in a water bath without any addition; and this laſt rectification will free it from moſt of the water it contains.

(V.) DISTILLATION OF BRITISH SPIRITS RESEMBLING BRANDY. One very great deſideratum among the diſtillers of this country is, a method of imitating the foreign ſpirits, brandy, rum, gin,

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gin, &c. to a tolerable degree of perfection; and notwithstanding the many attempts that are daily made for this purpose, the success in general has been but very indifferent. On this subject, Mr Cooper has the following observations in his "Complete System of Distillation;" which, as they are applicable to all other spirits as well as brandy, we shall here quote:—"The general method of distilling brandies in France need not be formally described, as it differs in nothing from that practised here in working from malt-wash or molasses; nor are they in the least more cleanly or exact in the operation. They only observe more particularly to throw in a little of the natural ley into the still along with the wine, as finding this gives their spirit the flavour, for which it is generally admired abroad.—But, though brandy is extracted from wine, experience tells us that there is a great difference in the grapes from which the wine is made. Every soil, every climate, every kind of grapes, varies with regard to the quantity and quality of the spirits extracted from them. Some wines are very proper for distillation, and others much less so. The wines of Languedoc and Provence afford a great deal of brandy by distillation, when the operation is performed on them in their full strength. The Orleans wines, and those of Blois, afford yet more: but the best are those of the territories of Coniac and Andaye; which are, however, in the number of those the least drunk in France. Whereas those of Burgundy and Champagne, though of a very fine flavour, are improper, because they yield but very little in distillation. Hence we see that brandies always differ according as they are extracted from different species of grapes. Nor would there be so great a similarity as there is between the different kinds of French brandies, were the strongest wines used for this purpose: but this is rarely the case: the weakest and lowest flavoured wines only are distilled for their spirit, or such as prove absolutely unfit for any other use. A large quantity of brandy is distilled in France during the time of the vintage; for all those poor grapes that prove unfit for wine, are usually first gathered, pressed, their juice fermented, and directly distilled. This rids their hands of their poor wines at once, and leaves their casks empty for the reception of better. It is a general rule with them not to distil wine that will fetch any price as wine; for, in this state, the profits upon them are vastly greater than when reduced to brandies. This large stock of small wines, with which they are almost over-run in France, sufficiently accounts for their making such vast quantities of brandy in that country, more than in other places which lie in warmer climates and are much better adapted to the production of grapes.—Nor is this the only fund of their brandies: for, all the wine that turns eager, is also condemned to the still; and, in short, all that they can neither export nor consume at home, which amounts to a large quantity; since much of the wine laid in for the family provisions is so poor as not to keep during the time of spending. Hence many of our English spirits, with proper management, are convertible into brandies hardly distinguishable from the foreign in many respects, provided the operation be neatly performed. The common method of rectifying spirits from alkaline salts destroys their vinosity, and in its stead introduces an urinous or lixivious taste. But as it is absolutely necessary to restore, or at least to substitute in its room, some degree of vinosity, several methods have been proposed, and a multitude of experiments performed, in order to discover this great desideratum. But none has succeeded equal to the spirit of nitre; and accordingly this spirit, either strong or dulcified has been used by most distillers to give an agreeable vinosity to their spirits. Several difficulties, however, occur in the method of using it; the principal of which is, its being apt to quit the liquor in a short time, and consequently depriving the liquor of that vinosity it was intended to give. To remove this difficulty, and prevent the vinosity from quitting the goods, the dulcified spirit of nitre, which is much better than the strong spirit, should be prepared by a previous digestion, continued for some time, with alcohol; the longer the digestion is continued, the more intimately will they be blended, and the compound rendered the milder and softer. After a proper digestion, the dulcified spirit should be mixed with the brandy, by which the vinosity will be intimately blended with the goods, and not disposed to fly off for a very considerable time. No general rule can be given for the quantity of this mineral acid requisite to be employed; because different proportions of it are necessary in different spirits. It should, however, be carefully attended to, that though a small quantity of it will undoubtedly give an agreeable vinosity, resembling that naturally found in the fine subtle spirits drawn from wines, yet an over large dose of it will not only cause a disagreeable flavour, but also render the whole design abortive, by discovering the imposition. But the best, and indeed the only method of imitating French brandies to perfection, is by an essential oil of wine; this being the very thing that gives the French brandies their flavour. But to use even this ingredient to advantage, a pure tasteless spirit must first be procured; for it is ridiculous to expect that this essential oil should be able to give the agreeable flavour of French brandies to our fulsome malt spirit, already loaded with its own nauseous oil, or strongly impregnated with a lixivious taste from the alkaline salts used in rectification. The method of procuring this essential oil of wine, is this: Take some cakes of dry wine lees, such as are used by our hatters; dissolve them in 6 or 8 times their weight of water; distil the liquor with a slow fire, and separate the oil with a separating glass; reserving for the nicest uses only that which comes over first, the succeeding oil being coarser and more resinous. This fine oil of wine may be mixed into a quintessence with pure alcohol; by which means it may be preserved a long time fully possessed of all its flavour and virtues; but, without such management, it will soon grow resinous and rancid. When a fine essential oil of wine is thus procured, and also a pure and insipid spirit, French brandies may be imitated to perfection. The essential oil, however, must be drawn from the same kind of lees as the brandy to be imitated was procured from. In order to imitate Coniac brandy, it will be necessary to dis-

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til the essential oil from Coniac lees; and the same for any other kind of brandy. For, as different brandies have different flavours, and as these flavours are entirely owing to the essential oil of the grape, it would be preposterous to endeavour to imitate the flavour of Coniac brandy with an essential oil procured from the lees of Bourdeaux wine.—When the flavour of the brandy is well imitated by a proper dose of the essential oil, and the whole reduced into one simple and homogeneous fluid, other difficulties are still behind: The flavour, though the essential part is not, however, the only one; the colour, the proof, and the softness is also to be regarded, before a spirit that perfectly resembles brandy can be procured. With regard to the proof, it may be easily hit, by using a spirit rectified above proof; which, after being intimately mixed with the essential oil of wine, may be let down to a proper standard with fair water. And the softness may, in a great measure, be obtained by distilling and rectifying the spirit with a gentle fire; and what is wanting of this criterion of the liquor when first made, will be supplied by time: for it is time alone that gives this property to French brandies; they being at first acrid, foul, and firy. But, with regard to the colour, a particular method is required to imitate it to perfection. A small quantity of the extract of oak, or of the shavings of that wood, properly digested, will furnish us with a tincture capable of giving the spirit any degree of colour required. There are other methods in use for colouring brandies; but the best, besides the extract of oak, are treacle and burnt sugar. The treacle gives the spirit a fine colour, nearly resembling that of French brandy; but as its colour is dilute, a large quantity must be used: this is not, however, attended with any bad consequences; for notwithstanding the spirit is really weakened by this addition, yet the bubble proof, the general criterion of spirits, is greatly mended by the tenacity imparted to the liquor by the treacle. The spirit also acquires from the mixture a sweetish or luscious taste, and a fulness in the mouth; both which properties render it very agreeable to many people. A much smaller quantity of burnt sugar than of treacle will be sufficient for colouring the same quantity of spirits: the taste is also very different; for instead of the sweetness imparted by the treacle, the spirit acquires from the burnt sugar an agreeable bitterness, and by that means recommends itself to nicer palates, which are offended with a luscious spirit. The burnt sugar is prepared by dissolving a proper quantity of sugar in a little water, and scorching it over the fire till it acquires a black colour. Either treacle or burnt sugar will nearly imitate the genuine colour of old French brandy; but neither of them will succeed when put to the test of the vitriolic solution. The spirit distilled from molasses and treacle is very clean and pure. It is made from common treacle dissolved in water, and fermented in the same manner as the wash for the common malt spirit. But if some particular art is not used in distilling this spirit, it will not prove so vinous as malt-spirit, but more flat and less pungent and acrid, though otherwise much cleaner tasted, as its essential oil is of a much less offensive flavour. Therefore, if good fresh wine lees, abounding in tartar, be added and duly fermented with the molasses, the spirit will acquire a much greater vinosity and briskness, and approach much nearer to the nature of foreign spirits. Where the molasses spirit is brought to the common proof strength, if it is found not to have a sufficient vinosity, it will be very proper to add some good dulcified spirit of nitre; and if the spirit be clean worked, it may, by this addition only, be made to pass on ordinary judges for French brandy. Great quantities of this spirit are used in adulterating foreign brandy, rum, and arrack. Much of it is also used alone in making cherry brandy and other drams by infusion; in all which many, and perhaps with justice, prefer it to foreign brandies. Molasses, like all other spirits, are entirely colourless when first extracted; but distillers always give it as nearly as possible the colour of foreign spirits."

(VI.) DISTILLATION OF BRITISH SPIRITS RESEMBLING RUM. If these particulars hold good, the imitation of foreign spirits of all kinds must be an easy matter. It will only cost the procuring of some of those substances from which the spirit is drawn; and distilling this with water, the essential oil will always give the flavour desired. Thus, to imitate Jamaica Rum, it will only be necessary to procure some of the tops, or other useless parts of the sugar canes; from which an essential oil being drawn, and mixed with clean molasses spirit, it will give it the true flavour. The principal difficulty must lie in procuring a spirit totally, or nearly, free of all flavour of its own. The spirit drawn from the refuse of a sugar-house is by our author commended as superior to that drawn from molasses; though even this is not entirely devoid of some kind of flavour of its own; nor indeed is that drawn from the best refined sugar entirely flavourless. It is very probable, therefore, that to procure an absolutely flavourless spirit is impossible. The only method, therefore, of imitating foreign spirits is, by choosing such materials as will yield a spirit flavoured as much like them as possible. The materials most recommended by our author in this case, and probably the best that can be used, are raisins. Concerning these he gives the following directions: "To extract this spirit, the raisins must be infused in a proper quantity of water, and fermented by the manner already directed. When the fermentation is completed, the whole is to be thrown into the still, and the spirit extracted by a strong fire. The reason why we here direct a strong fire is, because by that means a greater quantity of the essential oil will come over the helm with the spirit, which will render it fitter for the distiller's purpose: for this spirit is commonly used to mix with the common malt goods: and it is surprising how far it will go in this respect, ten gallons of it being often sufficient to give a determining flavour and agreeable vinosity to a whole piece of malt spirits. It is therefore well worth the distiller's while to endeavour at improving the common method of extracting spirits from raisins; and perhaps the following hint may merit attention. When the fermentation is completed, and the still charged with fermented liquor as above directed, let the whole

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whole be drawn off with as brisk a fire as possible; but, instead of the cask or can, generally used by distillers for a receiver, let a large glass, called by chemists a *separating glass*, be placed under the end of the worm, and a common receiver applied to the spout of the separating glass; by this means the essential oil will swim upon the top of the spirit, or rather low wine, in the separating glass, and may be easily preserved at the end of the operation. The use of this limpid essential oil is well known to distillers: for in this resides the whole flavour, and consequently it may be used to the greatest advantage in giving that distinguishing taste and true vinosity to the common malt spirits. After the oil is separated from the low wine, the liquor may be rectified in balneo mariæ into a pure and almost tasteless spirit, and therefore well adapted to make the finest compound cordials, or to imitate or mix with the finest French brandies, arracks, &c. In the same manner a spirit may be obtained from cyder. But as its particular flavour is not so desirable as that obtained from raisins, it should be distilled in a more gentle manner and carefully rectified according to the directions we have already given."

(VII.) DISTILLATION OF COMPOUND SPIRITS. The following general rules are very easy to be learned and practised. i. The artist must always be careful to use a well cleansed spirit, or one freed from its own essential oil. For, as a compound water is nothing more than a spirit impregnated with the essential oil of the ingredients, it is necessary that the spirit should have deposited its own. ii. Let the time of previous digestion be proportioned to the tenacity of the ingredients, or the ponderosity of their oil. iii. Let the strength of the fire also be proportioned to the ponderosity of the oil intended to be raised with the spirit. iv. Let only a due proportion of the finest parts of the essential oil be united with the spirit; the grosser and less fragrant parts of the oil not giving the spirit so agreeable a flavour, and at the same time rendering it unsightly. This may in a great measure be effected by leaving out the faints, and making up to proof with fine soft water in their stead. A careful observation of these rules will render this part of distillation much more perfect than it is at present. Nor will there be any occasion for the use of burnt alum, white of eggs, isinglas, &c. to fine down cordial waters; for they will presently be fine, sweet and pleasant tasted, without any further trouble. We subjoin a few receipts for making several of those compound waters, or spirits, that are in the most general estimation.

i. DISTILLATION OF ANISEED WATER. Take of aniseed bruised, two pounds; proof spirit 12½ gallons; water, one gallon: draw off ten gallons with a moderate fire.—This water should never be reduced below proof; because the large quantity of oil with which it is impregnated, will render the goods milky and foul when brought down below proof. But if there is a necessity for doing this, their transparency may be restored by filtration.

ii. DISTILLATION OF CARDAMUM, or ALLSPICE. Take of pimento, caraway, coriander seeds, and lemon peel, each 3 lb; of malt spirits, 11 gallons; water, 3 gallons. Draw off with a gentle fire, dulcify with common sugar, and make up to the strength desired with clear water. This is a dram greatly used in some countries.

iii. DISTILLATION OF CEDRAT WATER. The cedrat is a species of citron, very highly esteemed in Italy, where it grows naturally. The fruit is difficult to be procured in this country; but as the essential oil is often imported from Italy, it may be made with it according to the following receipt.—Take of the finest loaf sugar reduced to powder, a quarter of a pound; put it into a glass mortar, with 120 drops of the essence of cedrat; rub them together with a glass pestle; and put them into a glass alembic, with a gallon of fine proof spirits and a quart of water. Place the alembic in balneo mariæ, and draw off one gallon, or till the faints begin to raise; and dulcify with fine sugar. This is reckoned the finest cordial yet known; it will therefore be necessary to be particularly careful that the spirit is perfectly clean, and, as much as possible, freed from any flavour of its own.

iv. DISTILLATION OF CINNAMON WATER. Take 8 lb. of fine cinnamon bruised, 17 gallons of clean rectified spirit, and two gallons of water. Put them into the still, and digest them 24 hours with a gentle heat; after which draw off 16 gallons with a pretty strong heat. Cinnamon water of this strength is called STRONG cinnamon water. A cheaper spirit, but of an inferior quality, may be obtained by using cassia lignea instead of cinnamon. To dulcify cinnamon water, take double refined sugar, about two pounds to a gallon; and dissolve it in the spirit, after making it up proof with clear water. One general caution is here necessary, viz. near the end of the operation, carefully to watch the spirit as it runs into the receiver, to prevent the faints from mixing with the goods. This may be discovered by often catching some of it as it runs from the worm in a glass, and observing whether it is fine and transparent; for as soon as the faints begin to rise, the spirit will have a bluish cast. As soon as this colour is perceived, the receiver must immediately be changed; for if the faints are suffered to mix with the rest, the value will be greatly lessened.—The distillers call such as are made up proof, *double good*; and those below proof, *single*.

v. DISTILLATION OF CITRON WATER. Take of dry yellow rinds of citrons, three pounds; of orange peel, 2 lb. nutmegs bruised, ¾ of a pound; clean proof spirit, 10½ gallons; water, one gallon: digest with a gentle heat; then draw off ten gallons in balneo mariæ, and dulcify with fine sugar.

vi. DISTILLATION OF CLOVE WATER. Take of cloves bruised 4 lb. pimento, or all spice, half a pound; proof spirit, 16 gallons. Digest the mixture 12 hours in a gentle heat, and then draw off 15 gallons with a pretty brisk fire. The water may be coloured red, either by a strong tincture of cochineal, alkanet, or corn poppy flowers; and dulcified with double refined sugar.

vii. DISTILLATION OF GENEVA. There was formerly sold in the apothecaries shops a distilled spirituous water of juniper; but the distillers supplied the apothecaries, and sold it under the name of *Geneva*. The common kind, however, is

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is not made from juniper berries, but from oil of turpentine; and indeed it is surprising, that people should accustom themselves to drink such liquours for pleasure.—The receipt for making this kind of spirit sold in the gin-shops at London, is as follows: Take of the ordinary malt spirits, ten gallons; oil of turpentine, two ounces; bay salt, three handfuls. Draw off by a gentle fire till the faints begin to rise; and make up your goods to the strength required with clear water. The best kind is made by the following recipe. Take of juniper berries, 3 lb. proof spirit, ten gallons; water, 4 gallons: Draw off by a gentle fire till the faints begin to rise, and make up your goods to the strength required with clean water. See N° ix.

viii. DISTILLATION OF GOLD CORDIAL. Take of the roots of angelica, 4 lb. raisins stoned, 2 lb. coriander seeds, half a pound; caraway seeds and cinnamon, of each half a pound; cloves, two ounces; figs and liquorice-root, of each one pound; proof spirit, 11 gallons; water two gallons. The angelica, liquorice, and figs, must be sliced before they are added. Digest two days; and draw off by a gentle heat till the faints begin to rise; hanging in a piece of linen, fastened to the mouth of the worm, an ounce of English saffron. Then dissolve 8 lb. of sugar in three quarts of rose-water, and add to it the distilled liquor.—This liquor derives its name from a quantity of leaf gold being formerly added to it; but this is now generally disused, as it cannot add any virtue.

ix. DISTILLATION OF HOLLANDS GIN. The ingredients used by the Dutch are the same with those above stated, (See N° vii.) only, instead of malt spirits, they use French brandy. But from what has been already observed concerning the nature of these kinds of spirits, it is easy to see, that by the help of a well rectified spirit, geneva may be made in this country at least nearly equal to the Dutch, provided it is kept to a proper age: for all spirituous liquors contract a mellowness by age, impossible to be imitated any other way.

x. DISTILLATION OF LEMON WATER. Take of dried lemon peel, 4 lb. clean proof spirit 10½ gallons, and one gallon of water. Draw off 10 gallons by a gentle fire, and dulcify with fine sugar.

xi. DISTILLATION OF ORANGE CORDIAL, or *Eau de Bigarade*. Take the yellow part of the peels of 14 bigarades, (a kind of orange); half an ounce of nutmegs, a quarter of an ounce of mace, a gallon of fine proof spirit, and two quarts of water. Digest all these together two days in a close vessel; after which draw off a gallon with a gentle fire, and dulcify with fine sugar. This cordial is greatly esteemed abroad, but is not so well known in this country.

xii. DISTILLATION OF ORANGE WATER. Take of the yellow part of fresh orange peel five pounds; clean proof spirit, 10½ gallons; water two gallons: draw off ten gallons with a gentle fire.

xiii. DISTILLATION OF RATAFIA. Ratifia is a liquor prepared from different kinds of fruits, and is of different colours according to the fruits used. Of red ratafia there are three kinds, the fine, the dry or sharp, and the common. The fruits most proper for making red ratafia, are the black heart cherry, the common red cherry, the black cherry, the mery or honey cherry, the strawberry, the raspberry, the red gooseberry, and the mulberry. These fruits should be gathered when in their greatest perfection, and the largest and most beautiful of them chosen for the purpose. The following is a receipt for making red ratafia, fine and soft. Take of the black heart-cherries 24 lb. black cherries 4 lb. raspberries and strawberries, of each 3 lb. Pick the fruits and bruise them; in which state let them continue 12 hours; press out the juice; and to every pint of it add a quarter of a pound of sugar. When the sugar is dissolved, run the whole through the filtrating bag, and add to it 3 quarts of clear proof spirits. Then take of cinnamon, 4 ounces; of mace, one ounce; and of cloves, two drams. Bruise these spices; put them into an alembic with a gallon of clean proof spirits and two quarts of water, and draw off a gallon with a brisk fire. Add as much of this spicy spirit to your ratafia as will render it agreeable to your palate; about one fourth is the usual proportion. Ratafia made according to the above receipt is of a very rich flavour and elegant colour. Some, in making ratafia, suffer the expressed juices of their fruits to ferment several days: by this means the vinosity of the ratafia is increased; but, at the same time, the elegant flavour of the fruits is greatly diminished. Therefore, if the ratafia is desired stronger or more vinous, it may be done by adding more spirits to the expressed juice; by which means the flavour of the fruits may be preserved, as well as the ratafia rendered stronger. It is also a method with some to tie the spices in a linen bag, and suspend them in the ratafia. But if this method is taken it will be necessary to augment the quantity of spirit first added to the expressed juice. There is also great difference in the two methods of adding the spices, except that by suspending them in the ratafia the liquor is rendered less transparent.

1. DISTILLATION OF COMMON RATAFIA. Take of nutmegs, 8 ounces; bitter almonds 10 lb. Lisbon sugar, 8 lb. ambergrease, ten grains: infuse these ingredients three days in ten gallons of clean proof spirit, and filter through a flannel bag for use. The nutmegs and bitter almonds must be bruised, and the ambergrease rubbed with the Lisbon sugar in a marble mortar, before they are infused in the spirit.

2. DISTILLATION OF DRY, OR SHARP RATAFIA. Take cherries and gooseberries, of each 30 lb. mulberries, 7 lb. raspberries, 10 lb. Pick these clean, bruise them, and let them stand 12 hours; but do not suffer them to ferment. Press out the juice, and to every pint add 3 ounces of sugar. When the sugar is dissolved, run it through the filtrating bag, and to every 5 pints of liquor add 4 pints of clean proof spirit; with the same proportion of spirit drawn from the spices in the forgoing composition.

xiv. DISTILLATION OF ROS SOLIS. Take of the herb called *Ros Solis*, picked clean, 4 lb. cinnamon, cloves, and nutmegs, of each 3½ ounces; marigold flowers, 1 lb. caraway seeds, ten ounces; proof spirit, ten gallons; water, 3 gallons. Distil with a pretty strong fire, till the faints begin to rise. Then take of liquorice root sliced half a pound; raisins stoned, 2 lb. red saunders half a pound: digest these three days in two quarts of

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of water; then ſtrain out the clear liquor, in which diſſolve 3 lb. of fine ſugar, and mix it with the ſpirit drawn by diſtillation.

IV. DISTILLATION OF USQUEBAUGH. Take nutmegs, cloves, and cinnamon, of each two ounces; the ſeeds of aniſe, caraway, and coriander, of each four ounces; of liquorice root ſliced, half a pound. Bruiſe the ſeeds and ſpices; and put them, together with the liquorice, into the ſtill with 11 gallons of proof ſpirits, and two gallons of water. Diſtil with a pretty briſk fire till the faints begin to riſe. But, as ſoon as the ſtill begins to work, faſten to the noſe of the worm two ounces of Engliſh ſaffron tied up in a cloth, that the liquor may run through it, and extract all its tincture; and frequently preſs the ſaffron with your fingers. When the operation is finiſhed, dulcify with fine ſugar.

* DISTILLATORY. *adj.* [from *diſtil.*] Belonging to diſtillation; uſed in diſtillation.—Beſides thoſe groſſer elements of bodies, ſalt, ſulphur and mercury, ingredients of a more ſubtile nature, extremely little, and not viſible, may eſcape at the junctures of the *diſtillatory* veſſels. *Boyle.*

* DISTILLER. *n. ſ.* [from *diſtil.*] 1. One who practiſes the art or trade of diſtilling.—I ſent for ſpirit of ſalt to a very eminent *diſtiller* of it. *Boyle.* 2. One who makes and ſells pernicious and inflammatory ſpirits.

(1.) DISTILLERY, *n. ſ.* the art of diſtilling brandy and other ſpirits. This art was firſt brought into Europe by the Moors of Spain, about A. D. 1150: they learned it of the African Moors, who had it from the Egyptians: and the Egyptians are ſaid to have practiſed it in the reign of the emperor Dioclefian, though it was unknown to the ancient Greeks and Romans. See DISTILLATION and FERMENTATION.

(2.) DISTILLERY is alſo uſed for the place where a diſtiller carries on his buſineſs; and we may here notice a few things neceſſary to be attended to in the erection of a diſtillery, and in the practice of DISTILLATION; from which, though we more particularly point to the proceſs for compound ſpirits, the general proceſs may be underſtood. For rectifying and diſtilling compound goods, a ſmaller ſtill is known to make a cleaner and better liquor than one that is larger; and one about half a hogſhead gage, over and above a hand-breadth depth from the edge or top of the ſtill, is reckoned the moſt convenient ſize for a moderate trade. The ſtill ſhould be placed in ſome building ſeparate from, but nearly adjoining to the dwelling houſe or ſhop, to prevent, as much as poſſible, any hazard which may ariſe by fire, to which all ſpirituous goods are liable; and which can only be extinguiſhed by a woollen blanket or carpet, drenched in water, caſt upon the flame. The work-houſe ought to be of ſuch a ſize as that the ſtill, worm-tub, and pump, may ſtand conveniently for working; and alſo that the ſpirits which are to be diſtilled may lie at hand for charging the ſtill; as well as the empty veſſels, tubs, cans, and other utenſils properly belonging to the diſtilling trade. The floor ſhould be laid with broad ſtones or flags, having a deſcent to carry off all the waſh from the ſtill, the hot liquor from the worm-tub, and other occaſional ſlops by waſhing caſks, &c. which will keep the floor clean. It is abſolutely neceſſary that there be plenty of water (whether hard or ſoft it matters not) where the pump is ſunk, both to keep the worm-tub conſtantly cool, and to make up the goods to their proper ſtrength, as well as all other purpoſes. The ſtill ſhould be placed upon brick work, having an aſh hole about 2 feet in length, 9 inches in breadth, and about 1 foot 10 inches high; when the iron bars upon which the grate is to reſt muſt be fixed in the brick-work, and the grate-door placed. The brick-work ſhould be raiſed about one foot above the iron-grate, that the fire may have room to play; having it inlaid with hearth inch-tiles or fire-brick, well faſtened with ſuch mortar as will abide the fire. A ſloping place, or hole, muſt be left, for conveying the ſmoke into the flue and round the ſtill into the chimney; and the flue muſt be carried up a convenient height, to draw the ſmoke, and carry it off. The ſtill-cock ſhould project through the brick-work, ſo as the waſh may be conveniently run off. The brick-work ſhould be exactly round, and as high as the upper nails of the ſtill, ſloping from the flame, left any liquor boil over, and well plaſtered and covered all round with coarſe canvas, to keep the fire cloſer in, the wall from cracking, and the work-man's clothes from injury. The worm-tub ſhould be placed very near the ſtill, upon a ſtrong wooden frame proportioned to the ſize of the tub, (which ſhould be 6 or 8 times the capacity of the ſtill,) ſo that every ſtave may reſt firmly upon the frame, the better to ſupport the great weight of ſuch a quantity of water as may be neceſſary to keep the worm at a proper coolneſs. This frame ſhould be of ſuch a height as to admit the cans or veſſels for the ſpirit being eaſily placed at the lower end of the worm. The upper end of the worm muſt be placed ſo, that the arm of the ſtill-head may go into it without difficulty, and ſhut in ſo cloſe as to be eaſily luted. Where cold water cannot be conveyed into the worm-tub at its bottom, ſo as to force the hot-water out through a pipe near its top, a wooden gutter about 4 inches ſquare inſide, may be placed in the middle of the worm-tub, reaching from top to bottom, on which two ſides muſt reſt, and the other two oppoſite ſides left about 3 inches ſhorter; and by making the cold water from the pump fall into the top of this gutter, the hot water will be forced up to the pipe at the top of the tub, while the cold water deſcends and comes out at the two ſhort ſides of the gutter. The pump muſt be placed near the worm-tub, with a ſpout or cock as high as to anſwer the top of the gutter, and another ſpout lower for drawing water for other purpoſes. In order to have a large ſupply of water upon any emergency, without the trouble of pumping, it will be proper to have a large back ſet upon a ſtrong frame, to command the worm-tub, having a large braſs cock communicating with the ſtill, &c. It will alſo be of advantage to have a good middle-ſized preſs, ſteadily fixed in a corner of your ſtill-houſe; having a very ſtrong bed or place, in which the goods to be preſſed are put, and five or ſix hair-cloths, ſomewhat broader than the preſs, to be put betwixt every layer of

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elder-berries, cherries, raſp-berries, or any other things which are to be preſſed. We need not fill our pages with an enumeration of the other articles and veſſels neceſſary for a diſtillery, as they will readily ſuggeſt themſelves to the ingenious diſtiller.—Before charging the ſtill, a paſte ought to be prepared, made one half of Spaniſh wheat, and the other half of rye-meal, bean-meal, or wheat-flour, beat up with water to the conſiſtence of an ordinary paſte for baking. With this paſte the arm of the ſtill-head and worm muſt be luted, as well as the junctures of the body and head of the ſtill; and a part of it ſhould be kept to repair or fill up any cracks in the luting which may take place during the operation. When a new ſtill is ſet up, it ſhould be filled within 3 or 4 inches of the brim with water, with a peck of wheat-bran put into it; and the head put on and faſtened by means of a wooden bar fixed betwixt the head of the ſtill and ſome beam or lentil, to prevent its moving by the force of diſtillation; after which about 3 gallon cans may be drawn off by diſtillation, which will cement all the nails and joints of the ſtill, and make it fit for the ſtrongeſt proof ſpirits. If the ſpirits to be diſtilled be proof goods, which they ought to be, and which may be known by the continuance of the blebs upon the ſurface when a ſmall quantity is ſhaken in a glaſs phial, they will yield about two-thirds, (leſs or more according to their original ſtrength,) which may be made proof, or to what ſtrength or weakneſs may be wanted, by adding ſpring or river water; and it may be obſerved as to diſtilling in general, that all double goods coming from the ſtill, clear proof and without faints, may be made up with liquor, to that quantity the ſtill was at firſt charged with: but if ſingle goods are ordered, one part and a half more of water may be added. Great care and attention is neceſſary to keep at firſt a moderate, and throughout an equal fire, till the goods are nearly run off when it may be ſtirred a little. When the quantity of goods drawn off amount to about two thirds of what was at firſt put into the ſtill, the cloſeſt attention, by frequently taſting the goods, will be neceſſary, leſt any of the faints ſhould run in among the liquor, which would give it a diſagreeable taſte. The faints may be kept in a veſſel for the purpoſe until there be a ſufficient quantity for diſtilling again, and converted into ſuch goods as may be thought moſt proper. Goods will be greatly improved by throwing into the ſtill, when charged, about 6 ounces of bay ſalt to every ten gallons of ſpirit, and ſo in proportion to the quantity of ſpirits, leſs or more; and by this means the goods will better cleanſe themſelves and ſeparate from their phlegmatic parts, and the ſpirits ſo dephlegmated will aſcend and come over much cleaner and finer in diſtillation. If it be requiſite to diſtil any goods which do not amount to one half or one third of what the ſtill will work, one, two, or three cans of water may be added, which will preſerve the ſtill from damage; and though the goods will thus run longer than when the ſtill is charged with full proof ſpirits, the goods will be cleaner and finer; only they will require proportionably leſs water in making them up. At every new charging of the ſtill, all the old paſte or luting ſhould be carefully ſcraped off, leſt it ſhould make the new luting crack, or keep it from plying ſo cloſe; and the worm ſhould be thoroughly waſhed, leſt any thing may have acoidently got into it, which would be very dangerous. Compound ſpirits will be greatly meliorated by infuſing the ingredients of which they are to be made in the ſpirit for a night before they are diſtilled; which ſpirit muſt cover the ingredients, and muſt be meaſured and included in the quantity intended for charging the ſtill. Great care ſhould be taken that no greaſe, tallow, ſoap, or any other unctuous matter, get or fall into any of the veſſels into which the goods may come, for it would greatly injure their proof, and though they were of the higheſt ſtrength, would make them fall as flat as water. Too much caution cannot be uſed in bringing lighted candles or torches, into a diſtillery, as ſpirits are eaſily ſet on fire.—To preſerve the ſtrength and flavour of goods, the cans into which they run from the ſtill ſhould be allowed to fill up to a mark of four or five gallons, and then emptied into the caſks where they are to be kept, and if the number of cans or quantity of goods be noted, it will ſave trouble in making them up to their ſeveral proportions, as may be required. In dulcifying goods, the quantity of ſugar intended to be put in ſhould be diſſolved in one or two cans of the water with which the goods are to be made up, taking care to bruiſe all the lumps, and to ſtir it well in the cans; after which it may be emptied into the goods, and the whole well mixed together. When the goods are made up to the quantity and quality intended, ſuch as are proof will, without any art or compoſition, ſettle and become fine and clear within one or two days at moſt; but ſuch as are below proof, will take a longer time, in proportion to their diminution of ſtrength, in becoming fine or ſaleable. For Geneva, or ſtrong waters, to every hogſhead put 4 or 5 ounces of alum powdered ſo as to go through a coarſe hair ſieve, firſt mixing it in 3 or 4 gallons of the goods; and having ſtirred it well till the alum is diſſolved, it may be mixed with the whole quantity, by drawing off a few cans from the caſk and putting it in again; and the Geneva will thus become clear in one day, and the other in 2 or 3 days. When the proceſs is finiſhed, the goods ſhould be ſet on a ſtillyon or pair of guntrees, in order to their being drawn off; leaving the bungs of the caſks open, till they become fine and fit for uſe; after which the bungs may be put in, but not too hard; and a plug hole ought to be made in a proper place, with a plug put ſlightly in, to give vent when any goods are drawn off. It is a vulgar error to ſuppoſe that goods are materially injured or weakened by the bungs being left open; for where there is any quantity of goods of any tolerable body or ſtrength, they receive no manner of injury from it, but mellow and clear more and more by having proper vent either by the bung or a plug. Goods may be made deeper or lighter coloured, by dulcifying with browner or finer ſugar. And as all common goods bear a low price, they are always ſweetened with the cheapeſt brown ſugars, which commonly make them of a deep amber colour; and this has, by long cuſtom and uſage, ſo prevailed with the populace, that goods of a light-

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er colour, occasioned by their being dulcified with finer sugar, are generally less esteemed. When goods lately distilled are to be drawn off, that which lies next the cork will be less clear or fine, according as the goods have lain longer or shorter time; it will therefore be proper to set it aside till what is presently wanted is drawn off; after which it may be put in at the bung-hole, and it will settle in a little time. When any standard or other casks are near run out, or to be emptied or drawn off, all the bottoms should be drawn into a separate can, and two or three gallons of water put into the cask to wash it out, which first washings may be put into the vessel where the faints are kept; after which the can of bottoms may be put into a flannel bag or sleeve, known among distillers by the name of Hippocrates's bag; and if the bag will hold it all at once, so much the better. The first runnings of the bag will be foul, till all the porous parts of the bag are filled up with the sediment that is amongst the bottoms of the casks; therefore when the goods run fine, the vessel first put in may be taken away, and a clean one set to receive the fine spirits; and when the bag is nearly run out, the first runnings which were foul, may be put again into the bag, which may be left hanging as long as any goods run from it, when the sediment may be cast away. The goods thus filtered will be as good and wholesome as any of the rest; but the bottoms of fine goods, which are much more valuable, must be filtered through blotting paper, folded in four parts, one part or leaf to be opened funnel wise, and made capable to receive what it will hold of the bottoms being put into the upper part of a large tin funnel: which will filtre off all the goods from the sediment.

* DISTILMENT. *n. s.* [from *distil.*] That which is drawn by distillation; that which drops. A word formerly used, but now obsolete.—

Upon my secure hour thy uncle stole,
And in the porches of mine ears did pour
The leperous *distilment*. *Shak.*

* DISTINCT. *adj.* [*distinctus*, Latin.] 1. Different; not the same in number or in kind.—Bellarmin saith, it is idolatry to give the same worship to an image which is due to God: Vasquez saith, it is idolatry to give *distinct* worship: therefore, if a man would avoid idolatry, he must give none at all. *Stillingfleet.*—Father hood and property are *distinct* titles, and began presently, upon Adam's death, to be in *distinct* persons. *Locke.* 2. Different; being apart, not conjunct.—The intention was, that the two armies, which marched out together, should afterwards be *distinct*. *Clarendon.*—Men have immortal spirits, capable of a pleasure and happiness *distinct* from that of our bodies. *Tillotson.* 3. Clear; unconfused.—

Heav'n is high,
High and remote, to see from thence *distinct*
Each thing on earth. *Milton.*

4. Spotted; variegated.—

Tempestuous fell
His arrows from the four fold visag'd four,
Distinct with eyes; and from the living wheels
Distinct alike with multitude of eyes. *Milton.*

5. Marked out: specified.—

Dominion hold
Over all living things that move on th' earth,
Wherever thus created; for no place
Is yet *distinct* by name. *Milton.*

(1.) * DISTINCTION. *n. s.* [*distinctio*, Latin.] 1. The act of discerning one as preferable to the other.—

In the wind and tempest of fortune's frown,
Distinction, with a broad and powerful fan,
Puffing at all, winnows the light away. *Shakes.*

2. Note of difference. 3. Honourable note of superiority. 4. That by which one differs from another.—This faculty of perception puts the *distinction* betwixt the animal kingdom and the inferior parts of matter. *Locke.* 5. Difference regarded; preference or neglect in comparison with something else.—

Maids, women, wives, without *distinction* fall;
The sweeping deluge, love, comes on, and covers all. *Dryden.*

6. Separation of complex notions.—

This fierce abridgment
Hath to it circumstantial branches, which
Distinction should be rich in. *Shakes. Cymb.*

7. Division into different parts.—The *distinction* of tragedy into acts was not known; or if it were, it is yet so darkly delivered to us, that we cannot make it out. *Dryden.* 8. Notation of difference between things seemingly the same.—The mixture of those things by speech, which by nature are divided, is the mother of all error: to take away therefore that error, which confusion breedeth, *distinction* is requisite. *Hooker.*—Lawfulness cannot be handled without limitations and *distinctions*. *Bacon.*—From this *distinction* of real and apparent good, some distinguish happiness into two sorts, real and imaginary. *Norris.* 9. Discernment; judgment.

(2.) DISTINCTION, in logic, is an assemblage of two or more words, whereby disparate things, or their conceptions, are denoted.

* DISTINCTIVE. *adj.* [from *distinct.*] 1. That which marks distinction of difference.—

For from the natal hour, *distinctive* names,
One common right the great and lowly claims. *Pope.*

2. Having the power to distinguish and discern; judicious.—Credulous and vulgar auditors readily believe it, and the more judicious and *distinctive* heads do not reject it. *Brown.*

* DISTINCTIVELY. *adv.* [from *distinctive.*] Particularly; not confusedly.—

I did all my pilgrimage dilate,
Whereof by parcels she had something heard,
But not *distinctively*. *Shak.*

* DISTINCTLY. *adv.* [from *distinct.*] 1. Not confusedly; without the confusion of one part with another.—To make an echo that will report three, or four, or five words *distinctly*, it is requisite that the body percussing be a good distance off. *Bacon.* 2. Plainly; clearly.

The object I could first *distinctly* view,
Was tall straight trees, which on the waters flew. *Dryden.*

—After the light of the sun was a little worn off my eyes, I could see all the parts of it *distinctly*.

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by a glimmering reflection that played upon them from the ſurface of the water *Addiſon.*

* DISTINCTNESS. *n. ſ.* [from *diſtinct.*] 1. Nice obſervation of the difference between different things.—The membranes and humours of the eye are perfectly pellucid, and void of colour, for the clearneſs, and for the *diſtinctneſs* of viſion. *Ray.* 2. Such ſeparation of things as makes them eaſy to be ſeparately obſerved.

(1.) * *To* DISTINGUISH. *v. a.* [*diſtinguo*, Latin.] 1. To note the diverſity of things.—Rightly to *diſtinguiſh*, is, by conceit of the mind, toſe ver things different in nature, and to diſcern wherein they differ. *Hooker.* 2. To ſeparate from others by ſome mark of honour or preference.—They *diſtinguiſh* my poems from thoſe of other men, and have made me their peculiar care. *Dryden.*—

Let us reſolve that roll with ſtricteſt eye,
Where, ſafe from time, *diſtinguiſh'd* actions lie.
Prior.

3. To divide by proper notes of diverſity.—Moſes *diſtinguiſhes* the cauſes of the flood into thoſe that belong to the heavens, and thoſe that belong to the earth, the rains, and the abyſs. *Burnet.* 4. To know one from another by any mark or note of difference.—

We have not yet been ſeen in any houſe,
Nor can we be *diſtinguiſh'd*, by our faces,
For man or maſter. *Shak.*

—By our reaſon we are enabled to *diſtinguiſh* good from evil, as well as truth from falſehood. *Watt.* 5. To diſcern critically; to judge.—

Sweet, the untainted virtue of your years
Hath not yet div'd into the world's deceit;
Nor more can you *diſtinguiſh* of a man,
Than of his outward ſhew. *Shak.*

6. To conſtitute difference; to ſpecificate; to make different from another.—St Paul's Epiſtles contain nothing but points of Chriſtian inſtruction, amongſt which he ſeldom fails to enlarge on the great and *diſtinguiſhing* doctrines of our holy religion. *Locke.*

(2.) * *To* DISTINGUISH. *v. n.* To make diſtinction; to find or ſhew the difference.—He would warily *diſtinguiſh* between the profit of the merchant and the gain of the kingdom. *Child's Diſc. on Trade.*—The readers muſt learn by all means to *diſtinguiſh* between proverbs, and thoſe polite ſpeeches which beautify converſation. *Swift.*

* DISTINGUISHABLE. *adj.* [from *diſtinguiſh*] 1. Capable of being diſtinguiſhed; capable of being known or made known by notes of diverſity.—The acting of the ſoul, as it relates to perception and deciſion, to choice and purſuit, or averſion, is *diſtinguiſhable* to us. *Hale.*—I ſhall diſtribute duty into its principal and eminent parts, *diſtinguiſhable* as they relate to God, our neighbour, and ourſelves. *Government of the Tongue.*—A ſimple idea, being in itſelf uncompounded, contains nothing but one uniform appearance, or conception in the mind, and is not *diſtinguiſhable* into different ideas. *Locke.* 2. Worthy of note; worthy of regard.—I would endeavour that my betters ſhould ſeek me by the merit of ſomething *diſtinguiſhable*, inſtead of my ſeeking them. *Swift.*

* DISTINGUISHED. *part. adj.* [from *diſtinguiſh.*] Eminent; tranſcendent; extraordinary.—

Never on man did heav'nly favour ſhine
With rays ſo ſtrong, *diſtinguiſh'd* and divine. *Pope.*

* DISTINGUISHER. *n. ſ.* [from *diſtinguiſh.*] 1. A judicious obſerver; one that accurately diſcerns one thing from another.—If writers be juſt to the memory of Charles II. they cannot deny him to have been an exact knower of mankind, and a perfect *diſtinguiſher* of their talents. *Dryden.* 2. He that ſeparates one thing from another by proper marks of diverſity.—Let us admire the wiſdom of God in this *diſtinguiſher* of times, and viſible deity, the ſun. *Brown's Vulgar Errours.*

* DISTINGUISHINGLY. *adv.* [from *diſtinguiſhing.*] With diſtinction; with ſome mark of eminent preference.—Some call me a Tory, becauſe the heads of that party have been *diſtinguiſhingly* favourable to me. *Pope.*

* DISTINGUISHMENT. *n. ſ.* [from *diſtinguiſh.*] Diſtinction; obſervation of difference.—To make corrections upon the ſearchers reports, I conſidered whether any credit at all were to be given to their *diſtinguiſhments. Graunt.*

* *To* DISTORT. *v. a.* [*diſtortus*, Lat.] 1. To writhe; to twiſt; to deform by irregular motions.—

I ſee her taſte each nauſeous draught,
And ſo obligingly I am caught;
I bleſs the hand from whence they came,
Nor dare *diſtort* my face for ſhame. *Swift.*

2. To put out of the true direction or poſture.—

With fear and pain
Diſtorted, all my nether ſhape thus grew
Transform'd. *Milton.*

—Wrath and malice, envy and revenge, do darken and *diſtort* the underſtandings of men. *Tillotſon.* 3. To wreſt from the true meaning.—Something muſt be *diſtorted*, beſide the intent of the divine inditer. *Peacham on Poetry.*

(1.) * DISTORTION. *n. ſ.* [*diſtortio*, Latin.] Irregular motion by which the face is writhed, or the parts diſordered.—

By his *diſtortions* he reveals his pains;
He by his tears, and by his ſighs complains. *Prior.*

—In England we ſee people lulled aſleep with ſolid and elaborate diſcourſes of piety, who would be warmed and tranſported out of themſelves by the bellowings and *diſtortions* of enthuſiaſm. *Addiſon.*

(2.) DISTORTION, in anatomy, is when any part of the human body remarkably deviates from its natural ſhape or poſition. Diſtortions of different parts may ariſe from an original defect in the formation, as well as from various diſeaſes. Sometimes a terrible diſtortion in the ſhape of the whole body has ariſen merely from careleſſneſs and ill habits. Winſlow, in the Memoirs of the Academy of Sciences at Paris, gives a very remarkable account of a lady of quality, whom he had known to be perfectly ſtraight for ſeveral years; but who taking afterwards to a ſedentary courſe of life, got a cuſtom of dreſſing herſelf very careleſsly, and of leaning as ſhe ſat, either forwards or to a ſide. It was not many months before ſhe found it painful and troubleſome to ſtand or ſit upright; and ſoon afterwards ſhe found an inequality in the lower part of the back-bone.

Alarmed

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Alarmed at this, she consulted the gentleman who gave the account. To prevent the increase of the malady, he ordered her to wear a particular sort of jumps instead of stays, and had a pad of a proper size applied: but this was soon neglected; and the consequence was, that in a little time the back bone became more and more crooked, and at length bent itself sidewise in two contrary directions, so as to represent the figure of the Roman S; and the lady, still refusing to take the proper measures, lost a fourth part of her height; and continued for the remainder of her life, not only crooked from right to left and from left to right, but so oddly folded together, that the first of the false ribs on one side approached very near the crest of the os ilium on that side, and the viscera of the lower belly became strangely pushed out of their regular places to the opposite side. The stomach itself was so strongly compressed, that whatever she swallowed seemed to her to fall into two separate cavities.

* *To* DISTRACT. *v. a. part. pass. distracted; anciently distraught;* and sometimes *distract.* [*distractus*, Latin.] 1. To pull different ways at once.—The needle endeavours to conform unto the meridian, but being *distracted*, driveth that way where the greater and powerfuller part of the earth is placed. *Brown.* 2. To separate; to divide.—

By sea, by sea.
—Most worthy sir, you therein throw away
The absolute soldiership you have by land;
Distract your army, which doth most consist
Of war-mark'd footmen. *Shak.*

3. To turn from a single direction towards various points.—If he cannot wholly avoid the eye of the observer, he hopes to *distract* it by a multiplicity of the object. *South.* 4. To fill the mind with contrary considerations; to perplex; to confound; to harass.—While I suffer thy terrors I am *distracted*. *Psalms.*—

It would burst forth; but I recover breath,
And sense *distract* to know well what I utter.
Milton.

—He possesses a quiet and cheerful mind, not afflicted with violent passions, or *distracted* with immoderate cares. *Ray.*—If our sense of hearing were a thousand times quicker than it is, how would a perpetual noise *distract* us? We should, in the quietest retirement, be less able to sleep or meditate than in the middle of a sea-fight. *Locke.* 5. To make mad; properly, by an unsettled and vagrant fancy; but popularly, to make mad in whatever mode.—

Better I were *distract*,
So should my thoughts be sever'd from my griefs,
And woes, by wrong imagination, lose
The knowledge of themselves. *Shak.*

—She was unable in strength of mind, to bear the grief of his disease, and fell *distracted* of her wits. *Bacon.*—You shall find a *distracted* man fancy himself a king, and with a right inference require suitable attendance, respect, and obedience. *Locke.*

* DISTRACTEDLY. *adv.* [from *distract.*] Madly; frantickly.—

Methought her eyes had croft her tongue,
For she did speak in starts *distractedly*. *Shak.*

* DISTRACTEDNESS. *n. s.* [from *distract.*] The state of being distracted; madness.

* DISTRACTION. *n. s.* [*distractio*, Latin.] 1. Tendency to different parts; separation.—

While he was yet in Rome,
His power went out in such *distractions* as
Beguil'd all spies. *Shak.*

2. Confusion; state in which the attention is called different ways.—

Never was known a night of such *distraction*;
Noise so confus'd and dreadful: jostling crowds,
That run and knew not whither. *Dryden.*

—What may we not hope from him in a time of quiet and tranquillity, since, during the late *distractions*, he has done so much for the advantage of our trade? *Addison's Freeholder.* 3. Perturbation of mind; violence of some painful passion.—The irascible passions follow the temper of the heart, the concupiscible *distractions*, the crasis of the liver. *Brown.*—The *distraction* of the children, who saw both their parents expiring together, would have melted the hardest heart. *Tatler.* 4. Madness; frantickness; loss of the wits; vagrancy of the mind.—

So to mad Pentheus double Thebes appears,
And furies howl in his distemper'd ears:
Orestes so, with like *distraction* tost,
Is made to fly his mother's angry ghost. *Waller.*

—Commiserate all those who labour under a settled *distraction*, and who are shut out from all the pleasures and advantages of human commerce. *Atterbury.* 5. Disturbance: discord; difference of sentiments.—The two armies lay quiet near each other, without improving the confusion and *distraction* which the king's forces were too much inclined to. *Clarendon.*

* DISTRACTIVE. *adj.* [from *distract.*] Causing perplexity.—

Oft grown unmindful through *distractive* cares,
I've stretch'd my arms, and touch'd him unawares. *Dryden.*

(1.) * *To* DISTRAIN. *v. a.* [from *distringo*, Lat.] 1. To seize; to lay hold on as an indemnification for a debt.—

Here's Beauford, that regards not God nor king,
Hath here *distrain'd* the Tower to his use. *Shak.*

2. To rend; to tear. *Spenser.* Not in use.

(2.) * *To* DISTRAIN, *v. n.* To make seizure.—The earl answered, I will not lend money to my superiour, upon whom I cannot *distrain* for the debt. *Camden's Remains.*

* DISTRAINER. *n. s.* [from *distrain.*] He that seizes.

* DISTRAINT. *n. s.* [from *distrain.*] Seizure. *Dict.*

* DISTRAUGHT. *part. adj.* [from *distract.*] Distracted.—He had been a good military man in his days, but was then *distraught* of his wits. *Camden's Remains.*

DISTRE, a town of France, in the dept. of Maine and Loire, 9 miles SW. of Saumur.

(1.) * DISTRESS. *n. s.* [*distresse*, French.] 1. The act of making a legal seizure.—He would first demand his debt; and, if he were not paid, he would straight go and take a *distress* of goods and cattle,

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cattle, where he could find them, to the value. *Spenser* —

Quoth she, some say, the soul's secure
Against *distress* and forfeiture. *Hudibras.*

2. A compulsion in real actions, by which a man is assured to appear in court, or to pay a debt or duty which he refused. *Cowel.* 3. The thing seized by law. 4. Calamity; misery; misfortune.—

There can I sit alone, unseen of any
And to the nightingale's complaining notes
Tune my *distresses*, and record my woes. *Shak.*

—There shall be signs in the sun, and in the moon, and in the stars; and upon earth *distress* of nations, with perplexity, the sea and the waves roaring. *Luke*, xxi. 25.—People in affliction or *distress* cannot be hated by generous minds. *Clarissa.*

(II.) DISTRESS, in law, (§ I. *def.* 1.) the distraining any thing for rent in arrear, or other duty unperformed. The effect of this distress is to compel the party either to replevy the things distrained, and contest the taking, in an action of trespass against the distrainer; or rather to oblige him to compound and pay the debt or duty for which he was so distrained. There are likewise compulsory distresses in actions, to cause a person appear in court; of which kind there is a distress personal of one's moveable goods, and the profits of his lands, for contempt in not appearing after summons: there is likewise distress real, of a person's immoveable goods. In these cases none shall be distrained to answer for any thing touching their freeholds, but by the king's writ. Distress may be either finite or infinite:

1. DISTRESS, FINITE, is that which is limited by law, in regard to the number of times it shall be made, in order to bring the party to a trial of the action.

2. DISTRESS, INFINITE, is that which is without any limitation being made till the person appears. It is farther applied to jurors that do not appear: as, upon a certificate of assise, the process is *venire facias*, *habeas corpora*, and distress infinite. It is also divided into *grand* distress and *ordinary* distress; of these the former extends to all the goods and chattels that the party has within the county. A person, of common right, may distrain for rents and all manner of services; and where a rent is reserved on a gift in tail, lease for life, or years, &c. though there be no clause of distress in the grant or lease, so as that he has the reversion: but on a feoffment made in fee, a distress may not be taken, unless it be expressly reserved in the deed.

(III.) DISTRESS, THE CONTEMPLATION OF, A SOURCE OF PLEASURE. On this subject we have a very pleasing and ingenious essay by Dr Barnes, in the Memoirs of the Literary and Philosophical Society of Manchester: *Vol.* I. *p.* 144. After remarking the singular and astonishing nature of this intellectual phenomenon, and proving the reality of its existence among people of all ranks, by a variety of instances: the Doctor proceeds as follows:—"Cultivation may indeed have produced some minuter differences in the taste and feelings of different minds. Those whose sensibilities have not been refined by education or science, may feel the pleasure in a more gross and brutal form. But do not the most polished natures feel a similar, a kindred pleasure, in the deep-wrought distresses of the well imagined scene? Here the endeavour is, to introduce whatever is dreadful or pathetic, whatever can harrow up the feelings or extort the tear. And the deeper and more tragical the scene becomes, the more it agitates the several passions of terror, grief, or pity—the more intensely it delights, even the most polished minds. They seem to enjoy the various and vivid emotions of contending passions. They love to have the tear trembling in the eye, and to feel the whole soul wrapt in thrilling sensations. For that moment they seem to forget the fiction; and afterwards commend that exhibition most, in which they most entirely lost sight of the author, and of their own situation, and were alive to all the unutterable vibrations of strong or melting sensibility. Taking it then for granted, that in the contemplation of many scenes of distress, both imaginary and real, a gratification is felt, let us endeavour to account for it, by mentioning some of those principles, woven into the web of human nature, by its benevolent Creator, on which that gratification depends. Dr Akenside, with his accustomed strength and brilliancy of colouring, describes and accounts for it in the following manner:

——————"Behold the ways
Of heaven's eternal destiny to man!
For ever just, benevolent, and wise!
That Virtue's awful steps, howe'er pursued,
By vexing fortune, and intrusive pain,
Should never be divided from her chaste,
Her fair attendant, Pleasure. Need I urge
The tardy thought, through all the various round
Of this existence, that thy softening soul
At length may learn, what energy the hand
Of Virtue mingles in the bitter tide
Of Passion, swelling with distress and pain,
To mitigate the sharp, with gracious drops
Of cordial Pleasure. Ask the faithful youth,
Why the cold urn of her, whom long he loved,
So often fills his arm? So often draws
His lonely footsteps, at the silent hour,
To pay the mournful tribute of his tears?
O! he will tell thee, that the wealth of worlds
Should ne'er seduce his bosom to forego
That sacred hour, when stealing from the noise
Of care and envy, sweet remembrance soothe,
With Virtue's kindest looks, his aching breast,
And turns his tears to rapture. Ask the crowd,
Which flies impatient from the village walk
To climb the neighbouring cliffs, when far below
The cruel winds have hurl'd upon the coast
Some helpless bark: whilst sacred Pity melts
The general eye, or Terror's icy hand
Smites their distorted limbs, or horrent hair,
While every mother closer to her breast
Catches her child; and, pointing where the wave
Foam through the shattered vessel, shrieks aloud,
As one poor wretch, that spreads his piteous arms
For succour, swallowed by the roaring surge,
As now another, dashed against the rock,
Drops lifeless down. O deemest thou indeed
No kind endearment here, by nature given,
To mutual terror, and compassion's tears?

No

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No ſweetly melting ſoftneſs, which attracts
O'er all that edge of pain, the ſocial powers,
To this their proper action, and their end?"

The poet purſues the ſentiment in the ſame animated imagery, deſcribing the ſtrong, but pleaſurable, ſenſations which the ſoul feels, in reading the ſufferings of heroes who nobly died in the cauſe of liberty and their country:

——"When the pious band
Of youths, who fought for freedom, and their fires,
Lie ſide by ſide in gore."

Or, in the ſtrong movements of indignation and revenge againſt the tyrant, who invades that liberty, and enſlaves their country;

——"When the patriot's tear
Starts from thine eye, and thy extended arm
In fancy hurls the thunderbolt of Jove,
To fire the impious wreath on Philip's brow,
Or daſh Octavius from his trophied car;
Say—Does thy ſecret ſoul repine to taſte
The big diſtreſs? Or, would'ſt thou then exchange
Thoſe heart-ennobling ſorrows for the lot
Of him, who ſits amid the gaudy herd
Of mute barbarians, bending to his nod,
And bears aloft his gold-inveſted front,
And ſays within himſelf, "I am a king,
And wherefore ſhould the clamorous voice of woe
Intrude upon mine ear?"

The ſentiment of this charming and moral poet is, that ſympathetic feelings are virtuous, and therefore pleaſant. And from the whole, he deduces this important concluſion; that every virtuous emotion muſt be agreeable, and that this is the ſanction and the reward of virtue. The thought is amiable; and the concluſion noble: but ſtill the ſolution appears to us to be imperfect. We have already ſaid, that the pleaſure ariſing from the contemplation of diſtreſsful ſcenes is a compounded feeling, ariſing from ſeveral diſtinct ſources in the human breaſt. The kind and degree of the ſenſation muſt depend upon the various blendings of the ſeveral ingredients which enter into the compoſition. The cauſe aſſigned by Mr Addiſon, the ſenſe of our own ſecurity, may be ſuppoſed to have ſome ſhare in the maſs of feelings. That of Dr Akenſide may be allowed to have a ſtill larger proportion. Let us attempt to trace ſome of the reſt. There are few principles in human nature of more general and important influence than that of ſympathy. A late ingenious writer, led by the faſhionable idea of ſimplifying all the ſprings of human nature into one ſource, has, in his beautiful "Theory of Moral Sentiments," endeavoured to analyſe a very large number of the feelings of the heart into ſympathetic vibration. Though it appears to us moſt probable, that the human mind, like the human body, poſſeſſes various and diſtinct ſprings of action and of happineſs, yet he has ſhown, in an amazing diverſity of inſtances, the operation and importance of this principle of human nature. Let us apply it to our preſent ſubject. We naturally ſympathize with the paſſions of others. But if the paſſions they appear to feel be not thoſe of mere diſtreſs alone; if, amidſt the ſcenes of calamity, they diſplay fortitude, generoſity, and forgiveneſs; if, "riſing ſuperior to the cloud of ills which covers them," they nobly ſtand firm, collected, and patient; here a ſtill higher ſource of pleaſure opens upon us, from complacence, admiration, and that unalterable ſympathy which the heart feels with virtuous and heroic minds. By the operation of this principle, we place ourſelves in their ſituation; we feel, as it were, ſome ſhare of that conſcious integrity and peace which they muſt enjoy. Hence, as before obſerved, the pleaſure will vary, both as to its nature and degree, according to the ſcene and characters before us. The ſhock of contending armies in the field,—the ocean wrought to tempeſt, and covered with the wreck of ſhattered veſſels,—and a worthy family ſilently, yet nobly, bearing up againſt a multitude of ſurrounding ſorrows, will excite very different emotions, becauſe the component parts of the pleaſurable ſenſation conſiſt of very different materials. They all excite admiration; but admiration, how diverſified, both as to its degree and its cauſe! Theſe ſeveral ingredients may doubtleſs be ſo blended together, that the pleaſure ſhall make a very ſmall part of the mixed ſenſation. The more agreeable tints may bear little proportion to the terrifying red or the gloomy black. In many of the inſtances which have been mentioned, the pleaſure muſt ariſe chiefly, if not ſolely, from the circumſtances or accompaniments of the ſcene. The ſublime feelings, excited by the view of an agitated ocean, relieve and ſoften thoſe occaſioned by the ſhipwreck.—And the awe excited by the preſence of thouſands of men, acting as with one ſoul, and diſplaying magnanimity and firmneſs in the moſt ſolemn trial, tempers thoſe ſenſations of horror and of pain which would ariſe from the field of battle. The gratification we are attempting to account for, depends alſo, in a very conſiderable degree, upon a principal of human nature, implanted in it for the wiſeſt ends; the exerciſe which it gives to the mind, by rouſing it to energy and feeling. Nothing is ſo inſupportable, as that langour and ennui, for the full expreſſion of which our language does not afford a term. How agreeable it is, to have the ſoul called forth to exertion and ſenſibility, let the gameſter witneſs, who, unable to endure the laſſitude and ſameneſs of unanimated luxury, runs with eagerneſs to the place where probably await him all the irritation and agony of tumultuous paſſions. Again it is a law of our nature, that oppoſite paſſions, when felt in ſucceſſion, and, above all, when felt at the ſame moment, heighten and encreaſe each other. Eaſe ſucceeding pain, certainty after ſuſpenſe, friendſhip after averſion, are unſpeakably ſtronger than if they had not been thus contraſted. In this conflict of feelings, the mind riſes from paſſive to active energy. It is rouſed to intenſe ſenſation; and it enjoys that peculiar, exquiſite, and complex feeling, in which, as in many articles of our table, the acid and the ſweet, the pleaſurable and painful pungencies, are ſo happily mixed together, as to render the united ſenſation amazingly more ſtrong and delightful. We have not yet mentioned the principle of curioſity, that buſy and active power, which appears ſo early, continues almoſt unimpaired ſo long, and to which, for the wiſeſt ends,

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ends, is annexed so great a sense of enjoyment. To this principle, rather than to a love of cruelty, would we ascribe that pleasure which children sometimes seem to feel from torturing flies and lesser animals. They have not yet formed an idea of the pain they inflict. It is, indeed, of unspeakable consequence, that this practice be checked as soon and as effectually as possible, because it is so important, that they learn to connect the ideas of pleasure and pain with the motions and actions of the animal creation. And to this principle may we also refer no small share of that pleasure in the contemplation of distressful scenes, the springs of which, in the human heart, we are now endeavouring to open. To curiosity, then—to sympathy—to mental exertion—to the idea of our own security—and to the strong feelings occasioned by viewing the actions and passions of mankind in interesting situations, do we ascribe that gratification which the mind feels from the survey of many scenes of sorrow. We have called it a *pleasure;* but it will approach towards, or recede from, pleasure, according to the nature and proportion of the ingredients of which the sensation is composed. In some cases, pain will predominate. In others, there will be exquisite enjoyment. The final cause of this constitution of the human mind is probably, that by means of this strong sensation, the soul may be preserved in continual and vigorous motion—that its feelings may be kept lively and tender—that it may learn to practise the virtues it admires—and to assist those to whom its sympathy can reach—and that it may thus be led, by these social exercises of the heart, to soften with compassion—to expand with benevolence—and generously to assist in every case, in which assistance can be given. An end this, sufficient

——"To assert eternal Providence,
And justify the ways of God to man."

* *To* DISTRESS. *v. a.* [from the noun.] 1. To prosecute by law to a seizure. 2. To harass; to make miserable; to crush with calamity.—*Distress* not the Moabites, neither contend with them in battle. *Deut.* ii. 9.—I am *distressed* for thee, my brother Jonathan. 2 *Sam.* i. 26.

* DISTRESSFUL. *adj.* [*distress* and *full.*] 1. Miserable; full of trouble; full of misery.—

The ewes still folded, with distended thighs,
Unmilk'd, lay bleeting in *distressful* cries. *Pope.*

—*Distressful* and desolating events, which have attended the mistakes of politicians, should be present in their minds. *Watts.* 2. Attended with poverty.—

He, with a body fill'd a vacant mind,
Gets him to rest, cramm'd with *distressful* bread.
Shak.

* *To* DISTRIBUTE. *v. a.* [*distributo*, Lat.] To divide amongst more than two; to deal out; to dispensate.—The king sent over a great store of gentlemen and warlike people, amongst whom he *distributed* the land. *Spenser.*—She did *distribute* her goods to all of them that were nearest of kindred. *Judith*, xvi. 24.

* DISTRIBUTER. *n. s.* [from *distribute.*] One who deals out any thing; a dispenser.—There were judges and *distributers* of justice appointed for the several parts of his dominions. *Addison on Italy.*—Of that peculiar matter out of which the bodies of vegetables and of animals are formed, water is the common vehicle and *distributer* to the parts of those bodies. *Woodward.*

(1.) * DISTRIBUTION. *n. s.* [*distributio*, Lat.] 1. The act of distributing or dealing out to others; dispensation.—Of great riches there is no real use, except it be in the *Distribution. Bacon.*—Providence has made an equal *distribution* of natural gifts, whereof each creature severally has a share. *L'Estrange.*—Every man in a great station would imitate the queen in the *distribution* of offices in his disposal. *Swift.* 2. Act of giving in charity.—Let us govern our charitable *distributions* by this pattern of nature, and maintain a mutual circulation of benefits and returns. *Atterbury.* 3. [In logick.] As an integral whole is distinguished into its several parts by division; so the word *distribution* is most properly used, when we distinguish a universal whole into its several kinds of species. *Watts.*

(2.) DISTRIBUTION, in architecture, the dividing and disposing the several parts and pieces which compose a building, as the plan directs. See ARCHITECTURE.

(3.) DISTRIBUTION, in printing, the taking a form asunder, separating the types, and disposing them in the cases again, each in its proper cell. See PRINTING.

(4.) DISTRIBUTION, in rhetoric, a kind of description, whereby an orderly division and enumeration is made of the principal qualities of the subject. Paul supplies us with an example of this kind, when, in the heat of his indignation against sinners, he gives a description of their iniquity. See Rom. iii. 10—18.

* DISTRIBUTIVE. *adj.* [from *distribute.*] 1. That which is employed in assigning to others their portions; as, *distributive* justice, that which allots to each his sentence or claim.—

If justice will take all, and nothing give,
Justice methinks is not *distributive. Dryden.*

—Observe the *distributive* justice of the authors, which is constantly applied to the punishment of virtue, and the reward of vice, directly opposite to the rules of their best criticks. *Swift.* 2. That which assigns the various species of a general term.

* DISTRIBUTIVELY. *adv.* [from *distributive.*] 1. By distribution. 2. Singly; particularly.—Although we cannot be free from all sin collectively, in such sort that no part thereof shall be found inherent in us; yet *distributively* at the least, all great and grievous actual offences, as they offer themselves one by one, both may, and ought to be, by all means avoided. *Hooker.* 3. In a manner that expresses singly all the particulars included in a general term; not collectively.—An universal term is sometimes taken collectively for all its particular ideas united together, and sometimes *distributively*, meaning each of them single and alone. *Watts's Logick.*

(1.) * DISTRICT. *n. s.* [*districtus*, Latin.] 1. The circuit of territory within which a man may be thus compelled to appearance. *Cowel.* 2. Circuit of authority; province.—His governors, who formed themselves upon the example of their grand monarque, practised all the arts of despotick government in their respective *districts. Addison.*—3. Region; country; territory.—

Those

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Thoſe *diſtricts* which between the tropicks lie,
The ſcorching beams, directly darted, fry.
Blackmore.

(2.) DISTRICT, § 1. *def.* 1. 2. See HUNDRED.

* DISTRICTION. *n. ſ.* [*diſtrictio*, Latin.] Sudden diſplay. A word little uſed.—A ſmile plays with a ſurpriſing agreeableneſs in the eye, breaks out with the brighteſt *diſtriction*, and ſits like a glory upon the countenance. *Collier.*

(1.) DISTRINGAS, in law, a writ commanding the ſheriff, or other officer, that he diſtrain a perſon for debt to the king, &c. or for his appearance at a certain day.

(2.) DISTRINGAS JURATORES, a writ directed to the ſheriff, whereby he is commanded to diſtrain upon a jury to appear, and to return iſſues on their lands, &c. for non-appearance. This writ iſſues for the ſheriff to have their bodies in court, &c. at the return of the writ.

* DISTRUST. *n. ſ.* [from the verb.] 1. Diſcredit; loſs of credit; loſs of confidence.—
To me reproach
Rather belongs, *diſtruſt*, and all diſpraiſe. *Milt.*
2. Suſpicion; want of faith; want of confidence in another.—
You doubt not me; nor have I ſpent my blood,
To have my faith no better underſtood:
Your ſoul's above the baſeneſs of *diſtruſt*;
Nothing but love could make you ſo unjuſt.
Dryden.

* *To* DISTRUST. *v. a.* [*dis* and *truſt*.] To regard with diffidence; to diffide in; not to truſt.—He ſhewed himſelf unto ſuch as do not *diſtruſt* him. *Wiſdom.*

* DISTRUSTFUL. *adj.* [*diſtruſt* and *full*.] 1. Apt to diſtruſt; ſuſpicious.—Generals often harbour *diſtruſtful* thoughts in their breaſts. *Boyle's Seraphic Love.* 2. Not confident; diffident.—The great corruptors of diſcourſe have not been ſo *diſtruſtful* of themſelves. *Gov. of the Tongue.* 3. Diffident of himſelf; modeſt; timorous.—
Diſtruſtful ſenſe with modeſt caution ſpeaks;
But raſhing nonſenſe in full vollies breaks. *Pope.*

* DISTRUSTFULLY. *adv.* [from *diſtruſtful*.] In a diſtruſtful manner.

* DISTRUSTFULNESS. *n. ſ.* [from *diſtruſtful*.] The ſtate of being diſtruſtful; want of confidence.

* DISTURB. *n. ſ.* [from the verb.] Confuſion; tumultuary emotion.—
Inſtant without *diſturb* they took alarm,
And onward move embattel'd. *Milton.*

* *To* DISTURB. *v. a.* [*diſturbo*, low Latin.] 1. To perplex; to diſquiet; to deprive of tranquillity.—He that has his own troubles, and the happineſs of his neighbours to *diſturb* him, has work enough. *Collier on Envy.*—
His youth with wants and hardſhips muſt engage;
Plots and rebellions muſt *diſturb* his age. *Prior.*
2. To confound: to put into irregular motions.
3. To interrupt; to hinder: as, care *diſturbs* ſtudy.
4. To turn off from any direction: with *from*. This is not uſual.—
It oft-times may ſucceed, ſo as perhaps
Shall grieve him, if I fail not; and *diſturb*
His inmoſt counſels *from* their deſtin'd aim.
Milton.

* DISTURBANCE. *n. ſ.* [from *diſturb*.] 1. Perplexity; interruption of a ſettled ſtate.—The denomination of money concerns trade, and the alteration of that neceſſarily brings *diſturbance* to it. *Locke.* 2. Confuſion; diſorder of thoughts.—They can ſurvey a variety of complicated ideas without fatigue or *diſturbance*. *Watts on the Mind.* 3. Tumult; violation of peace.—
This miſchief had not then befall'n,
And more that ſhall befal: innumerable
Diſturbances on earth through female ſnares.
Milton.

* DISTURBER. *n. ſ.* [from *diſturb*.] 1. A violater of peace; he that cauſes tumults and publick diſorders.—He ſtands in the ſight both of God and men moſt juſtly blameable, as a needleſs *diſturber* of the peace of God's church, and an author of diſſenſion. *Hooker.*—Men that make an inſult upon ſociety, ought to be humbled as *diſturbers* of the publick tranquillity. *Addiſon.* 2. He that injures tranquillity; he that cauſes perturbation of mind.—
Two deep enemies,
Foes to my reſt, and my ſweet ſleep's *diſturbers*.
Shakeſpeare.

* *To* DISTURN. *v. a.* [*dis* and *turn*.] To turn off; to turn aſide. Not in uſe.—
He glad was to *diſturn* that furious ſtream
Of war on us, that elſe had ſwallow'd them.
Daniel.

* DISVALUATION. *n. ſ.* [*dis* and *valuation*.] Diſgrace; diminution of reputation.—What can be more to the *diſvaluation* of the power of the Spaniard, than that eleven thouſand Engliſh ſhould have marched into the heart of his countries? *Bacon.*

* *To* DISVALUE. *v. a.* [*dis* and *value*.] To undervalue; to ſet a low price upon.—
Her reputation was *diſvalu'd*
In levity. *Shakeſp. Meaſure for Meaſure.*
—The very ſame pride which prompts a man to vaunt and overvalue what he is, does as forcibly incline him to contemn and *diſvalue* what he has. *Government of the Tongue.*

* *To* DISVELOPE. *v. a.* [*developer*, French.] To uncover. *Dict.*

* DISUNION. *n. ſ.* [*dis* and *union*.] 1. Separation; diſjunction.—Reſt is moſt oppoſite to motion, the immediate cauſe of *diſunion*. *Glanville.*—*Diſunion* of the corporeal principles, and the vital cauſeth death. *Grew.*—Let not peace be made before the *diſunion* of France and Spain. *Addiſon.* 2. Breach of concord.

(1.) * *To* DISUNITE. *v. a.* [*dis* and *unite*.] 1. To ſeparate; to divide.—
The beaſt they then divide, and *diſunite*
The ribs and limbs. *Pope's Odyſſey.*
2. To part friends or allies.

(2.) * *To* DISUNITE. *v. n.* [*dis* and *unite*.] To fall aſunder; to become ſeparate.—While every particular member of the publick provides ſolely for itſelf, the ſeveral joints of the body politick do ſeparate and *diſunite*, and ſo become unable to ſupport the whole. *South.*

* DISUNITY. *n. ſ.* [*dis* and *unity*.] A ſtate of actual ſeparation.—*Diſunity* is the natural property of matter, which is nothing elſe but an infinite congeries of phyſical monads. *More.*

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* DISUSAGE. *n. s.* [*dis* and *usage*.] The gradual ceſſation of uſe or cuſtom.—They cut off preſently ſuch things as might be extinguiſhed without danger, leaving the reſt to be aboliſhed by *diſuſage* through tract of time. *Hooker.*

* DISUSE. *n. s.* [*dis* and *uſe*.] 1. Ceſſation of uſe; deſuetude; want of practice.—The *diſuſe* of the tongue is the only effectual remedy againſt theſe. *Addiſon's Guardian.* 2. Ceſſation of cuſtom.—That obligation upon the lands did not preſcribe or come into *diſuſe*, but by fifty conſecutive years. *Arbuthnot.*

* *To* DISUSE. *v. a.* [*dis* and *uſe*.] 1. To ceaſe to make uſe of—

'Tis law, tho' cuſtom now diverts the courſe:
As nature's inſtitute is yet in force,
Unrepeal'd, though *diſus'd*. *Dryden's Fables.*
Priam, in arms *diſus'd*, inveſts his limbs decay'd. *Dryden.*

2. To diſaccuſtom: with *from* or *to*; more properly *from*.—

Diſuſe me *from* the queaſy pain
Of being belov'd and loving. *Donne.*
He ſhall his troops for fighting fields prepare.
Diſus'd to toils and triumphs of the war. *Dryd.*

* *To* DISVOUCH. *v. a.* [*dis* and *vouch*.] To deſtroy the credit of; to contradict.—Every letter he hath writ hath *diſvouch'd* another. *Shakeſ.*

* DISWITTED. *adj.* [*dis* and *wit*.] Deprived of the wits; mad; diſtracted. A word not in uſe.

She ran away alone;
Which when they heard, there was not one
But haſted after to be gone,
As ſhe had been *diſwitted*. *Drayton's Nymphid.*

* DIT. *n. ſ.* [*ditht*, Dutch.] A ditty; a poem; a tune. Obſolete.—

No bird but did her ſhrill notes ſweetly ſing;
No ſong but did contain a lovely *dit*. *Fairy Q.*

* DITATION. *n. ſ.* [*ditatus*, Latin.] The act of enriching.—Thoſe eaſtern worſhippers intended rather homage than *ditation*; the bleſſed virgin comes in the form of poverty. *Hall.*

(1.) * DITCH. *n. ſ.* [*dic*, Saxon; *dik*, Erſe.] 1. A trench cut in the ground uſually between fields.—Some aſked for manors, others for acres that lay convenient for them; that he would pull down his fences, and level his *ditches*. *Arbuthnot.*—

Sudden the *ditches* ſwell, the meadows ſwim.
Thomſon.

2. Any long narrow receptacle of water: uſed ſometimes of a ſmall river in contempt.—In the great plagues there were ſeen, in divers *ditches* and low grounds about London, many toads that had tails three inches long. *Bacon.* 3. The moat with which a fortreſs is ſurrounded.—The *ditches*, ſuch as they were, were altogether dry, and eaſy to be paſſed over. *Knolles.* 4. Ditch is uſed, in compoſition, of any thing worthleſs, or thrown away into ditches.—Poor Tom, when the foul fiend rages, eats cowdung for ſallets, ſwallows the old rat, and the *ditch*-dog. *Shakeſpeare.*

(2.) DITCH, (§ 1, *def.* 1.) is a common fence in marſhes, or other wet land where there are no hedges. They allow theſe ditches ſix feet wide againſt high ways that are broad; and againſt commons, five feet. But the common ditches about incloſures, dug at the bottom of the bank on which the quick is raiſed, are 3 feet wide at the top, one at the bottom, and 2 feet deep. By this means each ſide has a ſlope, which is of great advantage; for where this is neglected, and the ditches dug perpendicular, the ſides are always waſhing down; beſides in a narrow bottomed ditch, if cattle get down into it, they cannot ſtand to turn themſelves to crop the quick: but where the ditch, is four feet wide, it ſhould be two and a half deep; and where it is five feet wide, it ſhould be three deep; and ſo in proportion.

(3.) DITCH, or FOSSE. See FORTIFICATION.

(4.) DITCH-WATER. See WATER, STAGNANT.

* *To* DITCH. *v. n.* [from the noun.] To make a ditch.—I have employed my time, beſides *ditching*, in finiſhing my travels. *Swift.*

* DITCH-DELIVERED. *adj.* [*ditch* and *deliver*.] Brought forth in a ditch.—

Finger of Birth-ſtrangled babe,
Ditch-deliver'd by a drab. *Shakeſpeare.*

* DITCHER. *n. ſ.* [from *ditch*.] One who digs ditches.—

You merit new employments daily,
Our thatcher, *ditcher*, gard'ner, baily. *Swift.*

DITCHFORD, a village in Worceſterſh. near Campden.

DITFURT, a town of Germany, in Upper Saxony, belonging to the abbey of Quedlingburg, 4 miles NE. of Quedlingburg.

(1.) * DITHYRAMBICK. *adj.* [*dithyrambus*, Latin.] Wild; enthuſiaſtick.—

Pindar does new words and figures roll
Down his impetuous *dithyrambick* tide. *Cowley.*

(2.) * DITHYRAMBICK. *n. ſ.* 1. A ſong in honour of Bacchus; in which anciently, and now among the Italians, the diſtraction of ebriety is imitated. 2. Any poem written with wildneſs and enthuſiaſm.

(3.) DITHYRAMBICS, ſays Dr Burney, gave birth to dramatic repreſentations, and are as ancient as the worſhip of Bacchus in Greece. There is little doubt but that the ceremonies of his myſteries gave riſe to the pomp and illuſions of the theatre. Many of the moſt ſplendid exhibitions upon the ſtage for the entertainment of the people of Athens and Rome, being performed upon the feſtivals of Bacchus, gave occaſion to the calling all thoſe that were employed in them, whether for ſinging, dancing, or reciting, *ſervants of Bacchus*. See next article.

DITHYRAMBUS, in ancient poetry, a hymn in honour of Bacchus, full of tranſport and poetical rage. This poetry owes its birth to Greece, and to the tranſports of wine; and yet art is not quite exploded, but delicately applied to guide and reſtrain the dithyrambic impetuoſity, which is indulged only in pleaſing flights. Horace and Ariſtotle tell us, that the ancients gave the name of dithyrambus to thoſe verſes wherein none of the common rules or meaſures were obſerved. As we have now no remains of the dithyrambus of the ancients, we cannot ſay exactly what their meaſure was.

DITKIRCHEN, a town of Germany, in the circle of the Lower Rhine, and electorate of Treves, on the Lahn, 17 miles W. of Wetzlar.

DITSMANDORF, a town of Germany, in the archduchy of Auſtria, 2 miles S. of Schrattentaal.

DITMARSEN, a country ſituated near the Baltic,

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Baltic, betwen the Elbe and the Eyder. The chief towns are Meldorp and Lunden.

DITOMBIO, a river of Piedmont, which riſes 2 miles NE. from the Orta, paſſes through the Novareſe, and divides into two rivers, the Albona and the Gogna.

DITONE, in muſic, an interval comprehending two tones. The proportion of the ſounds that form the ditone is 4 : 5, and that of the ſemiditone is 5 : 6.

DITRIGLYPH. See ARCHITECTURE, *Index.*

DITRIHEDRIA, in mineralogy, a genus of ſpars with twice three ſides, or ſix planes; being formed of two trigonal pyramids joined baſe to baſe, without any intermediate column. See SPAR. The ſpecies of Ditrihedria are diſtinguiſhed by the different figures of theſe pyramids.

(1.) * DITTANDER. *n. s.* The ſame with pepperwort.

(2.) DITTANDER. See LEPIDIUM.

(1.) * DITTANY. *n. s.* [*dictamnus*, Lat.] *Dittany* hath been renowned for many ages, upon the account of its ſovereign qualities in medicines. It is generally brought over dry from the Levant. *Miller.*—Virgil reports of *dittany*, that the wild goats eat it when they are ſhot with darts. *More's Antidote againſt Atheiſm.*

(2.) DITTANY, BASTARD, a ſpecies of MARRUBIUM.

(3.) DITTANY OF CRETE. See ORIGANUM, N° 3.

(4.) DITTANY, WHITE. See DICTAMNUS.

DITTERBACH, a town of Bohemia, in the circle of Chrudim, 7 miles SE. of Politzka.

DITTESHAM, a village N. of Dartmouth.

* DITTIED. *adj.* [from *ditty*] Sung; adapted to muſick.—

He, with his ſoft pipe, and ſmooth *dittied* ſong,
Well knows to ſtill the wild winds when they roar. *Milton.*

DITTLAKEN, a town of Pruſſia, 3 miles S. of Inſterburg.

DITTO, in books of accounts, uſually written D°, ſignifies the aforementioned. The word is corrupted from the Italian *detto*, "the ſaid:" as in our law-phraſe, "the ſaid premiſſes," meaning the ſame as were before mentioned.

(1—4.) DITTON, the name of 5 Engliſh villages, viz. 1. in Buckinghamſhire, 2 miles from Windſor: 2. in Kent, E. of Maling: 3. in Lancaſhire, between Liverpool and Warrington: 4. in Wilts, W. of Wilton; and,

(5.) DITTON, LONG, in Surry, two miles from Kingſton.

* DITTY. *s. ſ.* [*dicht*, Dutch.] A poem to be ſung.—Although we lay altogether aſide the conſideration of *ditty* or matter, the very harmony of ſounds being framed in due ſort, and carried from the ear to the ſpiritual faculties of our ſouls, is, by a native puiſſance and efficacy, greatly available to bring to a perfect temper whatſoever is their trouble. *Hooker.*—

Being young, I fram'd to the harp
Many an Engliſh *ditty*, lovely well,
And gave the tongue an helpful ornament. *Shak.*
His annual wound in Lebanon, allur'd
The Syrian damſels to lament his fate,
In am'rous *ditties*, all a Summer's day. *Milton.*
—They will be ſighing and ſinging under thy inexorable windows lamentable *ditties*, and call thee cruel. *Dryden.*

(1.) DIU, an iſland of Aſia, in the Indian Ocean, at the W. entrance of the Gulf of Cambay, near the S. coaſt of Guzerat, in Hindooſtan, belonging to the Portugueſe. It is about 3 miles long, and one broad.

(2.) DIU, a town in the above iſland, (N° 1.) large and well built, with churches and other ſtructures of marble and freeſtone. It is fortified, and had formerly a very flouriſhing trade, but it is now moſtly removed to Surat. It has a good harbour, and lies 180 miles W. by S. of Surat, and 200 NW. by N. of Bombay. Lon. 70. 5. E. Lat. 20. 45. N.

(3.) DIU HEAD, or } a cape of Hindooſtan, on
(3.) DIU POINT, } the coaſt of Guzerat. Lon. 69. 53. E. Lat. 30. 46. N.

DIVA. See DIVUS.

DIVAL, in heraldry, the herb nightſhade, uſed by ſuch as blazon by flowers and herbs, inſtead of colours and metals, for ſable or black.

DIVALIA, in Roman antiquity, a feaſt held in honour of the goddeſs ANGERONA; alſo called ANGERONALIA. See theſe articles.

(1.) * DIVAN. *n. ſ.* [An Arabick or Turkiſh word.] 1. The council of the Oriental princes. 2. Any council aſſembly: uſed commonly in a ſenſe of diſlike.—

Forth ruſh'd in haſte the great conſulting peers,
Rais'd from the dark *divan*, and with like joy
Congratulant approach'd him. *Milton.*
Swift to the queen the herald Medon ran,
Who heard the conſult of the dire *divan*. *Pope.*

(2.) *A* DIVAN is a court of juſtice among the eaſtern nations, particularly the Turks. The word ſignifies the ſame with SOFA in the Turkiſh dialect. There are two ſorts of divans; that of the grand ſignior, called *the council of ſtate*, which conſiſts of 7 of the principal officers of the empire; and that of the grand vizir, compoſed of ſix other vizirs or counſellors of ſtate, the chancellor and ſecretaries of ſtate, for the diſtribution of juſtice. The word is alſo uſed for a hall in the private houſes of the orientals. The cuſtom of China does not allow viſits in the inner parts of the houſe, but only at the entry, in a divan contrived on purpoſe for ceremonies. Travellers relate wonders of the ſilence and expedition of the divans of the Eaſt.

(3.) DIVAN BEGHI, the ſuperintendant of juſtice in Perſia, whoſe place is laſt of the ſix miniſters of the 2d rank, who are all under the athemadauler or firſt miniſter. To this tribunal of the divan beghi lie appeals from ſentences paſſed by the governors. He has a fixed ſtipend of 50,000 crowns for adminiſtering juſtice. All the ſerjeants, uſhers, &c. of the court are in his ſervice. He takes cogniſance of the criminal cauſes of the chams, governors, and other great lords of Perſia, when accuſed of any fault. There are divan beghis not only at court and in the capital, but alſo in the provinces and other cities of the empire. The

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alcoran is the ſole rule of his adminiſtration of juſtice, which he interprets at pleaſure. He takes no cogniſance of civil cauſes; but all differences ariſing between the officers of the king's houſehold and between foreign miniſters are determined by him.

DIVANDUROW, the name of 7 iſlands in the Indian ocean, 3 miles N. of the Maldives, and 24 from the coaſt of Malabar, almoſt oppoſite to Cananore.

(1.) * *To* DIVARICATE. *v. a.* [*divaricatus*, Lat.] To divide into two.—A ſlender pipe is produced forward towards the throat, whereinto it is laſt inſerted, and is there *divaricated*, after the ſame manner as the ſpermatick veſſels. *Grew.*

* (2.) * *To* DIVARICATE. *v. n.* To be parted into two; and to become bifid.—The partitions are ſtrained acroſs: one of them *divaricates* into two, and another into ſeveral ſmall ones. *Woodw.*

* DIVARICATION. *n. ſ.* [*divaricatio*, Latin.] 1. Partition into two.—Dogs running before their maſters, will ſtop at a *divarication* of the way, 'till they ſee which hand their maſters will take. *Ray.* 2. Diviſion of opinions.—To take away all doubt, or any probable *divarication*, the curſe is plainly ſpecified. *Brown.*

(1.) DIVE, a river of France, in the department of Calvados, and ci-devant province of Normandy; which riſes below Gaſſi, and falls into the ocean, after a courſe of 30 miles, 2 miles NNE. of Dives.

(2.) DIVE, a river of France, in the department of Vienne, and ci-devant province of Poitou, which falls into the river Vienne.

(1.) * *To* DIVE. *v. a.* [*dippan*, Sax.] To explore by diving.—

Then Brutus, Rome's firſt martyr, I muſt name,
The Curtii bravely *div'd* the gulph of fame.
Denham.

(2.) * *To* DIVE. *v. n.* 1. To ſink voluntary under water.—I am not yet informed, whether when a diver *diveth*, having his eyes open, and ſwimmeth upon his back, he ſees things in the air greater or leſs. *Bacon.*

Around our pole the ſpiry dragon glides,
And, like a winding ſtream, the Bears divides,
The leſs and greater; who, by fate's decree,
Abhor to *dive* beneath the ſouthern ſea. *Dryd.*

—That the air in the blood-veſſels of live bodies has a communication with the outward air, I think, ſeems plain, from the experiments of human creatures being able to bear air of much greater denſity in *diving*, and of much leſs upon the tops of mountains, provided the changes be made gradually. *Arbuthnot.* 2. To go under water in ſearch of any thing.—Crocodiles defend thoſe pearls which lie in the lakes; the poor Indians are eaten up by them, when they *dive* for the pearl. *Raleigh.* 3. To go deep into any queſtion; doctrine; or ſcience.—He performs all this out of his own fund, without *diving* into the arts and ſciences for a ſupply. *Dryden.*—Whenſoever we would proceed beyond thoſe ſimple ideas, and *dive* farther into the nature of things, we fall preſently into darkneſs and obſcurity. *Locke.*—

You ſwim a-top, and on the ſurface ſtrive;
But to the depths of nature never *dive*. *Blackm.*

4. To immerge into any buſineſs or condition.—

Sweet prince, th' untainted virtue of your years
Hath not yet *div'd* into the world's deceit,
Nor can diſtinguiſh. *Shakeſp.*

Dive thoughts down to my ſoul. *Shak.*

* *To* DIVELL. *v. a.* [*divello*, Lat.] To pull; to ſeparate; to ſever.—They begin to ſeparate; and may be eaſily *divelled* or parted aſunder. *Brown.*

(1.) * DIVER. *n. ſ.* [from *dive*.] 1. One that ſinks voluntarily under water.—

Perſeverance gains the *diver's* prize. *Pope.*

2. One that goes under water in ſearch of treaſure.—It is evident from the relation of *divers* and fiſhers of pearls, that there are many kinds of ſhell-fiſh which lie perpetually conceal'd in the deep, ſkreened from our ſight. *Woodward.* 3. He that enters deep into knowledge or ſtudy.—He would have him, as I conceive it, to be no ſuperficial and floating artificer; but a *diver* into cauſes, and into the myſteries of proportion. *Wotton.*

(2.) DIVER, in geography, a river in Wilts.

(3.) DIVER, in ornithology. See COLYMBUS.

* *To* DIVERGE. *v. n.* [*divergo*, Lat.] To tend various ways from one point.—Homogeneal rays, which flow from ſeveral points of any object, and fall perpendicularly on any reflecting ſurface, ſhall afterwards *diverge* from ſo many points. *Newton.*

(1.) * DIVERGENT. *adj.* [from *divergens*, Lat.) Tending to various parts from one point.

(2.) DIVERGENT, or DIVERGING LINES, in geometry, are thoſe which conſtantly recede from each other. They are oppoſed to CONVERGENT or CONVERGING LINES, whoſe diſtances continually approach nearer to each other, and become ſtill leſs and leſs. Thoſe lines which converge the one way, diverge the other.

(3.) DIVERGENT RAYS, in optics, are thoſe which going from a point of the viſible object, are diſperſed, and continually depart one from another, in proportion as they are removed from the object: in which ſenſe it is oppoſed to convergent. See OPTICS.

DIVERGING, *part.* See DIVERGENT, § 2.

* DIVERS. *adj.* [*diverſus*, Lat.] Several; ſundry; more than one. It is now grown out of uſe.—We have *divers* examples in the church of ſuch as, by fear, being compelled to ſacrifice to ſtrange gods, repented, and kept ſtill the office of preaching the goſpel. *Whitgift.*—The teeth breed when the child is a year and a half old: then they caſt them, and new ones come about ſeven years; but *divers* have backward teeth come at twenty, ſome at thirty or forty. *Bacon.*

* DIVERSE. *adj.* [*diverſus*, Lat.] 1. Different from another.—Four great beaſts came up from the ſea, *diverſe* one from another. *Dan.* vii. 3. 2. Different from itſelf; various; multiform; diffuſed.—Eloquence is a great and *diverſe* thing, nor did ſhe yet ever favour any man ſo much as to be wholly his. *Ben Jonſon.* 3. In different directions. It is little uſed but in the laſt ſenſe.—

The gourd
And thirſty cucumber, when they perceive
Th' approaching olive, with reſentment fly
Her fatty fibres, and with tendrils creep
Diverſe, deteſting contact. *Philips.*

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To seize his papers, Curl, was next thy care;
His papers light, fly *diverse* toft in air. *Pope.*

* DIVERSIFICATION. *n. ſ.* [from *diverſify.*] 1. The act of changing forms or qualities.—If you conſider how variouſly ſeveral things may be compounded, you will not wonder that ſuch fruitful principles, or manners of *diverſification*, ſhould generate differing colours. *Boyle.* 2. Variation; variegation. 3. Variety of forms; multiformity. 4. Change; alteration.—This which is here called a change of will, is not a change of his will, but a change in the object, which ſeems to make a *diverſification* of the will, but indeed is the ſame will diverſified. *Hale.*

* *To* DIVERSIFY. *v. a.* [*diverſifier*, Fr.] 1. To make different from another; to diſtinguiſh; to diſcriminate.—There may be many ſpecies of ſpirits as much ſeparated and *diverſified* one from another as the ſpecies of ſenſible things are diſtinguiſhed one from another. *Locke.*—It was eaſier for Homer to find proper ſentiments for Grecian generals, than for Milton to *diverſify* his infernal council with proper characters. *Spectator.* 2. To make different from itſelf; to vary; to variegate.—The country being *diverſified* between hills and dales, woods and planes, one place more clear, another more darkſome, it is a pleaſant picture. *Sidney.*—There is, in the producing of ſome ſpecies, a compoſition of matter, which may be much *diverſified*. *Bacon.*

DIVERSIFYING, in rhetoric, is an accompliſhment eſſential to the character of an orator, and may be called the ſubject of all his tropes and figures. Voſſius lays down ſix ways of diverſifying a ſubject. 1. By enlarging on what was briefly mentioned before. 2. By a conciſe enumeration of what had been inſiſted on at length. 3. By adding ſomething new to what is repeated. 4. By repeating only the principal heads of what had been ſaid. 5. By tranſpoſing the words and periods. 6. By imitating them.

* DIVERSION. *n. ſ.* [from *divert.*] 1. The act of turning any thing off from its courſe.—Cutting off the tops, and pulling off the buds, work retention of the ſap for a time, and *diverſion* of it to the ſprouts that were not forward. *Bacon.*—I have ranked this *diverſion* of Chriſtian practice among the effects of our contentions. *Decay of Piety.* 2. The cauſe by which any thing is turned from its proper courſe or tendency.—

Fortunes, honour,
Are mere *diverſions* from love's proper object.
Which only is itſelf. *Denham.*

3. Sport; ſomething that unbends the mind by turning it off from care. *Diverſion* ſeems to be ſomething lighter than *amuſement*, and leſs forcible than *pleaſure*.—

You for thoſe ends whole days in council ſit,
And the *diverſions* of your youth forget. *Waller.*

—In the book of games and *diverſions*, the reader's mind may be ſuppoſed to be relaxed. *Addiſ.* Such productions of wit and humour as expoſe vice and folly, furniſh uſeful *diverſions* to readers. *Addiſon.* 4. [In war.] The act or purpoſe of drawing the enemy off from ſome deſign, by threatening or attacking a diſtant part.

* DIVERSITY. *n. ſ.* [*diverſité*, Fr. from *diverſitas*, Lat.] 1. Difference; diſſimilitude; unlikeneſs.—Then is there in this *diverſity* no contrariety. *Hooker.*—They cannot be divided, but they will prove oppoſite; and not reſting in a bare *diverſity*, riſe into a contrariety. *South.*—The moſt common *diverſity* of human conſtitutions ariſes from the ſolid parts, as to their different degrees of ſtrength and tenſion. *Arbuthnot.* 2. Variety.—The *diverſity* of ceremonies in this kind ought not to cauſe diſſenſion in churches. *Hooker.*—Society cannot ſubſiſt without a *diverſity* of ſtations; and if God ſhould grant every one a middle ſtation, he would defeat the very ſcheme of happineſs propoſed in it. *Rogers.* 3. Diſtinct being; not identity.—Conſidering any thing as exiſting, at any determined time and place, we compare it with itſelf exiſting at another time, and thereon form the ideas of identity and *diverſity*. *Locke.* 4. Variegation.—

A waving glow his bloomy beds diſplay,
Bluſhing in bright *diverſities* of day. *Pope.*

* DIVERSLY. *adv.* [from *diverſe.*] 1. In different ways; differently; variouſly.—Both of them do *diverſly* work, as they have their medium *diverſly* diſpoſed. *Bacon's Natural Hiſtory.*—Whether the king did permit it to ſave his purſe, or to communicate the envy of a buſineſs, diſpleaſing to his people, was *diverſly* interpreted. *Bacon.*—The univerſal matter, which Moſes comprehendeth under the names of heaven and earth, is by divers *diverſly* underſtood. *Raleigh's Hiſtory.* 2. In different directions; to different points.—

On life's vaſt ocean *diverſly* we ſail;
Reaſon the card, but paſſion is the gale. *Pope.*

* *To* DIVERT. *v. a.* [*diverto*, Lat.] 1. To turn off from any direction or courſe.—

I rather will ſubject me to malice
Of a *diverted* blood and bloody brother. *Shak.*

—He finds no reaſon to have his rent abated, becauſe a greater part of it is *diverted* from his landlord. *Locke.*—They *diverted* raillery from improper objects, and gave a new turn to ridicule. *Addiſon's Freeholder.*—Nothing more is requiſite for producing all the variety of colours, and degrees of refrangibility, than that the rays of light be bodies of different ſizes; the leaſt of which may make violet the weakeſt and darkeſt of the colours, and be more eaſily *diverted* by refracting ſurfaces from the right courſe; and the reſt, as they are, bigger and bigger, make the ſtronger and more lucid colours, blue, green, yellow, and red, and be more and more difficultly *diverted*. *Newton.* 2. To draw forces to a different part.—The kings of England would have had an abſolute conqueſt of Ireland, if their whole power had been employed; but ſtill there aroſe ſundry occaſions, which divided and *diverted* their power ſome other way. *Davies on Ireland.* 3. To withdraw the mind.—

Alas, how ſimple, to theſe cates compar'd,
Was that crude apple that *diverted* Eve! *Milt.*

—They avoid pleaſure, leſt they ſhould have their affections tainted by any ſenſuality, and *diverted* from the love of him who is to be the only comfort. *Addiſon.* 4. To pleaſe; to exhilarate. See DIVERSION.—An ingenious gentleman did *divert* or inſtruct the kingdom by his papers. *Swift.* 5. To ſubvert; to deſtroy; in *Shakeſpeare*, unleſs it belong to the firſt ſenſe.—

Frights, changes, horrours,

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Divert and crack, rend and deracinate
The unity and married calm of ſtates. *Shakeſp.*

* DIVERTER. *n. ſ.* [from the verb.] Any thing that diverts or alleviates.—Angling was, after tedious ſtudy, a reſt to his mind, a cheerer of his ſpirits, and a *diverter* of ſadneſs. *Walton.*

* *To* DIVERTISE. *v. a.* [*divertiſer*, Fr. *diverto*, Lat.] To pleaſe; to exhilarate; to divert. A word now little uſed.—Let orators inſtruct, let them *divertiſe*, and let them move us, this is what is properly meant by the word *ſalt*. *Dryden.*

* DIVERTISEMENT. *n. ſ.* [*divertiſſement*, Fr.] Diverſion; delight; pleaſure. A word now not much in uſe.—How fond ſoever men are of bad *divertiſement*, it will prove mirth which ends in heavineſs. *Government of the Tongue.*

* DIVERTIVE. *adj.* [from *divert.*] Recreative; amuſive; exhilarating. A word not fully authoriſed.—I would not exclude the common accidents of life, nor even things of a pleaſant and *divertive* nature, ſo they are innocent, from converſation. *Rogers.*

DIVES, a town of France, in the department of Calvados, and ci-devant province of Normandy, 12 miles NE. of Caen.

* *To* DIVEST. *v. a.* [*deveſter*, Fr. The Engliſh word is therefore more properly written *deveſt*. See DEVEST.] To ſtrip; to make naked; to denude.—

Then of his arms Androgeus he *diveſts*;
His ſword, his ſhield he takes, and plumed creſts. *Denham.*

—Let us *diveſt* the gay phantom of temporal happineſs, of all that falſe luſtre and ornament in which the pride, the paſſions, and the folly of men have dreſſed it up. *Rogers.*

DIVESTING, in law, is uſed for the act of ſurrendering or relinquiſhing one's effects. By a contract of donation or ſale, the donor or ſeller is ſaid to be diſſeiſed and diveſted of his property in ſuch a commodity, and the donee or purchaſer becomes inveſted therewith. See INVESTITURE.

* DIVESTURE. *n. ſ.* [from *diveſt.*] The act of putting off.—The *diveſture* of mortality diſpenſes them from thoſe laborious and avocating duties which are here requiſite to be performed. *Boyle.*

* DIVIDABLE. *adj.* [from *divide.*] Different; different; parted. A word not uſed—

How could communities maintain
Peaceful commerce from *dividable* ſhores? *Shak.*

* DIVIDANT. *adj.* [from *divide.*] Different; ſeparate. A word not in uſe.—

Twinn'd brothers of one womb,
Whoſe procreation, reſidence, and birth
Scarce is *dividant*, touch with ſeveral fortunes.
Shakeſpeare.

(1.) * *To* DIVIDE. *v. a.* [*divido*, Latin.] 1. To part one whole into different pieces.—*Divide* the living child into two, and give half to the one, and half to the other. 1 *Kings.*—

Let old Tiraotheus yield the prize,
Or both *divide* the crown;
He rais'd a mortal to the ſkies,
She drew an angel down. *Dryden's St Cecilia.*

—They were *divided* into little, independent ſocieties, ſpeaking different languages. *Locke.* 2. To ſeparate; to keep apart, by ſtanding as a partition between. Let there be a firmament in the midſt of the waters, and let it *divide* the waters from the waters. *Geneſis.*—

You muſt go
Where ſeas, and winds, and deſarts will *divide* you. *Dryden.*

3. To diſunite by diſcord.—There ſhall five in one houſe be *divided*. *Luke.* 4. To deal out; to give in ſhares.—*Divide* the prey into two parts, between them that took the war upon them, who went out to battle, and between all the congregation. *Numb.*—Cham and Japhet were heads and princes over their families, and had a right to *divide* the earth by families. *Locke.*

(2.) * *To* DIVIDE. *v. n.* 1. To part; to ſunder. 2. To break friendſhip.

Love cools, friendſhip falls off,
Brothers *divide*. *Shakeſp. King Lear.*

(1.) * DIVIDEND. *n. ſ.* [from *divide.*] 1. A ſhare; the part allotted in diviſion.—Each perſon ſhall adapt to himſelf his peculiar ſhare, like other *dividends*. *Decay of Piety.*—

If on ſuch petty merits you confer
So vaſt a prize, let each his portion ſhare:
Make a juſt *dividend*; and, if not all,
The greater part to Diomede will fall. *Dryd.*

2. [In arithmetick.] *Dividend* is the number given to be parted or divided. *Cocker's Arithmetick.*

(2.) DIVIDEND. See ARITHMETIC, *Index.*

(3.) DIVIDEND OF STOCKS, is a ſhare of the intereſt of ſtocks erected on public funds, as the ſouth-ſea, &c. divided among and paid to the adventurers half-yearly.

* DIVIDER. *n. ſ.* [from *divide.*] 1. That which parts any thing into pieces.—According as the body moved, the *divider* did more and more enter into the divided body; ſo it joined itſelf to ſome new parts of the medium, or divided body, and did in like manner forſake others. *Digby on the Soul.* 2. A diſtributer; he who deals out to each his ſhare.—Who made me a judge or *divider* over you? *Luke.* 3. A diſuniter; the perſon or cauſe that breaks concord.—Money, the great *divider* of the world, hath, by a ſtrange revolution, been the great uniter of a divided people. *Swift.* 4. A particular kind of compaſſes.

* DIVIDUAL. *adj.* [*dividuus*, Lat.] Divided; ſhared or participated in common with others.—

She ſhines,
Revolv'd on heav'n's great axle, and her reign
With thouſand lights *dividual* holds,
With thouſand thouſand ſtars! *Milton.*

DIVIE, one of the moſt rapid rivers in Scotland, in Morayſhire, often ſwelling ſuddenly to a great height.

(1.) * DIVINATION, *n. ſ.* [*divinatio*, Latin.] 1. *Divination* is a prediction or foretelling of future things, which are of a ſecret and hidden nature, and cannot be known by any human means. *Ayliffe's Parergon.*—Certain tokens they noted in birds, or in the entrails of beaſts, or by other the like frivolous *divinations*. *Hooker.*—Surely there is no enchantment againſt Jacob, neither is there any *divination* againſt Iſrael. *Numbers.*—The excellency of the ſoul is ſeen by its power of divining in dreams: that ſeveral ſuch *divinations* have been made, none can queſtion who believes the holy writings. *Addiſon.* 2. Conjectural preſage or prediction.—

Tell

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Tell thou thy earl his *divination* lies,
And I will take it as a sweet disgrace. *Shak.*

(II.) DIVINATION, in antiquity, was divided by Plato, Ariſtotle, Plutarch, Cicero, and others, into two ſpecies, viz. ARTIFICIAL and NATURAL. See § i. and ii.

i. DIVINATION, ARTIFICIAL, was ſo called, becauſe it was not obtained, or pretended to be obtained, by immediate inſpiration, but proceeded upon certain ſuperſtitious experiments and obſervations arbitrarily inſtituted. Of this ſort there were various kinds, as by ſacrifices, entrails, flame, cakes, flour, wine, water, birds, lots, verſes, omens, &c.

1. DIVINATION, DIFFERENT KINDS OF, MENTIONED IN SCRIPTURE. In the ſacred writings nine different ſorts of divination are mentioned: The firſt performed by the inſpection of planets, ſtars, and clouds. The practiſers of this are ſuppoſed to be thoſe whom Moſes calls מעונן *meonen*, of ענן *anan*, a cloud, Deut. xviii. 10. 2. Thoſe whom the prophet calls in the ſame place מנחש *menacheſeh*, which the vulgate and generality of interpreters render *augur*. 3. Thoſe who in the ſame place are called מכשף *mecaſcheph*, which the ſeptuagint and vulgate tranſlate "a man given to ill practices." 4. Such others whom Moſes in the ſame chapter, ver. 11. calls חובר *hhober*. 5. Thoſe who conſult the ſpirits called *Pythons*; or, as Moſes expreſſes it in the ſame book, שאל אוב "thoſe who aſk queſtions of Python." 6. Witches or magicians, whom Moſes called ידעוני *judeoni*. 7. Thoſe who conſult the dead, *necromancers*. 8. The prophet Hoſea, chap. iv. 12. mentions ſuch as conſult ſtaves, מקלו יגיד; which kind of divination is called *rhabdomancy*. 9. The laſt kind is *hepatoſcopy*, or the conſideration of the liver.

2. DIVINATION, DIFFERENT KINDS OF, WHICH PASSED FOR SCIENCES. Divination of all kinds being the offspring of credulity, nurſed by impoſture, and ſtrengthened by ſuperſtition, was neceſſarily an occult ſcience, retained in the hands of the prieſts and prieſteſſes, the magi, the ſoothſayers, the augurs, the viſionaries, the prieſts of the oracles, the falſe prophets, and other like profeſſors, till the time of the coming of Jeſus Chriſt. The light of the goſpel diſſipated much of this darkneſs; but it is more difficult, than is commonly conceived, to eradicate from the human mind a deep-rooted ſuperſtition, even though the truth be ſet in the ſtrongeſt light, eſpecially when the error has been believed almoſt from the origin of the world: ſo we ſtill find exiſting among us the remains of this pagan ſuperſtition, in the following chimeras, which enthuſiaſtic and deſigning men have formed into arts and ſciences; though it muſt be owned, to the honour of the 18th century, that the pure doctrines of Chriſtianity, and the ſpirit of philoſophy, which become every day more diffuſed, equally concur in baniſhing theſe viſionary opinions. The vogue for theſe pretended ſciences and arts, is nearly paſt, at leaſt in the enlightened parts of the world, though moſt of them are ſtill eſteemed and practiſed in thoſe parts of the globe which are enveloped in the clouds and darkneſs of ignorance and ſuperſtition. By enumerating them here, therefore, we only mean to ſhow their futility, and to mark thoſe rocks upon which the human mind has foundered in almoſt all ages and countries. 1. AEROMANCY, the art of divining by the air. See AEROMANCY. 2. ASTROLOGY; divided into *natural aſtrology* and *judicial*. The former is a branch of the art of almanack makers: (ſee ASTROLOGY, § 4.) but by merely conſronting their predictions in the kalendar, with the weather each day produces, every man of ſenſe will ſee what regard is to be paid to our modern aſtrologers. The latter is ſtill more illuſive; and having been at firſt the wonderful art of viſionaries, it afterwards became that of impoſtors; a very common fate with all theſe chimerical ſciences. See ASTROLOGY, § 3.—3. AUGURY conſiſted in obſerving the flight, ſinging, &c. of birds. See AUGURY. 4. CHIROMANCY, the art which pretends to diſcover, by inſpecting the hand, not only the inclinations of a man, but his future deſtiny alſo. The fools or knaves, who practiſe this art, pretend, that the lines of the hand have a relation to the internal parts of the body, as ſome to the heart, others to the liver, ſpleen, &c. On this falſe ſuppoſition, and on many others equally extravagant, the principles of chiromancy are founded; on which, however, ſeveral authors, as Artemidorus, Robert Flud an Engliſhman, M. de la Chambre, John of Indagina, and others, have written large treatiſes. 5. GEOMANCY was a divination made by obſerving of cracks or clefts in the earth. It was alſo performed by points made on paper, or any other ſubſtance, at a venture; and they judge of future events from the figures that reſulted from thence. This was certainly very ridiculous: but it is nothing leſs ſo to pretend to predict future events by the inſpection of the grounds of a diſh of tea or coffee, or by cards, and many other like matters. 6. HARUSPICY conſiſted in the inſpection of the bowels of animals, but principally of victims; and from thence predicting grand incidents relative to the republic, and the good or bad events of its enterpriſes. See ARUSPICES. 7. HOROSCOPY is a branch of aſtrology, by which they draw a celeſtial ſcheme, containing the 12 houſes, wherein they mark the diſpoſition of the heavens at the moment, at which a man is born, in order to foretel his fortune, or the chief incidents of his life. But as there cannot be any probable or poſſible relation between the conſtellations and the human race, all the principles they lay down, and the prophecies they draw from them, are chimerical, falſe, abſurd, and a criminal impoſition on mankind. 8. HYDROMANCY is the art of divining by water. The Perſians, according to Varro, invented it; Pythagoras and Numa Pompilius made uſe of it; and ſome ſtill admire the like wonderful prognoſticators. 9. PHYSIOGNOMY, or PHYSIOGNOMANCY, is a ſcience that pretends to teach the nature, the temperament, the underſtanding, and the inclinations of men, by the inſpection of their countenances, and is therefore thought by many, to be little leſs frivolous than chiromancy; though Ariſtotle, and a number of learned men after him, and in the preſent age, the celebrated *Lavater*, have written expreſs treatiſes concerning it. But as it is an undeniable fact, that our paſſions, eſpecially when frequently and violently agitated, make indelible impreſſions on our features, by their repeated action

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tion on particular muſcles, inſomuch that the tempers of many people may be known at firſt view from their looks; and as it is not improbable, that certain habits of vice may make impreſſions equally uniform, and perhaps equally legible, if we were accuſtomed to ſtudy them, phyſiognomy appears to be worthy of being reſcued from the rubbiſh of ſuperſtition and of impoſture; of being reſtored to its place among the uſeful ſciences; and cultivated and reduced to fixed principles by thoſe who have leiſure for ſuch inveſtigations. See PHYSIOGNOMY. 10. PYROMANCY is a divination made by the inſpection of a flame, either by obſerving to which ſide it turns, or by throwing into it ſome combuſtible matter, or a bladder filled with wine, or any thing elſe from which they imagined they were able to predict. Thus deſigning men made uſe of all the four elements to impoſe upon the credulous.

ii. DIVINATION, NATURAL, was ſo called, becauſe not attained by any rules or precepts of art, but infuſed or inſpired into the diviner, without his taking any further care about it, than to purify and prepare himſelf for the reception of the divine afflatus. Of this kind were all thoſe who delivered oracles, and foretold future events by inſpiration, without obſerving external ſigns or accidents.

(1.) * DIVINE. *adj.* [*divinus*, Lat.] 1. Partaking of the nature of God.—

Her line
Was hero-make, half human, half *divine*. *Dryd.*

2. Proceeding from God; not natural; not human.—The benefit of nature's light is not thought excluded as unneceſſary, becauſe the neceſſity of a *divine* light is magnified. *Hooker.*—

Inſtructed, you'd explore
Divine contrivance, and a God adore. *Blackm.*

3. Excellent in a ſupreme degree. In this ſenſe it may admit of compariſon.—

The *divine* and richeſt mind,
Both by art's purchaſe and by nature's dower,
That ever was from heav'n to earth confin'd.
Davies.

4. Preſageful; divining; preſcient.—

Yet oft his heart, *divine* of ſomething ill,
Miſgave him; he the fault'ring meaſure felt.
Milton.

(2.) * DIVINE. *n. ſ.* 1. A miniſter of the goſpel; a prieſt; a clergyman.—Claudio muſt die to-morrow: let him be furniſhed with *divines*, and have all charitable preparation. *Shak.*—Give Martius leave to proceed in his diſcourſe; for he ſpoke like a *divine* in armour. *Bacon.*—A *divine* has nothing to ſay to the wiſeſt congregation, which he may not expreſs in a manner to be underſtood by the meaneſt among them. *Swift.* 2. A man ſkilled in divinity; a theologian.—

Th' eternal cauſe in their immortal lines
Was taught, and poets were the firſt *divines*.
Denham.

(1.) * *To* DIVINE. *v. a.* [*divino*, Lat.] To foretel; to foreknow; to preſage.—

Why doſt thou ſay king Richard is depos'd?
Dar'ſt thou, thou little better thing than earth,
Divine his downfal? *Shak.*

(2.) * *To* DIVINE. *v. n.* 1. To utter prognoſtication.—Then is Cæſar and he knit together.—If I were to *divine* of this unity, I would not propheſy ſo. *Shak.*—The prophets thereof *divine* for money. *Micah*, iii. 11. 2. To feel preſages.—

If ſecret powers
Suggeſt but truth to my *divining* thoughts,
This pretty lad will prove our country's bliſs.
Shak.

3. To conjecture; to gueſs.—The beſt of commentators can but gueſs at his meaning; none can be certain he has *divined*. *Dryden.*—

In change of torment would be eaſe,
Could you *divine* what lovers bear;
Even you, Prometheus, would confeſs
There is no virtue like deſpair. *Granville.*

* DIVINELY. *adv.* [from *divine*.] 1. By the agency or influence of God.—Faith, as we uſe the word, called commonly divine faith, has to do with no propoſitions but thoſe which are ſuppoſed to be *divinely* inſpired. *Locke.*—This topick was very fitly and *divinely* made uſe of by our apoſtle, in his conference with philoſophers, and the inquiſitive people of Athens. *Bentley.* 2. Excellently; in the ſupreme degree.—The Grecians moſt *divinely* have given to the active perfection of men, a name expreſſing both beauty and goodneſs. *Hooker.*—

She fair, *divinely* fair! fit love for gods. *Milt.*

3. In a manner noting a deity.—

His golden horns appear'd,
That on the forehead ſhone *divinely* bright,
And o'er the banks diffus'd a yellow light. *Addiſ.*

* DIVINENESS. *n. ſ.* [from *divine*.] 1. Divinity; participation of the divine nature.—Is it then impoſſible to diſtinguiſh the *divineneſs* of this book from that which is humane? *Grew.* 2. Excellence in the ſupreme degree.—

By Jupiter, an angel! or, if not,
An earthly paragon: behold *divineneſs*
No elder than a boy. *Shak.*

* DIVINER. *n. ſ.* [from *To divine*.] 1. One that profeſſes divination, or the art of revealing occult things by ſupernatural means.—This drudge of the devil, this *diviner*, laid claim to me, called me Dromio, and ſwore I was aſſured to her; told me what privy marks I had about me. *Shak.*—Expelled his oracles, and common temples of deluſion, runs into corners, exerciſing meaner trumperies, and acting his deceits in witches, magicians, *diviners*, and ſuch inferior ſeducers. *Brown.* 2. Conjecturer; gueſſer.—If he himſelf be conſcious of nothing he then thought on, he muſt be a notable *diviner* of thoughts that can aſſure him that he was thinking. *Locke.*—

* DIVINERESS. *n. ſ.* [from *diviner*.] A propheteſs; a woman profeſſing divination.—

The mad *divinereſs* had plainly writ,
A time ſhould come, by many ages yet,
In which ſiniſter deſtinies ordain,
A dame ſhould drown with all her feather'd train. *Dryden.*

(1.) DIVING, *n. ſ.* the art or act of deſcending under water to conſiderable depths, and remaining there for ſome time. The uſes of diving are very conſiderable, particularly in the fiſhing for pearls, corals, ſpunges, &c. See PEARL-FISHING, &c.

(2.) DIVING, ATTEMPTS MADE TO RENDER THE PRACTICE OF, EASY. Various methods have been propoſed, and machines contrived, to render

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der the buſineſs of diving more ſafe and eaſy. The great point is to furniſh the diver with freſh air; without which, he muſt either make a ſhort ſtay or periſh. Thoſe who dive for ſponges in the Mediterranean, help themſelves by carrying down ſponges dipt in oil in their mouths. But conſidering the ſmall quantity of air that can be contained in the pores of the ſponge, and how much that little will be contracted by the preſſure of the incumbent water, ſuch a ſupply cannot long ſubſiſt the diver. For it is found by experiment, that a gallon of air included in a bladder, and by a pipe reciprocally inſpired and exſpired by the lungs, becomes unfit for reſpiration in little more than one minute. For though its elaſticity be but little altered in paſſing the lungs, yet it loſes its vivifying ſpirit, and is rendered effete. A naked diver, Dr Halley aſſures us, without a ſponge, cannot remain above a couple of minutes incloſed in water, nor much longer with one, without ſuffocating; nor, without long practice, near ſo long; perſons not accuſtomed to dive, beginning to ſtiffle in about half a minute. Beſides, if the depth be conſiderable, the preſſure of the water in the veſſels makes the eyes blood-ſhotten, and frequently occaſions a ſpitting of blood. Hence, where there has been occaſion to continue long at the bottom, ſome have contrived double flexible pipes, to circulate air down into a cavity, incloſing the diver as with armour, both to furniſh air and to bear off the preſſure of the water, and give leave to his breaſt to dilate upon inſpiration; the freſh air being forced down one of the pipes with bellows, and returning by the other. But this method is impracticable when the depth ſurpaſſes three fathoms; the water embracing the bare limbs ſo cloſely as to obſtruct the circulation of the blood in them; and withal preſſing ſo ſtrongly on all the junctures where the armour is made tight with leather, that, if there be the leaſt defect in any of them, the water ruſhes in, and inſtantly fills the whole engine, to the great danger of the diver's life. It is a fact, however, that people, by being accuſtomed to the water from their infancy, will at length be enabled, not only to ſtay much longer under water than the time above mentioned, but put on a kind of amphibious nature, ſo that they ſeem to have the uſe of all their faculties as well when their bodies are immerſed in water as when on dry land. Moſt ſavage nations are remarkable for this. According to the accounts of our late voyagers, the inhabitants of the South ſea iſlands are ſuch expert divers, that when a nail or any piece of iron was thrown overboard, they would inſtantly jump into the ſea after it, and never failed to recover it, notwithſtanding the quick deſcent of the metal. Even among civilized nations, many perſons have been found capable of continuing an incredible length of time below water. The moſt remarkable inſtance of this kind is the famous Sicilian diver Nicolo Peſce. See PESCE. To obviate the inconveniences of diving to thoſe who have not the extraordinary powers of Nicholas Peſce, different inſtruments have been contrived. The chief of theſe is the DIVING BELL. See § 3.

(3.) DIVING BELL, DESCRIPTION OF THE. It is moſt conveniently made in form of a truncated cone, the ſmaller baſe being cloſed, and the larger open. It is to be poiſed with lead; and ſo ſuſpended, that the veſſel may ſink full of air, with its open baſis downward, and as near as may be, in a ſituation parallel to the horizon, ſo as to cloſe with the ſurface of the water all at once. Under this covercle the diver ſitting, ſinks down with the included air to the depth deſired: and if the cavity of the veſſel can contain a tun of air, a ſingle man may remain a full hour, without much inconvenience, at 5 or 6 fathoms deep. But the lower he goes, the more the included air contracts itſelf, according to the weight of the water which compreſſes it: ſo that at 33 feet deep the bell becomes half full of water, the preſſure of the incumbent water being then equal to that of the atmoſphere; and at all other depths the ſpace occupied by the compreſſed air in the upper part of the bell will be to the under part of its capacity filled with water, as 33 feet to the ſurface of the water in the bell below the common ſurface thereof. And this condenſed air being taken in with the breath ſoon inſinuates itſelf into all the cavities of the body, and has no ill effect, provided the bell be permitted to deſcend ſo ſlowly as to allow time for that purpoſe. One inconvenience that attends it is found in the ears, within which there are cavities which open only outwards, and that by pores ſo ſmall as not to give admiſſion even to the air itſelf, unleſs they be dilated and diſtended by a conſiderable force. Hence, on the firſt deſcent of the bell, a preſſure begins to be left on the ear; which, by degrees, grows painful, till the force overcoming the obſtacle, what conſtringes theſe pores yields to the preſſure, and letting ſome condenſed air ſlip in, preſently eaſe enſues. The bell deſcending lower, the pain is renewed, and again eaſed in the ſame manner. But the greateſt inconvenience of this engine is, that the water entering it, contracts the bulk of air into ſo ſmall a compaſs, that it ſoon heats and becomes unfit for reſpiration, ſo that there is a neceſſity for its being drawn up to recruit it; beſides the uncomfortable ſituation of the diver almoſt covered with water.

(4.) DIVING BELL, DR HALLEY'S IMPROVEMENT OF THE. To obviate the difficulties of the diving bell, Dr Halley contrived ſome further apparatus, whereby not only to recruit and refreſh the air from time to time, but alſo to keep the water wholly out of it at any depth. The manner in which this was effected, he relates in the following words: "The bell I made uſe of was of wood, containing about 60 cubic feet in its concavity; and was of the form of a truncated cone, whoſe diameter at the top was three feet, and at the bottom 5. This I coated with lead ſo heavy that it would ſink empty; and I diſtributed the weight ſo about its bottom, that it would go down in a perpendicular direction, and no other. In the top I fixed a ſtrong but clear glaſs, as a window, to let in the light from above; and likewiſe a cock to let out the hot air that had been breathed: and below, about a yard under the bell, I placed a ſtage which hung by three ropes, each of which was charged with about 100 weight to keep it ſteady. This machine I ſuſpended from the maſt of a ſhip by a ſprit, which was ſufficient-

ly secured by stays to the mast head, and was directed by braces to carry it overboard clear of the ship's side, and to bring it again within board as occasion required. To supply air when under water, I caused a couple of barrels of about 36 gallons each to be cased with lead, so as to sink empty; each of them having a bung-hole in its lowest part to let in the water, as the air in them condensed on their descent; and to let it out again when they were drawn up full from below. And to a hole in the uppermost part of these barrels, I fixed a leathern trunk or hose well liquored with bees wax and oil, and long enough to fall below the bung-hole, being kept down by a weight appended: so that the air in the upper part of the barrels could not escape, unless the lower ends of these hose were first lifted up. The air-barrels being thus prepared, I fitted them with tackle proper to make them rise and fall alternately, after the manner of two buckets in a well; which was done with so much ease, that two men, with less than half their strength, could perform all the labour required: and in their descent they were directed by lines fastened to the under edge of the bell, which passed through rings on both sides the leathern hose in each barrel; so that, sliding down by these lines, they came readily to the hand of a man who stood on the stage on purpose to receive them, and to take up the ends of the hose into the bell. Through these hose, as soon as their ends came above the surface of the water in the barrels, all the air that was included in the upper parts of them was blown with great force into the bell; whilst the water entered at the bung-holes below, and filled them: and as soon as the air of one barrel had been thus received, upon a signal given, that was drawn up, and at the same time the other descended; and, by an alternate succession, furnished air so quick, and in so great plenty, that I myself have been one of five who have been together at the bottom in nine or ten fathom water, for above an hour and an half at a time, without any ill consequence: and I might have continued there as long as I pleased, for any thing that appeared to the contrary. Besides, the whole cavity of the bell was kept entirely free from water, so that I sat on a bench which was diametrically placed near the bottom, wholly dressed, with all my cloaths on. I only observed, that it was necessary to be let down gradually at first, as about 12 feet at a time; and then to stop and drive out the water that entered, by receiving three or four barrels of fresh air before I descended further. But being arrived at the depth designed, I then let out as much of the hot air that had been breathed, as each barrel would replenish with cool, by means of the cock at the top of the bell; through whose aperture, though very small, the air would rush with so much violence, as to make the surface of the sea boil, and to cover it with a white foam, notwithstanding the weight of the water over us. Thus I found that I could do any thing that required to be done just under us; and that, by taking off the stage, I could, for a space as wide as the circuit of the bell, lay the bottom of the sea so far dry, as not to be overshoes thereon. And, by the glass window, so much light was transmitted, that when the sea was clear, and especially when the sun shone, I could see perfectly well to write or read; much more to fasten or lay hold on any thing under us that was to be taken up. And, by the return of the air barrels, I often sent up orders written with an iron pen, on small plates of lead, directing how to move us from place to place as occasion required. At other times, when the water was troubled and thick, it would be as dark as night below; but in such cases I have been able to keep a candle burning in the bell as long as I pleased, notwithstanding the great expence of air necessary to maintain flame.—By an additional contrivance, I have found it not impracticable for a diver to go out of an engine to a good distance from it, the air being conveyed to him with a continued stream, by small flexible pipes; which pipes may serve as a clue, to direct him back again when he would return to the bell." *Plate* CVIII. *fig.* 1. shows Dr Halley's diving bell, with the divers at work. DBLKRIMP represents the body of the bell. D, the glass which serves as a window. B, the cock for letting out the air which has been breathed. LM, the seats. C, one of the air-barrels. P, H, two of the divers. F, another diver at a distance from the bell, and breathing through the flexible tube K.—This diver is supposed to have a head-piece of lead, made to fit quite close about his shoulders: this head-piece was capable of containing as much air as would supply him for a minute or two. When he had occasion for more air, he turned a cock at F, by which means a communication was opened with the air in the bell, and thus he could receive a new supply at pleasure.

(5.) DIVING BELL, MR TRIEWALD'S. Mr Triewald, F. R. S. and military architect to the late king of Sweden, has invented a diving bell, *fig.* 2. which, for a single person, is thought to be more eligible than Dr Halley's, and is constructed as follows. AB is the bell, which is sunk by lead weights DD hung to its bottom. This bell is of copper, tinned all over in the inside, which is illuminated by three strong convex lenses, G, G, G, with copper lids H, H, H, to defend them. The iron plate E, serves the diver to stand on when he is at work; and is suspended at such a distance from the bottom of the bell by the chains F, F, F, that when the diver stands upright, his head is just above the water in the bell, where the air is much better than higher up, because it is colder, and consequently more fit for respiration. But as the diver must always be within the bell, and his head of course in the upper part, the inventor has contrived, that even there, when he has breathed the hot air as long as he can, he may, by means of a spiral copper tube *be*, placed close to the inside of the bell, draw the cooler and fresher air from the lowermost parts: for which purpose, a flexible leather tube, about two feet long, is fixed to the upper end of the copper tube at *b*; and to the other end of this tube is fixed an ivory mouthpiece, by which the diver draws in the air.

(6.) DIVING BELL, SPALDING'S IMPROVED. The greatest improvement, which the diving bell ever received, or probably can receive, was from the late Mr Spalding of Edinburgh. A section of his improved diving bell is represented in *fig.* 3.

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Fig. 1. Dr. Halley's.

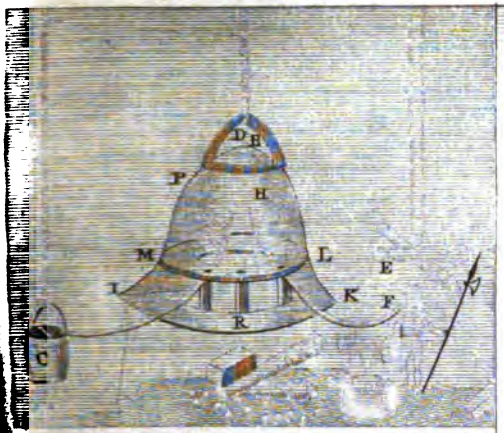
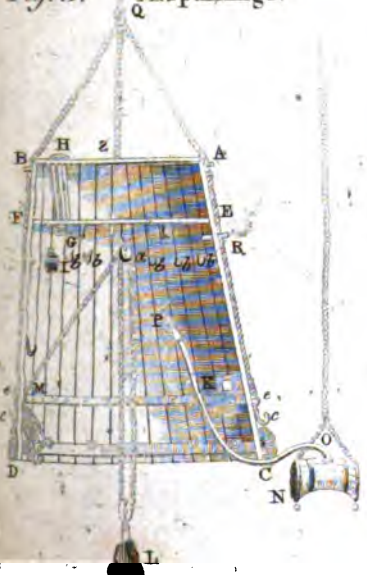
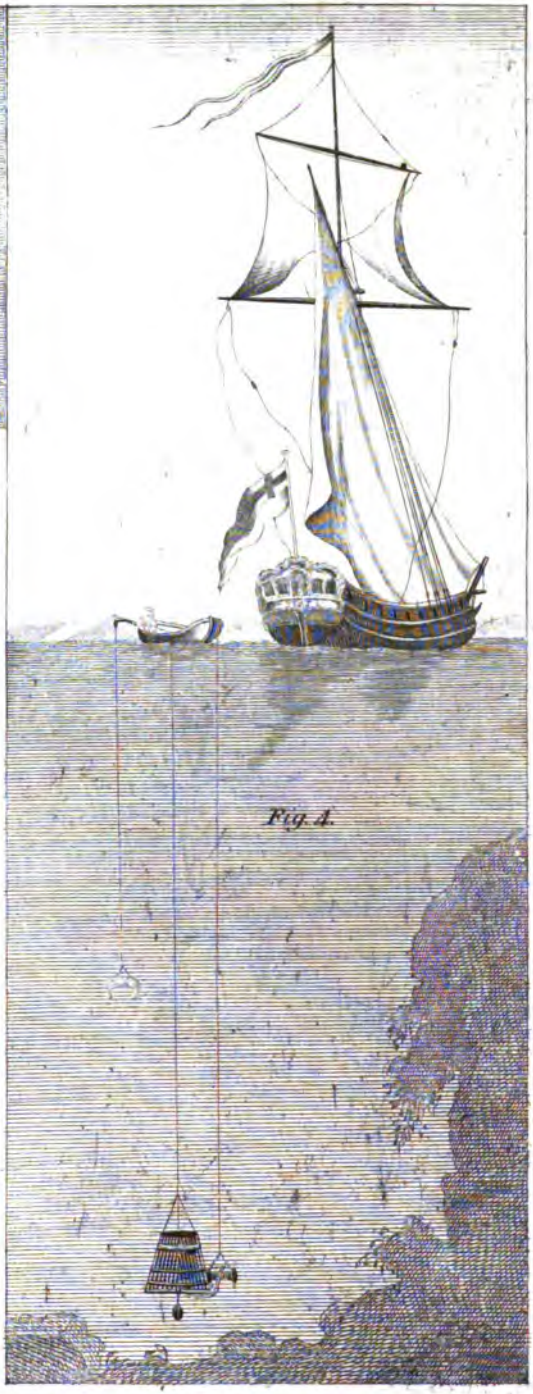


Fig. 2. Mr. Triewald's.

Fig. 3. Mr. Spalding's.





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This conſtruction is deſigned to remedy ſome inconveniences of Dr Halley's, which are very evident, and of very dangerous tendency. Theſe are, 1. By Dr Halley's conſtruction, the ſinking or raiſing of the bell depends entirely on the people who are at the ſurface of the water; and as the bell even when in the water has a very conſiderable weight, the raiſing it not only requires a great deal of labour, but there is a poſſibility of the rope breaking by which it is raiſed, and thus every perſon in the bell would inevitably periſh. 2. As there are, in many places of the ſea, rocks which lie at a conſiderable depth, the figure of which cannot poſſibly be perceived from above, there is danger that ſome of their ragged prominences may catch hold of one of the edges of the bell in its deſcent, and thus overſet it before any ſignal can be given to thoſe above, which would infallibly be attended with the deſtruction of the people in the bell: and as it muſt always be unknown, before trial, what kind of a bottom the ſea has in any place, it is plain, that without ſome contrivance to obviate this laſt danger, the deſcent in Dr Halley's diving bell is not at all eligible. How theſe inconveniencies are remedied by Mr Spalding's new conſtruction will be eaſily underſtood from the following deſcription.—ABCD repreſents a ſection of the bell, which is made of wood; *e*, *e*, are iron hooks, by means of which it is ſuſpended by ropes Q B F *e*, and Q A E R *e*, and Q S, as expreſſed in the figure: *c*, *c*, are iron hooks, to which are appended lead weights, that keep the mouth of the bell always parallel to the ſurface of the water, whether the machine taken altogether is lighter or heavier than an equal bulk of water. By theſe weights alone, however, the bell would not ſink: another is therefore added, repreſented at L; and which can be raiſed or lowered at pleaſure, by means of a rope paſſing over the pulley *a*, and faſtened to one of the ſides of the bell at M. As the bell deſcends, this weight, called by Mr Spalding the *balance weight*, hangs down a conſiderable way below the mouth of the bell. In caſe the edge of the bell is catched by any obſtacle, the balance weight is immediately lowered down ſo that it may reſt upon the bottom. By this means the bell is lightened ſo that all danger of overſetting is removed; for being lighter, without the balance weight, than an equal bulk of water, it is evident that the bell will riſe, as far as the length of the rope affixed to the balance weight will allow it. This weight, therefore, will ſerve as a kind of anchor to keep the bell at any particular depth which the divers may think neceſſary; or by pulling it quite up, the deſcent may be continued to the very bottom. By another very ingenious contrivance, Mr Spalding rendered it poſſible for the divers to raiſe the bell, with all the weights appended to it, even to the ſurface, or to ſtop at any particular depth, as they think proper; and thus they could ſtill be ſafe, even though the rope deſigned for pulling up the bell was broke. For this purpoſe the bell is divided into 2 cavities, both of which are made as tight as poſſible. Juſt above the ſecond bottom E F, are ſmall ſlits in the ſides of the bell; through which the water, entering as the bell deſcends, diſplaces the air originally contained in this cavity, which flies out at the upper orifice of the cock G H. When this is done, the divers turn the handle G, which ſtops the cock; ſo that if any more air was to get into the cavity AEFB, it could not longer be diſcharged through the orifice H as before. When this cavity is full of water, the bell ſinks; but when a conſiderable quantity of air is admitted, it riſes. If therefore the divers have a mind to raiſe themſelves, they turn the ſmall cock *g*, by which a communication is made between the upper and under cavities of the bell. The conſequence of this is, that a quantity of air immediately enters the upper cavity, forces out a quantity of the water contained in it, and thus renders the bell lighter by the whole weight of the water which is diſplaced. Thus, if a certain quantity of air is admitted into the upper cavity, the bell will deſcend very ſlowly; if a greater quantity, it will neither aſcend nor deſcend, but remain ſtationary; and if a larger quantity of air is ſtill admitted, it will ariſe to the top. It is to be obſerved, however, that the air which is thus let out into the upper cavity muſt be immediately ſupplied from the air-barrel; from which the air is to be let out very ſlowly, or the bell will riſe to the top with ſo great velocity, that the divers will be in danger of being ſhaken out of their ſeats. But, by following theſe directions, every poſſible accident may be prevented, and people may deſcend to great depths without the leaſt apprehenſion of danger. The bell alſo becomes ſo eaſily manageable in the water, that it may be conducted from one place to another by a ſmall boat with the greateſt eaſe, and with perfect ſafety to thoſe who are in it. Inſtead of wooden ſeats uſed by Dr Halley, Mr Spalding made uſe of ropes ſuſpended by hooks *bbb*; and on theſe ropes the divers may ſit without any inconvenience. I and K are two windows made of thick ſtrong glaſs, for admitting light to the divers. N repreſents an air-caſk with its tackle, and OCP, the flexible pipe through which the air is admitted to the bell. In the aſcent and deſcent of this caſk, the pipe is kept down by a ſmall weight appended, as in Dr Halley's machine. R is a ſmall cock by which the hot air is diſcharged as often as it becomes troubleſome. *Fig.* 4. gives a perſpective view of the whole diving apparatus. Two air-barrels are repreſented in this figure; but Mr Spalding was of opinion, that one capable of containing 30 gallons is ſufficient for an ordinary machine.

(7.) DIVING BLADDER, a machine invented by Borelli, and by him preferred, though without any good reaſon, to the diving bell. It is a globular veſſel of braſs or copper, about two feet in diameter, which contains the diver's head. It is fixed to a goat's ſkin habit exactly fitted to his perſon. Within the veſſel are pipes; by means of which a circulation of air is contrived; and the perſon carries an air-pump by his ſide, by which he can make himſelf heavier or lighter as fiſhes do, by contracting or dilating their air bladder. By theſe means he thought all the objections to which other diving machines are liable were entirely obviated, and particularly that of want of air; the air which had been breathed, being as he imagined, deprived of its noxious qualities by circulating

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culating through the pipes. Theſe advantages, however, it is evident, are only imaginary. The diver's limbs, being defended from the preſſure of the water only by a goat's ſkin, would infallibly be cruſhed if he deſcended to any conſiderable depth; and from the diſcoveries now made by Dr Prieſtley and others, it is abundantly evident, that air, which is once rendered foul by breathing, cannot in any degree be reſtored by circulation through pipes. Concerning the uſe of copper machines in general, Mr Spalding has remarked, that when a perſon has breathed in them a few minutes, he feels in his mouth a very diſagreeable braſſy taſte, which continues all the time he remains in the veſſel: ſo that, on this account, copper ſeems by no means an eligible material.

(8.) DIVING CASE, a large caſe of ſtrong leather, perfectly water proof, which may hold about half a hogſhead of air; invented by a gentleman of Devonſhire. It is ſo contrived, that, when he ſhuts himſelf up in this caſe, he can walk at the bottom of the ſea, and go into any part of a wrecked veſſel, and deliver out the goods. This method, we are told, he has practiſed for many years, and has thus acquired a large fortune. It would be a conſiderable improvement on this machine to condenſe the air in it as much as poſſible before the diver deſcended; as he would thus be furniſhed with an atmoſphere endued with elaſticity ſufficient to reſiſt the weight of the water, which otherwiſe would ſqueeze his caſe into much leſs room than it originally took up. The condenſed air alſo would ſerve for reſpiration a much longer time than that which is in its ordinary ſtate.

(1.) * DIVINITY. *n. ſ.* [*divinité*, French; from *divinitas*, Lat.] 1. Participation of the nature and excellence of God; deity; godhead.—

As with new wine intoxicated both,
They ſwim in mirth, and fancy that they feel
Divinity within them breeding wings,
Wherewith to ſcorn the earth. *Milton.*

—When he attributes *divinity* to other things than God, it is only a *divinity* by way of participation. *Stillingfleet.* 2. God; the Deity; the Supreme Being; the Cauſe of cauſes.—

'Tis the *Divinity* that ſtirs within us,
'Tis Heav'n itſelf that points out an hereafter,
And intimates eternity to man. *Addiſon.*

3. Falſe god.—

Vain idols, deities that ne'er before
In Iſrael's lands had fix'd their dire abodes,
Beaſtly *divinities*, and groves of Gods. *Prior.*

4. Celeſtial being.—God doubtleſs can govern this machine he could create, by more direct and eaſy methods than employing theſe ſubſervient *divinities*. *Cheyne.* 5. The ſcience of divine things; theology.—

Truſt not my age,
My reverence, calling, for *divinity*,
If this ſweet lady lie not guiltleſs here
Under ſome biting errour. *Shak.*

—Among hard words I number thoſe which are peculiar to *divinity*, as it is a ſcience. *Swift.* 6. Something ſupernatural.—They ſay there is *divinity* in odd numbers, either in nativity, chance, or death. *Shak.*

(2.) DIVINITY, § 1. *def.* 5. See THEOLOGY.

DIVIO, DIBIO, or DIVIONENSE CASTRUM, } in ancient geography, a town of the Lingones, in Gallia Belgica; now called DIJON.

DIVIONUM, the name of DIVIO in the lower age.

(1.) * DIVISIBILITY. *n. ſ.* [*diviſibilité*, Fr.] The quality of admitting diviſion or ſeparation of parts.—The moſt palpable abſurdities will preſs the aſſerters of infinite *diviſibility*. *Glanville's Sceſis.*—This will eaſily appear to any one, who will let his thoughts looſe in the vaſt expanſion of ſpace, or *diviſibility* of matter. *Locke.*

(2.) DIVISIBILITY, in phyſics, is that property by which the particles of matter in all bodies are capable of a ſeparation or diſunion from each other. The Peripatetics and Carteſians hold diviſibility to be an affection of all matter. The Epicureans, again, allow it to agree to every phyſical continuum; but they deny that this affection agrees to all bodies, for the primary corpuſcles or atoms they maintain to be perfectly inſecable and indiviſible.

(3.) DIVISIBILITY OF MATTER. As it is evident that body is extended, ſo it is no leſs evident that it is diviſible; for ſince no two particles of matter can exiſt in the ſame place, it follows, that they are really diſtinct from each other; which is all that is meant by being diviſible. In this ſenſe the leaſt conceivable particle muſt ſtill be diviſible, ſince it will conſiſt of parts which will be really diſtinct. To illuſtrate this by a familiar inſtance. Let the leaſt imaginable piece of matter be conceived lying on a ſmooth plain ſurface, it is evident the ſurface will not touch it every where: theſe parts therefore which it does not touch may be ſuppoſed ſeparable from the others, and ſo on as far as we pleaſe; and this is all that is meant when we ſay that matter is *infinitely diviſible*. The infinite diviſibility of mathematical quantity is demonſtrated thus geometrically. See *Plate* CVI. *fig.* 12. Suppoſe the line AC perpendicular to BF; and another, as GH, at a ſmall diſtance from it, alſo perpendicular to the ſame line. With the centres CCC, &c. deſcribe circles cutting the line GH in the points *eee*, &c. Now the greater the radius AC is, the leſs is the part *e*H. But the radius may be augmented in infinitum; ſo long, therefore, the part *e*H may be divided into ſtill leſs portions; conſequently it may be divided in infinitum. All that is ſuppoſed in ſtrict geometry (ſays Mr Maclaurin) concerning the diviſibility of magnitude, amounts to no more than that a given magnitude may be conceived to be divided into a number of parts equal to any given or propoſed number. The number of parts, into which a given magnitude may be conceived to be divided, is not to be fixed or limited, becauſe no given number is ſo great but a greater may be conceived and aſſigned: but there is not, therefore, any neceſſity of ſuppoſing the number of parts actually infinite; and if ſome have drawn very abſurd conſequences from ſuch a ſuppoſition, yet geometry ought not to be loaded with them. How far matter may actually be divided, may in ſome meaſure be conceived from this fact, that a piece of wire gilt with ſo ſmall a quantity as eight grains of gold, may be drawn out to a length of

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13,000 feet, the whole ſurface of it ſtill remaining covered with gold. We have alſo a ſurpriſing inſtance of the minuteneſs of ſome parts of matter from the nature of light and viſion. Let a candle be lighted, and placed in an open plain, it will then be viſible two miles round, and conſequently were it placed two miles above the ſurface of the earth, it would fill with luminous particles a ſphere whoſe diameter was four miles, and that before it had loſt any ſenſible part of its weight. A quantity of vitriol being diſſolved, and mixed with 9000 times as much water, will tinge the whole; conſequently will be divided into as many parts as there are viſible portions of matter in that quantity of water. Many perfumes without a ſenſible diminution of their quantity, fill a very large ſpace with their odoriferous particles; which muſt therefore be of an inconceivable ſmallneſs, ſince there will be a ſufficient number in every part of that ſpace ſenſibly to affect the organ of ſmelling. Dr Keill demonſtrates, that any particle of matter, how ſmall ſoever, and any finite ſpace, how large ſoever, being given, it is poſſible for that ſmall particle of matter to be diffuſed through all that ſpace, and to fill it in ſuch a manner, as that there ſhall be no pore in it whoſe diameter ſhall exceed any given line. The chief objections againſt the diviſibility of matter in infinitum are, That an infinite cannot be contained by a finite: and that it follows from a diviſibility in infinitum, either that all bodies are equal, or that one infinite is greater than another. But the anſwer to theſe is eaſy; for the properties of a determined quantity are not to be attributed to an infinite conſidered in a general ſenſe; and who has ever proved, that there could not be an infinite number of infinitely ſmall parts in a finite quantity, or that all infinities are equal? The contrary is demonſtrated by mathematicians in innumerable inſtances. See the article INFINITE, and *'S Graveſande Elem. Mathem.* l. i. c. 4.

* DIVISIBLE. *adj.* [*diviſibilis*, Latin.] Capable of being divided into parts; diſcerptible; ſeparable.—When we frame in our minds any notion of matter, we conceive nothing elſe but extenſion and bulk, which is impenetrable, or *diviſible* and paſſive *Bentley's Sermons.*

* DIVISIBLENESS. *n. ſ.* [from *diviſible.*] Diviſibility.—Naturaliſts diſagree about the origin of motion, and the indefinite *diviſibleneſs* of matter. *Boyle.*

(1.) * DIVISION. *n. ſ.* [*diviſio*, Lat.] 1. The act of dividing any thing into parts. 2. The ſtate of being divided.—Thou madeſt the ſpirit of the firmament, and commanded it to part aſunder, and to make a *diviſion* betwixt the waters. 2 *Eſdr.* vi. 41. 3. That by which any thing is kept apart; partition. 4. The part which is ſeparated from the reſt by dividing.—If we look into communities and *diviſions* of men, we obſerve that the diſcreet man, not the witty, guides the converſation. *Addiſon's Spectator.* 5. Diſunion; diſcord; difference.—There was a *diviſion* among the people, becauſe of him. *John*, vii. 43.—As to our *diviſions* with the Romaniſts, were our differences the product of heat, they would, like ſmall clefts in the ground, want but a cool ſeaſon to cement them. *Decay of Piety.* 6. Parts into which a diſcourſe is diſtributed.—In the *diviſions* I have made, I have endeavoured, the beſt I could, to govern myſelf by the diverſity of matter. *Locke.*—Expreſs the heads of your *diviſions* in as few and clear words as you can, otherwiſe I never can be able to retain them. *Swift.* 7. Space between the notes of muſick, or parts of a muſical compoſure; juſt time.—

Thy tongue
Makes Welſh as ſweet as ditties highly penn'd,
Sung by a fair queen, in a Summer's bower,
With raviſhing *diviſion* to her lute. *Shak.*

—Our tongue will run *diviſions* in a tune, not miſſing a note even when our thoughts are totally engaged elſewhere. *Glanville.* 8. Diſtinction.—I will put a *diviſion* between my people and thy people. *Exodus.* 9. [In arithmetick.] The ſeparation or parting of any number or quantity given, into any parts aſſigned. *Cocker.* 10. Subdiviſion; diſtinction of the general into ſpecies.—

Abound
In the *diviſion* of each ſeveral crime,
Acting it many ways. *Shak.*

(2.) DIVISION, in algebra. See ALGEBRA, *Part* I. *chap.* I. *prob.* iv.

(3.) DIVISION, in arithmetic. See ARITHMETIC, *Index.*

(4.) DIVISION, in ſea affairs, a ſelect number of ſhips in a fleet or ſquadron of men of war, diſtinguiſhed by a particular flag or pendant, and uſually commanded by a general officer. A ſquadron is commonly ranged into three diviſions, the commanding officer of which is always ſtationed in the centre. When a fleet conſiſts of 60 ſail of the line, that is, of ſhips having at leaſt 60 cannon each, the admiral divides it into three ſquadrons, each of which has its diviſions and commanding officers. Each ſquadron has its proper colours, according to the rank of the admiral, and every diviſion its proper maſt. Thus in Britain, the firſt admiral, or the admiral of the fleet, diſplays the union flag at the main-top-maſt head; next follows the white flag with St George's croſs; and afterwards the blue. The private ſhips carry pendants of the ſame colour with their reſpective ſquadrons at the maſt of their particular diviſions; ſo that the laſt ſhip in the diviſion of the blue ſquadron carries a blue pendant at her mizen-top-maſt head.

(5.) DIVISION, MECHANICAL, ſignifies that ſeparation which is occaſioned in the parts of a body by help of mechanical inſtruments. The mechanical diviſion of bodies does indeed ſeparate them into ſmaller, homogeneous, ſimilar parts; but this ſeparation cannot extend to the primary integrant molecules of any body; and conſequently is incapable of breaking what is properly called their AGGREGATION: No union is formed betwixt the divided and dividing bodies, in which reſpect diviſion eſſentially differs from diſſolution. Diviſion is not properly a chemical operation. It is only employed preparatorily to facilitate other operations, and particularly ſolution. For this purpoſe it is very uſeful, as it increaſes the quantity of ſurface, and conſequently the points of

contact

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contact of any body.—Different methods are uſed to divide bodies according to their nature. Thoſe which are tenacious and elaſtic, as horns and gums, require to be cut, raſped, or filed. Metals, becauſe of their ductility, require the ſame treatment: but as they are alſo fuſible, they may be quickly and conveniently reduced into grains ſmall enough for moſt operations, by pouring them, when melted, into water. All brittle bodies may be reduced conveniently into fine parts by being bruiſed in a mortar with a peſtle. Very hard bodies, ſuch as glaſs, cryſtals, ſtones, particularly thoſe of the vitrifiable kind, before they are pounded, ought to be plunged when red-hot into water, by which they are cracked, and rendered more eaſy pulverable. Bodies of this kind may alſo be bruiſed or ground by means of a hard and flat ſtone, upon which the matter is to be put, and bruiſed by another hard ſtone, ſo ſmall as to be held and moved upon the larger ſtone with the hand. The larger ſtone is called a PORPHYRY, from its being generally of that kind of ſtone; and the operation is called PORPHYRISATION. Inſtead of porphyriſation, a mill may be uſed, compoſed of a hard grit milſtone, moving round upon another ſtone of the ſame kind, which muſt be fixed: in the upper ſtone is a groove or channel, through which the matter to be ground paſſes. By this method a ſubſtance may be more quickly reduced to a fine powder than by porphyriſation. But theſe mills can be only employed for conſiderable quantities of matter. Theſe methods of mechanically dividing bodies are attended with ſome inconveniences; ſome parts of the dividing inſtruments being always ſtruck off, and mixed with the matter to be divided. This may greatly affect the operations. For inſtance, inſtruments of iron and copper furniſh metallic colouring particles; and copper is very prejudicial to health. Porphyry is coloured by a reddiſh brown matter, which injures the colour of cryſtal glaſſes, enamels, and porcelains made with matters ground upon this ſtone. Theſe matters therefore muſt be cleanſed after their porphyriſation; elſe no inſtruments capable of injuring the intended operations ought to be employed. Thus, for the preparation of all medicines to be taken internally, no copper mortars, peſtles, &c. ought to be uſed; thoſe made of iron are preferable; and inſtead of porphyries, mortars, grinding ſtones and milſtones made of hard and white ſtones ought to be employed, for ſubſtances which are to enter into the compoſition of enamels, cryſtal glaſs, and porcelain, the whiteneſs of which is a moſt neceſſary quality.

(6.) DIVISIONS OF AN ARMY, in the military art, the ſeveral brigades and ſquadrons into which it is cantoned.

(7.) DIVISIONS OF A BATTALION are the ſeveral platoons into which it is divided in marching or firing, each of which is commanded by an officer.

(1.) * DIVISOR. *n. ſ.* [*diviſor*, Lat.] The number given, by which the dividend is divided; the number which ſheweth how many parts the dividend is to be divided into.

(2.) DIVISOR. See ARITHMETIC, *Index*.

DIUM, in ancient geography, the name of ſeveral places: viz. 1. A town of Chalcidice in Macedonia, near mount Athos: 2. A promontory of Crete, on the north ſide of the iſland: 3. A promontory of Eubœa; or a town of that name in Eubœa, near the promontory Cenæum, on the NW. ſide of the iſland, called alſo *Dia*: 4. A town of Macedonia, in Perſia, on the W. ſide of the Sinus Thermaicus. Strabo and Livy place it on the borders of Pieria to the S. at the foot of mount Olympus towards Theſſaly. That it was a ſplendid city, appears from Polybius; who relates, that its gymnaſium and walls were overthrown by the Ætolians. From which overthrow, however, it again recovered, Alexander adding new ſplendor to it, by the braſs ſtatues caſt by Lyſippus, and erected there in memory of thoſe ſlain at the Granicus: an ornament which was continued down to the time of the Romans; who made it a colony, called *Dienſis*. 5. A town near Pella in the Piræa, beyond Jordan.

DIVODORUM, in ancient geography, a town of the Mediomatrici in Gallia Belgica; ſituated on the Moſelle, in the ſpot where now Metz ſtands. See METZ.

(1.) * DIVORCE. *n. ſ.* [*divorce*, Fr. from *divortium*, Latin.] 1. The legal ſeparation of huſband and wife.—*Divorce* is a lawful ſeparation of huſband and wife, made before a competent judge, on due cognizance had of the cauſe, and ſufficient proof made thereof. *Ayliffe's Parergon.*—

To reſtore the king,
He counſels a *divorce*; a loſs of her,
That like a jewel has hung twenty years
About his neck, yet never loſt her luſtre. *Shak.*

—He had in his eye the *divorce* which had paſſed betwixt the emperor and Scribonia. *Dryden.* 2. Separation; diſunion.—Such motions may occaſion a farther alienation of mind, and *divorce* of affections in her, from my religion. *K. Charles.*—Theſe things, to be a baſtard, and to be born out of lawful wedlock, are convertible the one with the other; and 'tis hard to make *divorce* between thoſe things that are ſo near in nature to each other, as being convertible terms. *Ayliffe's Parerg.* 3. The ſentence by which a marriage is diſſolved. 4. The cauſe of any penal ſeparation.—

Go with me, like good angels, to my end;
And as the long *divorce* of ſteel falls on me,
Make of your prayers one ſweet ſacrifice,
And lift my ſoul to heav'n. *Shak.*

(II.) DIVORCE, § I, *def.* 1 & 2. See LAW and MARRIAGE. Divorce is a ſpiritual judgment and is therefore paſſed in the eccleſiaſtical court. It is of two kinds: viz.

1. DIVORCE A MENSA ET THORO, *i. e.* from bed and board. In this caſe the wife has a ſuitable ſeparate maintenance allowed her, out of her huſband's effects.

2. DIVORCE A VINCULO MATRIMONII, *i. e.* from the bonds of matrimony, is ſtrictly and properly *divorce*. This happens either in conſequence of criminality, as in the caſe of adultery, or through ſome eſſential impediment, as conſanguinity or affinity within the degrees forbidden, pre-contract, impotency, &c. of which impediments the canon law allows no leſs than 14. In theſe caſes the woman

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man receives again only what she brought with her. Sentences which release the parties *a vinculo matrimonii*, on account of impuberty, frigidity, consanguinity within the prohibited degrees, prior marriage, or want of the requisite consent of parents or guardians, are not properly dissolutions of the marriage contract, but judicial declarations that there never was any marriage; such impediment subsisting at the time as rendered the celebration of the marriage rite a mere nullity. And the rite itself contains an exception of these impediments.

(III.) DIVORCES, ANCIENT LAWS RESPECTING. Divorces were allowed in great latitude both among the Jews and Pagans. Under the old law, the woman divorced was to have of her husband a writing, as St Jerom and Josephus testify, to this effect: *I promise that hereafter I will lay no claim to thee;* which was called a *bill of divorce*. At Rome, barrenness, age, disease, madness, and banishment, were the ordinary causes of divorce. Spurius Carvilius, between 500 and 600 years after the building of Rhome, under the consulship of M. Attilius and P. Valerius, was the first who put away his wife because she was barren; tho' Plutarch in his Roman questions, maintains that Domitian was the first who permitted divorce. Justinian afterwards added impotence, a vow of chastity, and the profession of a monastic life, as valid reasons of divorce. The Roman lawyers distinguish between REPUDIUM and DIVORTIUM; making the former to be the breaking of a contract or espousal, and the latter separation after matrimony. Romulus enacted a severe law, which suffered not a wife to leave her husband, but gave the man the liberty of turning off his wife, for adultery, for poisoning her children, or counterfeiting his private keys. However, in later times, the women as well as the men might sue a divorce. The common way of divorcing was by sending a bill to the woman, containing the reasons of separation, and the tender of all her goods which she brought with her; and this was called *repudium mittere;* or else it was performed in her presence, and before seven witnesses, and accompanied with the formalities of tearing the writings, refunding the portion, taking away the keys, and turning the woman out of doors. The Grecian laws concerning divorces were different: The Cretans allowed divorce to any man that was afraid of having too many children. The Spartans seldom divorced their wives; and held it extremely scandalous for a woman to depart from her husband. The Athenians allowed divorce on very small grounds, by a bill containing the reason of the divorce, and approved, if the party appealed, by the chief magistrate; and women also were allowed to leave their husbands on just occasions. Persons divorcing their wives were obliged to return their portions; otherwise, the Athenian laws obliged them to pay nine oboli a month for alimony. The terms expressing the separation of men and women from each other were different; the men were said ἀποπέμπειν or ἀπολύειν *to dismiss their wives;* but wives, ἀπολείπειν, *to leave their husbands*.

(IV.) DIVORCES, PROPOSED IMPROVEMENT OF OUR PRESENT LAWS RESPECTING. "The law of Moses, says Mr Paley, for reasons of local expediency, permitted the Jewish husband to put away his wife; but whether for every cause, or for what cause, appears to have been controverted amongst the interpreters of those times. Christ, the precepts of whose religion were calculated for more general use and observation, revokes this permission, as given to the Jews 'for their hardness of heart,' and promulges a law which was thenceforward to confine divorces to the single cause of adultery in the wife. (*Mat.* xix. 9.) Inferior causes may justify the separation of husband and wife, although they will not authorise such a dissolution of the marriage contract as would leave either at liberty to marry again: for it is that liberty in which the danger and mischief of divorces principally consist. The law of this country, in conformity to our Saviour's injunction, confines the dissolution of the marriage contract to the single case of adultery in the wife; and a divorce even in that case can only be brought about by the operation of an act of parliament, founded upon a previous sentence in the spiritual court, and a verdict against the adulterer at common law: which proceedings taken together compose as complete an investigation of the complaint as a cause can receive. It has lately been proposed to the legislature to annex a clause to these acts, restraining the offending party from marrying with the companion of her crime, who by the course of proceeding is always known and convicted: for there is reason to fear, that adulterous connections are often formed with the prospect of bringing them to this conclusion; at least, when the seducer has once captivated the affection of a married woman, he may avail himself of this tempting argument to subdue her scruples, and complete his victory; and the legislature, as the business is managed at present, assists by its interposition the criminal design of the offenders, and confers a privilege where it ought to inflict a punishment. The proposal deserved an experiment; but something more penal, it is apprehended, would be found necessary to check the progress of this alarming depravity. Whether a law might not be framed, directing *the fortune of the adulteress to descend as in case of her natural death:* reserving, however, a certain proportion of the produce of it, by way of annuity, for her subsistence (such annuity in no case to exceed a certain sum,) and also so far suspending the estate in the hands of the heir, as to preserve the inheritance to any children she might bear to a second marriage, in case there was none to succeed in the place of their mother by the first: whether such a law would not render female virtue in higher life less vincible, as well as the seducers of that virtue less urgent in their suit, I would recommend to the deliberation of those who are willing to attempt the reformation of this important but most incorrigible class of the community. A passion for splendor, for expensive amusements and distinctions, is commonly found in that description of women who would become the subjects of such a law, not less inordinate than their other appetites. A severity of the kind proposed applies immediately

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immediately to that paſſion. And there is no room for any complaint of injuſtice, ſince the proviſions above ſtated, with others which might be contrived, confine the puniſhment, ſo far as it is poſſible, to the perſon of the offender; ſuffering the eſtate to remain to the heir, or within the family of the anceſtor from whom it came, or to attend the appointments of his will." *Moral and Political Philoſophy*, p. 273.

* *To* DIVORCE. *v. a.* [from the noun.] 1. To ſeparate a huſband or wife from the other. 2. To force aſunder; to ſeparate by violence.—Were it conſonant unto reaſon to *divorce* theſe two ſentences, the former of which doth ſhew how the latter is reſtrained, and not marking the former, to conclude by the latter of them? *Hooker.*—The continent and the iſland were continued together, within men's remembrance, by a draw-bridge; but is now *divorced* by the downfallen cliffs. *Carew's Survey.* 3. To ſeparate from another.—

If thou wer't not glad,
I would *divorce* me from my mother's tomb,
Sepulch'ring an adult'reſs. *Shakſp. K. Lear.*

—If ſo be it were poſſible, that all other ornaments of mind might be had in their full perfection, nevertheleſs the mind, that ſhould poſſeſs them *divorced* from piety, could be but a ſpectacle of commiſeration. *Hooker.* 4. To take away; to put away.—

I dare not make myſelf ſo guilty,
To give up willingly that noble title
Your maſter wed me to: nothing but death
Shall e'er *divorce* my dignities. *Shakeſpeare.*

Aerial paſture the lungs with gentle force
Conſtant embrace by turns, by turns *divorce*.
Blackmore.

* DIVORCEMENT. *n. ſ.* [from *divorce*.] Divorce; ſeparation of marriage.—Write her a bill of *diworcement*, and give it in her hand, and ſend her out of his houſe. *Deut.* xxiv. 1.

* DIVORCER. *n. ſ.* [from *divorce*.] The perſon or cauſe which produces *divorce* or ſeparation.—Death is the violent eſtranger of acquaintance, the eternal *divorcer* of marriage. *Drummond.*

DIVORTIUM. See DIVORCE, § III.

(1.) * DIURETICK. *adj.* [διουρητικος.] Having the power to provoke urine.—*Diuretick* are decoctions, emulſions, and oils of emolient vegetables, that relax the *urinary* paſſages: ſuch as relax ought to be tried before ſuch as force and ſtimulate. Thoſe emolients ought to be taken in open air, to hinder them from perſpiring; and on empty ſtomachs. *Arbuthnot.*—

Graceful as John, ſhe moderates the reins,
And whiſtles ſweet her *diuretick* ſtrains. *Young.*

(2.) DIURETICS, *n. ſ.* medicines which provoke a diſcharge by urine. There are none hitherto known whoſe effects are uniform and certain. Alkaline and neutral ſalts of all kinds, and aqueous liquors, are generally diuretic, eſpecially if drunk plentifully when cold. Thin wines, as rheniſh, &c. ſome vegetables, as aſparagus, ſmallage, eryngium, eupatorium, ſaſſafras, &c. are in a limited degree diuretic.

(1.) DIURNAL. *adj.* [*diurnus*, Latin.] 1. Relating to the day.—We obſerve in a day, which is a ſhort year, the greateſt heat about two in the afternoon, when the ſun is paſt the meridian, which is the *diurnal* ſolſtice, and the ſame is evident from the thermometer. *Brown's Vulgar Errours.*—

Think, ere this *diurnal* ſtar
Leave cold the night, how we his gather'd beams
Reflected, may with matter ſere foment. *Milt.*

2. Conſtituting the day.—

Why does he order the *diurnal* hours
To leave the earth's other part, and riſe in ours?
Prior.

3. Performed in a day; daily; quotidian.—The *diurnal* annual revolution of the ſun have been, from the beginning of nature, conſtant, regular, and univerſally obſervable by all mankind. *Locke.*

(2.) * DIURNAL. *n. ſ.* [*diurnal*, Fr.] A journal; a day-book.

* DIURNALLY. *adv.* [from *diurnal*.] Daily; every day.—As we make the enquiries, we ſhall *diurnally* communicate them to the publick. *Tat.*

* DIUTURNITY. *n. ſ.* [*diuturnitas*, Latin.] Length of duration.—Such a coming, as it might be ſaid, that that generation ſhould not paſs 'till it was fulfilled, they needed not ſuppoſe of ſuch *diurnity*. *Brown's Vulgar Errours.*

DIVVIS, mountains of Ireland, in the county of Antrim, two miles W. of Belfaſt.

* *To* DIVULGE. *v. a.* [*divulgo*, Lat.] 1. To publiſh; to make publick; to reveal to the world.—Men are better contented to have their commendations ſuppreſſed, than the contrary much *divulged*. *Hooker.*—I will pluck the veil of modeſty from the ſo ſeeming miſtreſs Page, and *divulge* Page himſelf for a ſecure and wilful Actæon. *Shakſp.*—

Theſe anſwers in the ſilent night receiv'd,
The king himſelf *divulg'd*, the land believ'd.
Dryden's Æn.

—The cabinets of the ſick, and the cloſets of the dead, have been ranſacked to publiſh private letters, and *divulge* to all mankind the moſt ſecret ſentiments of friendſhip. *Pope.* 2. To proclaim; to declare by a publick act.—

This is true glory and renown, when God,
Looking on th' earth, with approbation marks,
The juſt man, and *divulges* him thro' heav'n
To all his angels, who with true applauſe
Recount his praiſes. *Milton's Par. Loſt.*

* DIVULGER. *n. ſ.* [from *divulge*.] A publiſher; one that expoſes to publick view.—I think not any thing in my letters could tend ſo much to my reproach, as the odious divulging of them did to the infamy of the *divulgers*. *K. Charles.*

* DIVULSION. *n. ſ.* [*divulſio*, Lat.] The act of plucking awry.—Ariſtotle, in his Ethicks, takes up the conceit of the beaver, and the *divulſion* of his teſticles. *Brown's Vulgar Errours.*

DIVUS, and DIVA, in antiquity, appellations given to men and women who had been deified, or ranked among the gods. See APOTHEOSIS.

DIVY POINT, a cape of Hindooſtan, on the E. coaſt of the circar of Condapilly, in the bay of Bengal. Long. 81. 20. E. Lat. 15. 55. N.

DIXAN, the firſt town of Abyſſinia, on the ſide of Taranta. It is built on the top of a conical hill: a deep valley ſurrounds it like a trench, and the road winds ſpirally up the hill, till it ends among

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mong the houſes. The town is populous, and conſiſts of Moors and Chriſtians; but the principal trade of both, is the ſelling of children. The Chriſtians ſteal them, in the country of Abyſſinia, and ſell them to the Moors in Dixan, who carry them to a market at Maſiah, whence they are ſent to Arabia or India. The prieſts of the province of Tigre are openly concerned in this infamous traffic. Lon. 40. 7. E. Lat. 14. 57. N.

DIXMONT, a town of France, in the department of Yonne, 6 miles N. of Joigny.

DIXMUDE, or DYMUDE, a town of France, in the department of Lys, and ci-devant province of Auſtrian Flanders; ſeated on the river Yperlee. The ſea came formerly up to its walls, in ſuch a body of water, that the merchant ſhips ſailed up to them. Its walls were firſt built, A. D. 1270. In 1299, Philip IV. of France took it, and augmented its fortifications. It is famous in commerce for excellent butter, and no leſs celebrated in the annals of ſuperſtition, for an image of the virgin in the Hôtel de Ville, which is ſaid to have ſhed many drops of blood from a wound given it by the ſword of a profane German ſoldier; but in the preſent age of infidelity, it is doubted if the daggers of all the regicides in France, ſtruck into it at once, would incline the virgin to repeat the miracle. Dixmude is 11 miles S. of Oſtend, and 14 of Ypres. Lon. 2. 27. E. Lat. 51. 2. N.

(1.) DIXON, a town of the United States, in S. Carolina, 27 miles E. of Camden.

(2.) DIXON'S ENTRANCE, } or BARRELLS SOUND,
(3.) DIXON'S SOUND, } on the NW. coaſt of N. America, is the paſſage into the ſound between the main land and Waſhington's or Queen Charlotte's iſlands, from the NW.

(1.) DIXTON, a town NE. of Monmouth.

(2.) DIXTON, near Tewkſbury, Glouceſter.

DIZABAD, a town of Perſia, in the province of Irak, 60 miles SSE. of Amadan.

* *To* DIZEN, *v. a.* [This word ſeems corrupted from *dight*.] To dreſs; to deck; to rig out. A low word.—

Your ladyſhip lifts up the ſaſh to be ſeen;
For ſure I had *dizen'd* you out like a queen.
Swift.

DIZIER, ST, a town of France, in the department of Upper Marne, and ci-devant province of Champagne, ſeated on the Marne, at the place where it becomes navigable by boats, 15 miles S. E. of Vitri le Francois. The road between theſe two towns, being levelled and planted with trees, affords one of the fineſt walks in France. Lon. 4. 54. E. Lat. 48. 35. N.

DIZUM, or DITSUM, a town of Germany, in the circle of Weſtphalia, and county of E. Frieſland, 4 miles SSE. of Emden.

* DIZZARD. *n. ſ.* [from *dizzy*.] A blockhead; a fool. *Diſt.*

(1.) * DIZZINESS. *n. ſ.* [from *dizzy*.] Giddineſs; whirl in the head.—Fixed ſerioufneſs heats the brain in ſome to diſtraction, and cauſeth an aching and *dizzineſs* in ſounder heads. *Glanv.*

(2.) DIZZINESS. See VERTIGO, under MEDICINE, *Index*.

* DIZZY. *adj.* [*diſi, diſig*, Sax.] 1. Giddy; vertiginous; having in the head the ſenſation of turning round.—

All on a ſudden miſerable pain
Surpriz'd thee, dim thine eyes, and *dizzy* ſwam
In darkneſs. *Milt. Par. Loſt.*

2. Cauſing giddineſs.—

How fearful
And *dizzy* 'tis to caſt one's eyes ſo low. *Shak.*

3. Giddy; thoughtleſs.—

What followers, what retinue can'ſt thou gain?
Or at thy heels the *dizzy* multitude,
Longer than thou can'ſt feed them on thy coſt?
Milton.

* *To* DIZZY. *v. a.* [from the adjective.] To whirl round; to make giddy.—

Not the dreadful ſpout,
Which ſhipmen do the hurricano call,
Shall *dizzy* with more clamour Neptune's ear
In his deſcent, than ſhall my prompted ſword
Falling on Diomede. *Shak. Troilus & Creſſida*

—To divide him inventorially would *dizzy* the arithmetick of memory. *Shakeſpeare.*

DMITREUSKOI, a town of Ruſſia, in the government of Jaroſlaw; 68 miles NNW. of Jaroſlaw.

DMITRIEU SUOPA, a town of Ruſſia, in the government of Kurſk, on the Snopa, 20 miles NNW. of Kurſk, and 432 SSE. of Peterſburg. Lon. 33. 30. E. Lat. 52. 5. N.

DMITRIJA ROSHOUSKOI, a town of Ruſſia, in the province of Uſting, on the Sula, 140 miles SE. of Uſting.

DMITROU, a town of Ruſſia, in the government of Moſcow. The environs are celebrated for yellow and white apples, which are ſo tranſparent, that the pips may be ſeen through the rind. It is 32 miles N. of Moſcow.

DNEPROUSK, a town of Ruſſia, in the government of Tauris, on Dnieper, 80 miles SSW. of Ekaterinoſlaw.

DNIEPER, DNEPER, or NIEPER, the ancient BORISTHENES, a large river of Europe, riſing in Smolenſkow, running a long courſe in a S. direction, and falling into the Black Sea, between Cherſon and Ockzakow. From its ſource to its mouth, it now flows entirely thro' the Ruſſian dominions, and through this whole courſe of above 800 miles, its navigation is only once interrupted by a ſeries of cataracts which begin below the mouth of the Samara, and continue for above 40 miles. They are not ſo dangerous but they may be paſſed in ſpring without much hazard, even by loaded barks. At other ſeaſons, the goods are landed at Kemenſk, and tranſported by land to Kitchkaſe, 6 miles from Alexandrowſk, where they are again embarked, and deſcend the river to Cherſon. Theſe cataracts might be rendered navigable at all ſeaſons; and although the expenſe would be conſiderable, the navigation would ſoon repay it.

DNIESTER, or NIESTER, a fine river of Europe, which riſes in Galicia, in Auſtrian Poland, and running SE. viſits Choczim, dividing Podolia from Moldavia: It then ſeparates the Turkiſh province of Beſſarabia, from the new Ruſſian government of Catherinenſtaf, and after watering Egerlik, Bender, &c. falls into the Black Sea, between the mouths of the Dnieper and the Danube.

DO, in muſic, a note of the Italian ſcale, correſponding to *ut* of the common gamut. See MUSIC.

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(1.) * *To* Do. *v. a.* Thou *doſt*, he *doth* or *does*; preter. *did*; part. paſſ. *done*. [*don*. Sax. *doen*, Dutch.] 1. To practiſe or act any thing good or bad.—Thou haſt *done* evil above all that were before thee. 1 *Kings*.—Flee evil and *do* good. *Pſalms*. 2. To perform; to atchieve.—

Learn to live well, that thou may'ſt die ſo too;
To live and die is all we have to *do*. *Denham*.

—What is the reaſon a man's arm won't ſmile and frown, and *do* all the intellectual poſtures of the countenance? *Collier*. 3. To execute; to diſcharge.

May one, that is a herald and a prince,
Do a fair meſſage to his kingly ears? *Shakeſp*.
Pindarus is come
To *do* you ſalutation from his maſter. *Shakeſp*.

—The jury prayed of the ſenate a guard, that they might *do* their conſciences. *Bacon*. 4. To cauſe. This ſtructure is abſolute.—

A fatal plague which many *did* to dye.
Spenſer.
Nought can quench mine inly flaming ſide,
Nor ſea of liquor cold, nor lake of mire,
Nothing but death can *do* me to reſpire.
Fairy Queen.

5. To tranſact.—The thing was not *done* in a corner. *Acts*, xxvi. 26. 6. To produce any effect to another.—If he did not care whether he had their love or no, he waved indifferently 'twixt *doing* them neither good nor harm. *Shakeſp. Coriolanus*.

If there be any good thing to be done,
That may to thee *do* eaſe, and grace to me,
Speak to me. *Shakeſpeare's Hamlet*.

—You *do* her too much honour: ſhe hath neither ſenſe nor taſte, if ſhe dares to refuſe you. *Swift*. 7. To have recourſe to; to practiſe as the laſt effort, commonly in the form of a paſſionate interrogation.—What will ye *do* in the end thereof? *Jer*. v. 18. 8. To perform for the benefit or hurt of another.—I know what God will *do* for me. *Sam*. xxii. 3.—Acts of mercy *done* to the poor, ſhall be accepted and rewarded, as *done* to our Saviour himſelf. *Atterbury*. 9. To exert; to put forth.—*Do* thy diligence to come ſhortly unto me. 2 *Tim*. iv. 9. 10. To manage by way of intercourſe or dealing; to have buſineſs; to deal.—I have been deterred by an indiſpoſition from having much to *do* with ſteams of ſo dangerous a nature. *Boyle*.—

What had I to *do* with kings and courts?
My humble lot had caſt me far beneath them.
Rowe.

11. To gain; to effect by influence.—It is much, that a jeſt with a ſad brow will *do* with a fellow that never had the ache in his ſhoulders. *Shakeſp. Henry*. IV.—His queen, notwithſtanding ſhe had preſented him with divers children, and with a crown alſo, though he would not acknowledge it, could *do* nothing with him. *Bacon*. 12. To make any thing what it is not.—

Off with the crown, and with the crown his head;
And, whilſt we breathe take him to *do* him dead.
Shakeſpeare.

13. To finiſh; to end.—

As for his mercy,
Which he intends for Lear and for Cordelia,
The battle *done*, and they within their power,
Shall never ſee his pardon. *Shakeſp*.

Gigantick hinds as ſoon as work was *done*,
To their huge pots of boiling pulſe would run.
Dryden.

14. To conclude; to ſettle.—

They *did* their work and din'd. *Prior*.

—When all is *done*, there is no man can ſerve his own intereſt better than by ſerving God. *Tillotſon*. 15. To put.—

Why, Warwick, who ſhould *do* the duke to death?
The lord Aubrey Vere
Was *done* to death. *Shakeſp. Hen*. VI.

16. This phraſe, *what to do with*, ſignifies how to beſtow; what uſe to make of; what courſe to take; how to employ; which way to get rid of.—Men are many times brought to that extremity, that if it were not for God, they would not know *what to do with* themſelves, or how to enjoy themſelves for one hour. *Tillotſon*.

(2.) * *To* Do. *v. n.* 1. To act or behave in any manner well or ill.—Unto this day they *do* after the former manners: they fear not the Lord, neither *do* they after the law and commandment which the Lord commanded the children of Jacob. 2 *Kings*.—As every prince ſhould govern as he would deſire to be governed, ſo every ſubject ought to obey as he would deſire to be obeyed, according to the maxim, of *doing* as he would be *done* by. *Temple*. 2. To make an end; to conclude. This is only in the compound preterite.—You may ramble a whole day, and every moment diſcover ſomething new; but when you have *done*, you will have but a confuſed notion of the place. *Spectator*. 3. To ceaſe to be concerned with; to ceaſe to care about; to deſiſt from notice or practice: only in the compound preterite.—No men would make uſe of diſunited parties to deſtroy one body, unleſs they were ſure to maſter them when they had *done* with them. *Stillingfl*.—I have *done* with Chaucer, when I have anſwered ſome objections. *Dryden*.—We have not yet *done* with aſſenting to propoſitions at firſt hearing, and underſtanding their terms. *Locke*.—Having *done* with ſuch amuſements, we give up what we cannot diſown. *Pope*. 4. To fare; to be with regard to ſickneſs or health.—Good woman, how *do'ſt* thou?

——The better that it pleaſes your good worſhip to aſk. *Shakeſp*. 5. To ſucceed: to fulfil a purpoſe.—

Come, 'tis no matter; we ſhall *do* without him. *Addiſon*.

—You would do well to prefer a bill againſt all kings and parliaments ſince the conqueſt; and, if that won't *do*, challenge the crown. *Collier on Duelling*. 6. To deal with.—No man who hath to *do* with the king, will think himſelf ſafe, unleſs you be his good angel, and guide him. *Bacon*. 7. *To* Do is uſed for any verb to ſave the repetition of the word; as, *I ſhall come, but if I* do *not, go away*; that is, *if I* come not.—

Thus painters Cupids paint, thus poets *do*
A naked god, blind, young, with arrows two.
Sidney.

—If any thing in the world deſerve our ſerious ſtudy and conſideration, thoſe principles of religion *do*. *Tillotſon*.—Take all things which relax the veins; for what *does* ſo, prevents too vigorous a motion through the arteries. *Arbuth*. 8. Do is a word of vehement command, or earneſt requeſt;

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as, *help me*, do; *make haste*, do.—If thou haft loft thy land, *do* not alſo loſe thy conſtancy; and if thou muſt die a little ſooner, yet *do* not die impatiently. *Taylor's Rule of Living Holy.*

—Looſe me.—I will free thee.—

—*Do*, and I'll be thy ſlave. *Dryden's K. Arthur.*

9. *To* Do is put before verbs ſometimes expletively; as, I do *love*, or, *I love*; *I did love*, or, *I loved*.—The Turks *do* acknowledge God the Father, creator of heaven and earth, being the firſt Perſon in the Trinity, though they deny the reſt. *Bacon.*

This juſt reproach their virtue *does* excite. *Dryd.*

Expletives their feeble aid do join. *Pope.*

10. Sometimes emphatically; as, *I* do *hate him, but will not wrong him.*—

Perdition catch my ſoul

But I *do* love thee; and when I love thee not,

Chaos is come again. *Shakeſpeare's Othello.*

11. Sometimes by way of oppoſition; as, *I* did *love him, but ſcorn him now.*

DOAB, or DOOAB, a territory of Hindooſtan Proper, between the Ganges and the Jumna, ſubject to the nabob of Oude.

DOABEH, a river of Aſia, which changes its name to Kameh, near Cabul.

DOAGH, a village of Ireland, in Antrim.

DOAN, a town of Arabia, in the province of Hadramaut, the reſidence of a ſchiech. It is 25 days journey E. from Sana.

DOARCON, DOJARCON, or OIARCON, a river of Spain, which runs into the bay of Biſcay, near Port Paſſage.

* *To* DOAT. *v. n.* See *To* DOTE.

DOBA, or DABA, a town of Arabia, in the county of Oman, 144 miles NNW. of Maſcat.

DOBAROWA, or DOBARUA, a town of Africa, in Abyſſinia, 120 miles E. of Sire.

DOBBER, a town of Arabia, 36 miles NW. of Sana.

(1.) DOBBS, a diſtrict of N. Carolina. See WACHOVIA.

(2.) DOBB'S COUNTY, in Newbern diſtrict, N. Carolina, has been divided into two counties, viz. Glaſgow and Lenoir, ſince the cenſus of 1770. It contained 6893 inhabitants, of whom 1915 were ſlaves, at that period.

(3.) DOBB'S FERRY, on Hudſon river, is 26 miles above New York city.

(4.) DOBB'S PARISH. See WACHOVIA.

(1.) DOBELIN, or DOBLEN, a town in the duchy of Courland; 20 miles SW. of Mittau, according to Dr Brookes; but Mr Cruttwell makes it 6 miles NE. of that town. Lon. 23. 35. Lat. 56. 28. N.

(2.) DOBELIN, a town of Germany, in the circle of Upper Saxony, and territory of Leipſic; 24 miles WNW. of Dreſden, and 14 W. of Meiſſen.

DOBERSDORP, a town of Germany, in the duchy of Holſtein, 10 miles W. of Lutkenborg.

DOBERSPERG, a town of Germany, in the archduchy of Auſtria, 4 miles N. of Bohmiſch Waidthofen.

DOBEZIN, or DOBEZYN, a town of Great Poland, in Cujavia, built on a rock, above the Viſtula, 68 miles N. of Warſaw. Lon. 29. 12. E. Lat. 53. 10. N.

DOBHAM, a village of Yorkſhire, ſeated at the mouth of the river Tees.

DOBLEN. See DOBELIN, N° 1.

DOBOREVA, a town of Boſnia, 28 miles SSE. of Serajo.

DOBOSNA, a town of Lithuania, in the palatinate of Minſk, 12 miles NW. of Rohaczow.

DOBOY, a ſmall American iſland, in the Atlantic, near the coaſt of Georgia. Lon. 81. 31. W. Lat. 31. 28. N.

(1.) DOBRA, a town of Tranſylvania, 20 miles WNW. of Millenbach.

(2.) DOBRA, a town of Servia, 17 miles W. of Orſova.

DOBRADIEN, a town of Sileſia. See GUTENTAG.

DOBRAKOTZ, a town of Hungary, 19 miles S. of Symontornya.

DOBRATA, a town of European Turkey, in the province of Moldavia, 40 miles W. of Jaſſy.

DOBRATICZE, a town of Lithuania, in the palatinate of Brzeſc; 6 miles S. of Brzeſc.

DOBRAWIZ, a town of Bohemia, in the circle of Boleſlau, 4 miles S. of Jung Buntzlau.

DOBRE, a town of Poland, in the palatinate of Belcz, 56 miles WSW. of Belcz.

DOBRENIZ, a town of Bohemia, in the circle of Konigingratz; 8 miles SW. of Konigingratz.

DOBRIANKA, a town of Ruſſia, in the government of Mogilev; 116 miles S of Mogilev.

DOBRILOW, a town of Poland, in the palatinate of Red Ruſſia, 32 miles S. of Halicz.

DOBRILUG, a town of Luſatia, 28 miles W. of Spremberg, and 34 N. of Dreſden.

DOBROFORT, a town of Poland, in the palatinate of Belcz; 8 miles SE. of Belcz.

DOBROMIL, a town of Poland, in the palatinate of Lemberg, 32 miles SW. of Lemberg.

DOBRONIVA, a town and caſtle of Hungary, 6 miles NE. of Schemnitz.

DOBRUSKA, a town of Bohemia, in the circle of Konigingratz; 3 miles NE. of Konigingratz.

(1.) DOBRZYN, a diſtrict of Poland.

(2.) DOBRZYN, the capital of the above diſtrict, ſeated on the Viſtula, 20 miles NW. of Plotſko.

DOBSHENA, a town of Hungary, 12 miles SSW. of Knapſdorf.

DOBSON, William, an eminent Engliſh portrait and hiſtory painter, born at London in 1610. He ſerved an apprenticeſhip with one Peck, a ſtationer and picture dealer; and owed his improvement to the copying ſome pictures of Titian and Van Dyck, whoſe manner he always retained. He had farther obligations to the latter; for a picture of his painting being expoſed at a ſhop in Snow-hill, Van Dyck paſſing by was ſtruck with it exceedingly; and enquiring after the author, found him at work in a garret. Van Dyck generouſly equipped him in a manner ſuitable to his merit. He preſented him to king Charles I. who took him under his protection, kept him with him at Oxford all the time he continued in that city, and not only ſat to him ſeveral times for his picture, but cauſed the prince of Wales, prince Rupert, and moſt of the lords of his court, to do ſo too. Mr Dobſon, however, being ſomewhat looſe in his way of life, did not improve the many opportunities he had of making his fortune; and died very poor in 1647, at his houſe in St Martin's Lane.

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DOBUNI, or BODUNI, an ancient people of Britain, who poſſeſſed the territory which now forms the counties of Oxford and Glouceſter. Both the names of the Britiſh nation ſeem to have been derived from the low ſituation of a great part of the country which they inhabited: for both *Duzn* and *Bodun*, ſignify "profound" or "low," in the ancient language of Gaul and Britain. The Dobuni are not mentioned among the Britiſh nations who reſiſted the Romans under Julius Cæſar, which was probably owing to the diſtance of their country from the ſcene of action; and before the next invaſion under Claudius, they had been ſo much oppreſſed by their ambitious neighbours the Cattivellauni, that they ſubmitted with pleaſure to the Romans, to be delivered from that oppreſſion. Cogidunus, who was at that time prince of the Dobuni, recommended himſelf ſo effectually to the favour of Claudius, by his ready ſubmiſſion, and other means, that he was not only continued in the government of his own territories, but had ſome other ſtates put under his authority. This prince lived ſo long, and remained ſo ſteady a friend and ally to the Romans, that his ſubjects, being habituated to their obedience in his time, never revolted, nor ſtood in need of forts or forces to keep them in ſubjection. This is certainly the reaſon, that we meet with ſo few Roman towns and ſtations in the country anciently inhabited by the Dobuni. The DUROCORNOVIUM of Antonine, and the CORINIUM of Ptolemy, are believed by antiquaries to have been the ſame place, the capital of the Dobuni, and ſituated at Cirenceſter, in Glouceſterſhire, where there are many marks of a Roman ſtation. Clevum or Glevum, in the 13th iter of Antoninus, ſtood where the city of Glouceſter now ſtands; and Abone, in the 14th iter, was probably ſituated at Avinton on the Severn. The country of the Dobuni was comprehended in the Roman province, Britannia Prima.

DOBYGUR, a fortreſs of Hindooſtan, in the Carnatic, 14 miles S. of Velore.

DO-CARMO, a town of South America, in the country of Brazil. Lon. 26. 35. W. Lat. 20. 20. S.

DOCE, or FRESH WATER RIVER, a river of South America, in Braſil, which runs into the Atlantic. Lon. 23. 20. W. Lat. 19. 10. S.

DOCETÆ, [from δοκεω, to appear,] in eccleſiaſtical hiſtory, the followers of Julius Caſtianus, on of the Valentinian ſect, towards the cloſe of the 2d century, who revived a notion that had been adopted by a branch of the Gnoſtics, againſt whom St John, Ignatius, and Polycarp, had aſſerted the truth of the incarnation. They believed and taught, as their name imports, that the actions and ſufferings of Jeſus Chriſt were not in reality but only in appearance.

DOCETTES, a town of France, in the department of Voſges, 7½ miles from Ramiremont.

* DOCIBLE. *adj.* [*docilis*, Latin.] Traſtable; docile; eaſy to be taught.—The Aſinine feaſt of ſow-thiſtles and brambles is commonly ſet before them, as all the food and entertainment of their tenderest and moſt *docible* age. *Milton.*

* DOCIBLENESS. *n. s.* [from *docible*. Teachableneſs; docility; readineſs to learn.—I might enlarge in commendation of the noble hound, as alſo of the *docibleneſs* of dogs in general. *Walton.*

* DOCILE. *adj.* [*docilis*, Lat.] 1. Teachable; eaſily inſtructed; tractable.—Dogs ſoon grow accuſtomed to whatever they are taught, and, being *docile* and tractable, are very uſeful. *Ellis's Voyage.* 2. With *to* before the thing taught,—

Soon *docile to* the ſecret acts of ill,
With ſmiles I could betray, with temper kill.
Prior.

* DOCILITY. *n. s.* [*docilite*, Fr. from *docilitas*, Lat.] Aptneſs to be taught; readineſs to learn.—All the perfection they allowed his underſtanding was aptneſs and *docility*, and all that they attributed to his will was a poſſibility to be virtuous. *South.*—What is more admirable than the fineſs of every creature for uſe? The *docility* of an elephant, and the infitiency of a camel for travelling in deſarts? *Grew.*

DOCIMASIA, in Greek antiquity, a probation of the magiſtrates and perſons employed in public buſineſs at Athens. It was performed publicly in the forum, where they were obliged to give account of themſelves and their paſt lives before certain judges. Among ſeveral queſtions propoſed to them, we find the following: Whether they had been dutiful to their parents, had ſerved in the wars, and had a competent eſtate?

(1.) DOCIMASTIC ART, a name given to the art of eſſaying by operations in ſmall, the nature and quantity of metallic or other matters which may be obtained from mineral or other compound bodies. See METALLURGY and REFINING.

1( ) DOCIMASTIC HUNDRED, or CENTNER, in metallurgy and aſſaying, is a weight diviſible, firſt into 100, and thence into ſmaller parts; but though the word is the ſame both with the eſſayers and metallurgiſts, yet it is to be underſtood as expreſſing a very different quantity in their different acceptation of it. The weights of the metallurgiſts are eaſily underſtood, being of the common proportion, but thoſe of the aſſayers are a thouſand times ſmaller than theſe, as the portions of metals or ores examined by the aſſayers are uſually very ſmall. The metallurgiſts, who extract metals out of their ores, uſe a weight divided into 100 equal parts, each part a pound; the whole they call a *centner* or *hundred weight*; the pound is divided into 32 parts, or half ounces: and the half ounce into two quarters of ounces, and theſe each into two drams. Theſe diviſions and denominations of the metallurgiſts are eaſily underſtood; but the ſame words uſed by aſſayers, expreſs very different quantities; for as the centner of the metallurgiſts contains 100 lb. the centners of the aſſayers is really no more than one dram, to which the other parts are proportioned. As the aſſayers weights are divided into ſuch an extreme degree of minuteneſs, and are ſo very different from all the common weights, the aſſayers uſually make them themſelves in the following manner, out of ſmall ſilver plates, of ſuch a ſize, that the mark of their weight, according to the diviſion of the dram, which is the *docimaſtic* or aſſaying *centner*, may be put upon them. They firſt take for a baſis one weight, being about ⅓ of a common dram: this they mark 64 lb. Then having ſome granulated lead, waſhed clean, well dried, and ſifted very fine, they put as much of it into one

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of the ſmall diſhes of an aſſay balance as will equipoiſe the ſaid 64lb. then dividing this granulated lead into halves, in the two ſcales, after taking out the firſt ſilver weight, they obtain a perfect equilibrium between the two ſcales; they then pour the granulated lead out of one diſh of the ſcales, and inſtead of it put in another ſilver weight, which they make exactly equiponderant with the lead in the other ſcale, and mark it 32lb. If this ſecond weight, when firſt put into the ſcale, exceed by much the weight of the lead, they take a little from it by a very ſmooth file; but when it comes very near, they uſe only a whetſtone to wear off an extremely ſmall portion at a time. When it is brought to be perfectly equal to the lead, they change the ſcales to ſee that no error has been committed, and then go on in the ſame manner till they have made all the ſmall weights by ſimilar ſubdiviſions. Then to have an entire centner, they add to the 64 lb. a 32 lb. and a 4lb. and weighing againſt them one ſmall weight, they make it equal to them, and mark it 100. This is the docimaſtic, or aſſaying centner, and is exactly one dram.

DECIMENOS, in ancient geography, a city of Phrygia, afterwards called SYNAIA.

DOCIMENUM MARMOR, a name given by the ancients to a ſpecies of marble of a bright and clear white, much uſed in large and ſumptuous buildings, ſuch as temples and the like. It had its name from DOCIMENOS, near which it was dug, and from whence it was ſent to Rome. It was accounted little inferior to the Parian in colour, but not capable of ſo elegant a poliſh; whence it was leſs uſed by the ſtatuaries, or in the ſmaller works. Adrian uſed this marble in building the temple of Jupiter; and many other of the great works of the Romans are formed of it.

(1.) * DOCK. *n. ſ.* [*docca*, Saxon.] A plant; a weed.—The ſpecies are 17, ten of which grow wild, ſeveral of them being uſed in medicine; and the ſort called the oriental burdock, is ſaid to be the true rhubard. *Miller.*—

Nothing teems
But hateful *dock*, tough thiſtles, keckſies, burs,
Loſing both beauty and utility. *Shak.*

My love for gentle Dermot faſter grows
Than yon tall *dock* that riſes to thy noſe:
Cut down the *dock*, 'twill ſprout again; but know,
Love rooted out again will never grow. *Swift.*

(2.) DOCK, in botany. See § 1, and RUMEX.

(3.) * DOCK. *n. ſ.* 1. The ſtump of the tail, which remains after docking. 2. The ſolid part of the tail.—The tail of a great rhinoceros is not well deſcribed by Bontius. The *dock* is about half an inch thick, and two inches broad, like an apothecary's ſpatula. *Grew.*

(4.) DOCK, in the manege, is uſed for a large caſe of leather, as long as the dock of a horſe's tail, which ſerves it for a cover. The French call the dock *trouſſequeue*. It is made faſt by ſtraps to the crupper, and has leathern thongs that paſs between his thighs, and along his flanks to the ſaddle ſtraps, in order to keep the tail tight, and to hinder it from whiſking about.

(5.) * DOCK. *n. ſ.* [As ſome imagine of δοκος.] A place where water is let in or out at pleaſure, where ſhips are built or laid up.—The boatſwain and mariner may bring religion to what *dock* they pleaſe. *Howel.*—There are *docks* for their gallies and men of war, as well as work houſes for all land and naval preparations. *Addiſon.*

(6.) DOCK, in maritime affairs, (§ 5,) a broad and deep trench, formed on the ſide of a harbour, or on the bank of a river: and commodiouſly fitted either to build ſhips in, or receive them to be repaired. Theſe docks have generally ſtrong flood gates, to prevent the flux of the tide from entering the dock, while the ſhip is under repair.

(7.) DOCK, WET, is a dock, where a ſhip can only be cleaned during the receſs of the tide, or in the interval between the time when the tide leaves her a-ground and the period when it again reaches her by the return of the flood. Among the prominent curioſities of Britiſh commerce, may be reckoned the large and commodious docks conſtructed ſome years ago, at Liverpool; thoſe immenſe works, called the Weſt India docks, undertaken according to an act of parliament, paſſed in 1799, and conſtructed in the iſle of Dogs. (See DOGS, ISLE OF,) and the docks at Wapping. Theſe laſt are conſtructed in the angle formed by the Thames, between Hermitage dock and Shadwell dock. One immenſe dock, called St George's dock, covers the ſpace extending from Virginia ſtreet, almoſt to Old Gravel lane, in one direction, and in the other from Artichoke lane to the S. ſide of Pennington-ſtreet. This dock alone is capable of holding two hundred ſhips, with room for ſhifting. Another dock, called Shadwell dock, adjoining to the other, will hold about fifty ſhips. The entrance to the docks is from the Thames by three baſons, capable of containing an immenſe number of ſmall craft: and the inlets from the Thames into the baſons are at Old Hermitage dock, at old Wapping dock, and Old Shadwell dock. The capital of the company is 1,200,000l. The ſhares bear a premium. The ultimate profits upon the ſcheme are limited to 10 per cent; an intereſt it is ſure to realize. The foundation of the entrance baſon was laid on the 26th of June, 1802, by the then chancellor of the exchequer, the right hon. Henry Addington; and the firſt ſtone of a tobacco warehouſe, which is the largeſt in the world, the roof of which covers 6 acres of ground; and alſo the firſt ſtone of a range of warehouſes for general merchandize were laid at the ſame time. The warehouſes for the reception of tobacco are ſituated at the eaſtern extremity; they are two in number. The largeſt is 762 feet long, and 160 feet wide, equally divided by a ſtrong partition wall, with double iron-doors; the ſmalleſt is 250 feet by 200. Both of them conſiſt of a ground floor, and vaults; the firſt is to be wholly applied to the reception of tobacco; the cellars in the ſmaller warehouſes are appropriated to the houſing of wine. They are ſolely under the care and controul of the officers of the cuſtom: the proprietors of the docks having nothing more to do with them than the receiving of the rent.

(8.) DOCK YARDS, magazines containing all ſorts of naval ſtores and timber for ſhip-building. In England, the royal dock yards are at Chatham, Portſmouth, Plymouth, Deptford, Woolwich, and

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and Sheerneſs. The ſhips and veſſels of war which belong to the nation, are generally moored at theſe ports during the time of peace; and ſuch as want repairing are taken into the docks, examined, and refitted for ſervice. The principal dock yards are governed by a commiſſioner reſident at the port; who ſuperintends all the muſters of the officers, artificers, and labourers, employed in the dock yard and ordinary. He alſo controuls the payments therein; examines the accounts; contracts, and draws bills on the navy office to ſupply the deficiency of ſtores; and regulates whatever belongs to the dock yard, maintaining due order in the reſpective offices. Theſe yards are generally ſupplied from the northern ſtates with hemp, pitch, tar, roſin, canvas, oak-planks, and ſeveral other articles. Maſts, particularly thoſe of the largeſt ſize, are uſually imported from New England.

* *To* DOCK. *v. a.* [from *dock*, a tail.] 1. To cut off a tail. 2. To cut any thing ſhort.—One or two ſtood conſtant centry, who *docked* all favours handed down; and ſpread a huge inviſible net between the prince and ſubject, through which nothing of value could paſs. *Swift.* 3. To cut off a reckoning; to cut off an entail. 4. To lay the ſhip in a dock.

(1.) DOCKER, a river in Lancaſhire, which runs into the Iriſh Sea, 5 miles N. of Lancaſter.

(2.) DOCKER, a village in Lancaſhire.

* DOCKET. *n. ſ.* A direction tied upon goods; a ſummary of a larger writing.

DOCKING, in Norfolk, NE. of Sharnburn.

DOCKLOW, a town in Herefordſhire.

(1.) DOCKUM, a town of Holland, in the department of Eems and ci-devant province of Frieſland, ſeated at the mouth of the Avers, according to Dr Brookes, or of the Ee, as Mr Cruttwell has it. It has a good harbour, built in 1248, by Ubbo, duke of Frieſland. The town is elegant; ſtrongly fortified by ramparts and baſtions; and pleaſantly ſituated near a grand canal, and fine bridge; 10 miles NE. of Lewarden, and 33 W. of Delfzyl. Lon. 5. 41. E. Lat. 56. 28. N.

(2.) DOCKUM, a river of Holland, which falls into the German ocean near the town; N° 1.

(1.) * DOCTOR. *n. ſ.* [*doctor*, Latin.] 1. One that has taken the higheſt degree in the faculties of divinity, law, or phyſick. In ſome univerſities they have doctors of muſick. In its original import it means a man ſo well verſed in his faculty, as to be qualified to teach it.—

No woman had it but a civil *doctor*,
Who did refuſe three thouſand ducats of me,
And begg'd the ring. *Shak.*

—Then ſtood there up one in the council, a phariſee named Gamaliel, a *doctor* of laws. *Acts*, v. 34. 2. A man ſkilled in any profeſſion.—

Then ſubtle *doctors* ſcriptures made their prize;
Caſuiſts, like cocks, ſtruck out each other's eyes. *Denham.*

Each proſelyte would vote his *doctor* beſt,
With abſolute excluſion to the reſt. *Dryden.*

3. A phyſician; one who undertakes the cure of diſeaſes.—

By med'cine life may be prolong'd, yet death
Will ſeize the *doctor* too, *Shak.*

—Children will not take thoſe medicines from the *doctor*'s hand, which they will from a nurſe or mother. *Gov. of the Tongue.*—He that can cure by recreation, and make pleaſure the vehicle of health, is a *doctor* at it in good earneſt. *Collier.*—In truth, nine parts in ten of thoſe who recovered, owed their lives to the ſtrength of nature and a good conſtitution, while ſuch a one happened to be the *doctor*. *Swift.* 4. Any able or learned man.—The ſimpleſt perſon, that can but apprehend and ſpeak ſenſe, is as much judge of it as the greateſt *doctor* in the ſchool. *Digby.*

(2.) DOCTOR. [Διδασκαλος] in the Greek church, is a particular officer appointed to interpret part of the ſcriptures: He who interprets the Goſpels, is called *doctor of the Goſpels*; he who interprets St Paul's Epiſtles, *doctor of the Apoſtle*; he who interprets the Pſalms, *doctor of the Pſalter*.

(3.) DOCTOR is alſo an appellation adjoined to ſeveral ſpecific epithets, expreſſing the merit of the ſchoolmen: thus, Alexander Hales is called the *irrefragable doctor*; Thomas Aquinas, the *angelic doctor*; St Bonaventure, the *ſeraphic doctor*; John Duns Scotus, the *ſubtile doctor*; Raimond Lully, the *illuminated doctor*; Roger Bacon, the *admirable doctor*, &c.

(4.) DOCTOR OF THE CHURCH, a title given to certain fathers whoſe doctrines and opinions have been the moſt generally followed and authoriſed. Of theſe there are 4 of the Greek church, and 3 of the Latin. The firſt are St Athanaſius, St Baſil, St Gregory Nazianzen, and St Chryſoſtom. The latter are St Jerom, St Auguſtine, and Gregory the Great. In the Roman breviary there is a particular office for the doctors. It only differs from that of the confeſſors, by the anthem of the *Magnificat*, and the leſſons.

(5.) DOCTOR OF THE LAW, a title of honour among the Jews. The inveſtiture of this order was performed by putting a key and table book in their hands; which is what ſome authors imagine our Saviour alluded to, when, ſpeaking of the doctors of the law, (Luke xi. 52.) he ſays, "Wo unto you doctors of the law, for you have taken away the *key* of knowledge: you entered not in yourſelves, and them that were entering you hindered."

(6.) DOCTOR, ORIGIN OF THE DEGREE OF. The eſtabliſhment of the DOCTORATE, ſuch as now in uſe among us, is ordinarily attributed to Ireneus, who himſelf drew up the formulary. The firſt ceremony of this kind was performed at Bologna, in the perſon of Bulgarus, who began to profeſs the Roman law, and on that occaſion was ſolemnly promoted to the *doctorate*, *i. e.* inſtalled *juris utriuſque doctor*. But the cuſtom was ſoon transferred from the faculty of law to that of theology; the firſt inſtance whereof was given in the univerſity of Paris, where Peter Lombard and Gilbert de la Portree, the two chief divines of thoſe days, were created doctors in theology, *ſacræ theologiæ doctores*. Spelman takes the title of doctor not to have commenced till after the publication of Lombard's ſentences, about 1140; and affirms, that ſuch as explained that work to their ſcholars were the firſt that had the appellation of doctors. Others go much higher, and hold Bede to have been the firſt doctor at Cambridge, and John de Beverly at Oxford, which

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which last died A. D. 721. But Spelman will not allow doctor to have been the name of any title or degree in England, till the reign of king John, about 1207. By ſtat. 37 Hen. VIII. c. 17. ſect. 4. a doctor of the civil law may exerciſe eccleſiaſtical juriſdiction, though a layman.

(7.) DOCTOR, PRE-REQUISITES FOR PASSING, IN ENGLAND. To paſs D. D. at Oxford, it is neceſſary the candidate have been 4 years bachelor of divinity. For LL. D. he muſt have been 7 years in the univerſity to commence LL. B. 5 years after which he may be admitted doctor. Otherwiſe, in 3 years after taking the degree of M. A. he may take the degree of LL. B. and in 4 years more that of LL. D. which method and time are likewiſe required to obtain the degree of M. D. At Cambridge, to take the degree of D. D. it is requiſite that the candidate have been 7 years B. D. though in ſeveral of the colleges the taking of the bachelor's degree is diſpenſed with, and they may go out *per ſaltum*. To commence LL. D. the candidate muſt have been 5 years LL. B. or 7 M. A. To paſs M. D. he muſt have been 5 years B. D. or 7 years M. A.

(8.) DOCTORS COMMONS. See COLLEGE, § II. N° 2.

* *To* DOCTOR. *v. a.* [from the noun.] To phyſick; to cure; to treat with medicines. A low word.

* DOCTORAL. *adj.* [*doctoralis*. Lat.] Relating to the degree of a doctor.

* DOCTORALLY. *adv.* [from *doctoral*.] In manner of a doctor.—The phyſicians reſorted to him to touch his pulſe, and conſider of his diſeaſe *doctorally* at their departure. *Hakewill.*

DOCTORATE, } *n. ſ.* Doctorſhip; the de-
DOCTORATUS, } gree of doctor.

* DOCTORSHIP. *n. ſ.* [from *doctor*.] The rank of a doctor.—From a ſcholar he became a fellow, and then the preſident of the college, after he had received all the graces and degrees, the proctorſhip and the *doctorſhip*. *Clarendon.*

DOCTRESS, *n. ſ.* A female teacher; a woman who practiſes phyſic. *Aſh.*

(1.) * DOCTRINAL. *adj.* [*doctrina*, Latin.] 1. Containing doctrine, or ſomething formally taught.—The verſe naturally affords us the *doctrinal* propoſition, which ſhall be our ſubject. *South.* 2. Pertaining to the act or means of teaching.—What ſpecial property or quality is that, which, being no where found but in ſermons, maketh them effectual to ſave ſouls, and leaveth all other *doctrinal* means beſides deſtitute of vital efficacy. *Hooker.*

(2.) * DOCTRINAL. *n. ſ.* Something that is part of doctrine.—Not ſuch as aſſent to every word in Scripture, can be ſaid in *doctrinals* to deny Chriſt. *South.*

* DOCTRINALLY. *adv.* [from *doctrine*.] In the form of doctrine; poſitively; as neceſſary to be held.—Scripture accommodates itſelf, to common opinions, and employs the uſual forms of ſpeech, without delivering any thing *doctrinally* concerning theſe points. *Ray.*

* DOCTRINE. *n. ſ.* [*doctrina*, Lat.] 1. The principles or poſitions of any ſect or maſter; that which is taught.—To make new articles of faith and *doctrine*, no man thinketh it lawful. *Hooker.*—Ye are the ſons of clergy, who bring all their *doctrines* fairly to the light, and invite men with freedom to examine them. *Atterbury.*—That great principle in natural philoſophy is the *doctrine* of gravitation, or mutual tendency of all bodies toward each other. *Watt.* 2. The act of teaching.—He ſaid unto them in his *doctrine*. *Mark*, iv. 2.

(1.) * DOCUMENT. *n. ſ.* [*documentum*, Latin.] 1. Precept; inſtruction; direction.—It is a moſt neceſſary inſtruction and *document* for them, that as her majeſty made them diſpenſators of her favour ſo it behoved them to ſhew themſelves equal diſtributors. *Bacon.*—Learners ſhould not be too much crowded with a heap or multitude of *documenrs* or ideas at one time. *Watts.* 2. Precept in an ill ſenſe; a precept inſolently authoritative, magiſterially dogmatical, ſolemnly trifling.—Gentle inſinuations pierce, as oil is the moſt penetrating of all liquors; but in magiſterial *documents* men think themſelves attacked, and ſtand upon their guard. *Gov. of the Tongue.*—It is not unneceſſary to digeſt the *documents* of cracking authors into ſeveral claſſes. *Harvey.*

(2.) DOCUMENT, in law, ſome written monument produced in proof of any thing aſſerted.

DODARTIA, in botany: A genus of the angioſpermia order, belonging to the didynamia claſs of plants; and in the natural method ranking under the 40th order, *Perſonatæ*. The calyx is quinquedentated; the under lip of the corolla twice as long as the upper; the capſule bilocular and globoſe.

DODBROOK, a town of Devonſhire, 15½ miles SW. of Dartmouth, and 219 WSW. of London. It has a market on Wedneſday.

DODCOT, near Namptwich, Cheſhire.

DODD, Dr William, an unfortunate Engliſh divine, eldeſt ſon of the rev. William Dodd, vicar of Bourne in Lincolnſhire, was born May 29, 1729. He was ſent in 1745, at the age of 16, to the univerſity of Cambridge. In 1749-50 he took the degree of B. A. with great honour, being upon that occaſion in the liſt of wranglers. Leaving the univerſity, he married Miſs Mary Perkins in 1751; was ordained a deacon the ſame year; prieſt in 1753, and ſoon became a celebrated and popular preacher. His firſt preferment was the lecturehip of Weſt-Ham. In 1754, he was alſo choſen lecturer of St Olave's, Hart-Street; and in 1757, took the degree of M A. at Cambridge. On the eſtabliſhment of the Magdalen Hoſpital in 1758, he was a ſtrenuous ſupporter of that charity, and ſoon after became preacher at the chapel of it. By the patronage of Bp. Squire, he, in 1663, obtained a prebend of Brecon, and by the intereſt of ſome city friends, was appointed one of the king's chaplains; ſoon after which he had the care of the education of the earl of Cheſterfield. In 1766 he went to Cambridge and took the degree of LL. D. At this period, the eſtimation in which he was held by the world was ſufficient to give him expectations of preferment, and hopes of riches and honours; and theſe he might probably have acquired, had he poſſeſſed a common portion of prudence. But, impatient of his ſituation, and eager for advancement, he raſhly fell upon means which in the end were the occaſion of his ruin. On the living of St George, Hanover-Square, becoming

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becoming vacant, he wrote an anonymous letter to the chancellor's lady, offering 3000 guineas if by her assistance he was promoted to it. This being traced to him, complaint was immediately made to the king, and Dr Dodd was dismissed with disgrace from his office of chaplain. From this period he lived neglected, if not despised; and his extravagance still continuing, he became involved in difficulties, which tempted him to forge a bond from his late pupil lord Chesterfield, Feb. 4, 1777, for L.4200, which he actually received: but being detected, he was tried at the Old Bailey, found guilty, and received sentence of death; and, in spite of every application for mercy, was executed at Tyburn, June 27, 1777. Dr Dodd was a voluminous writer, and possessed considerable abilities, with little judgment and much vanity. An accurate list of his various writings is prefixed to his "Thoughts in Prison," published in 1781.

(1.) * DODDER. *n. s.* [*touteren*, to shoot up, Dutch. *Skinner.*] *Dodder* is a singular plant: when it first shoots from the seed it has little roots, which pierce the earth near the roots of other plants; but the capillaments of which it is formed, soon after clinging about these plants, the roots wither away. From this time it propagates itself along the stalks of the plant, entangling itself about them. It has no leaves, but consists of capillaments or stalks, brownish with a cast of red, which run to great lengths. They have tubercles, which fix them fast down to the plant, and by means of which they absorb the juices destined for its nourishment. *Hill.*

(2.) DODDER, in botany. See CUSCUTA.

* DODDERED. *adj.* [from *dodder.*] Overgrown with dodder; covered with supercrescent plants.—

Near the hearth a laurel grew,
Dodder'd with age, whose boughs encompass round
The household gods, and shade the holy ground.
Dryden.

DODDERSHALL, a village in Buckinghamsh.

DODDINGHURST, a village in Essex.

DODDINGTON, the name of 8 small towns in England: viz. 1. in Cambridgesh. in the isle of Ely: 2. in Cheshire, 3 miles from Namptwich: 3. in Gloucestershire near Puckle-church: 4. in Kent, between Feversham and Lenham: 5. SW. of Lincoln: 6. in Salop, N. of Bradford: 7. in ditto, S. of Shrewsbury: and, 8. in Somersetshire between Bridgewater and Quantock.

DODDRIDGE, Philip, D. D. an eminent Presbyterian minister, the son of Daniel Doddridge an oil-man in London, where he was born on the 26th of June 1702. Having completed the study of the classics, he was, in 1719, placed under the tuition of the rev. John Jennings, who kept an academy at Kilworth in Leicestershire. He was first settled as a minister at Kilworth, where he preached to a small congregation in an obscure village; but, on Mr Jenning's death, succeeded to the care of his academy; and soon after was chosen minister by a large congregation of Dissenters at Northampton, to which he removed his academy, and where the number of his pupils increased. He instructed them with the freedom and tenderness of a father; and never desired that they should blindly follow his sentiments, but encouraged them to judge for themselves. He checked an appearance of bigotry and uncharitableness, and endeavoured to cure them by showing what might be said in defence of those principles they disliked. Yet while he was thus liberal as to the opinions of others, he was so steady to his own principles, that he refused a very genteel offer of patronage made him by the Duchess of Bedford, on condition of his turning over to the church of England. He died at Lisbon, whither he went for the recovery of his health; and his remains were interred in the burying ground belonging to the British factory there, and a handsome monument was erected to his memory in the meeting-house at Northampton, at the expence of the congregation, on which is an epitaph written by Gilbert West, Esq. He wrote, 1. Free Thoughts on the most probable means of reviving the Dissenting Interest. 2. The Life of Colonel James Gardiner. 3. Sermons on the Education of Children. 4. The Rise and Progress of Religion in the Soul. 5. The Family Expositor; in 6 vols 4to, &c. And since the author's death, a volume of his Hymns have been published, and his Theological Lectures. Several of his works have been translated into Dutch, German, and French.

* DODECAGON. *n. s.* [δώδεκα and γωνία.] A figure of twelve sides.

DODECAGYNIA, [from δώδεκα, twelve, and γυνή, a woman,] the 5th order in the class Dodecandria; consisting of plants, which, along with the general characteristics of the class, have 12 female organs. See BOTANY, § 132 and 186.

DODECAHEDRON, in geometry, one of the platonic bodies, or regular solids, contained under twelve equal and regular pentagons.

DODECANDRIA, [from δώδεκα *twelve*, and ἀνήρ *a man*,] the 11th class in Linnæus's sexual system, consisting of plants with hermaphrodite flowers, that have 12 male organs. It is not, however, limited to this number. Many genera have 16, 18, and even 19 stamina. The essential character is, that the stamina, however numerous, are inserted into the receptacle. See BOTANY, *Index.*

DODECAS, in botany: A genus of the trigynia order, belonging to the dodecandria class of plants. The calyx is half quadrifid, having the corolla above; the corolla quinquefid; the capsule unilocular, conjoined with the calyx.

* DODECATEMORION. *n. s.* [δωδεκατημόριον.] The twelth part.—

'Tis *dodecatemorion* thus describ'd:
Thrice ten degrees, which every sign contains,
Let twelve exhaust, that not one part remains;
It follows streight, that every twelfth confines
Two whole, and one half portion of the signs.
Creech.

DODECATHEON, in botany, MEADIA; A genus of the monogynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 21st order, *Precie.* The corolla is verticillated and reflexed; the stamina placed in the tube; the capsule unilocular and oblong.

DODENHALE, a village in Warwickshire.

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DODFORD,

DODFORD, SE. of Daventry, Northampton.

* *To* DODGE. *v. n.* [probably corrupted from *dog*; to ſhift and play ſly tricks like a dog.] 1. To uſe craft; to deal with tergiverſation; to play mean tricks; to uſe low ſhifts.—If in good offices and due retributions we may not be pinching and niggardly, it argues an earthly and ignoble mind, where we have apparently wronged, to higgle and *dodge* in the amends. *Hale's Contemplation.*—The conſideration ſhould make them grow weary of *dodging* and ſhewing tricks with God. *South.* 2. To ſhift place as another approaches.—

For he had, any time this ten years full,
Dodg'd with him betwixt Cambridge and the Bull.
Milton.

3. To play faſt and looſe; to raiſe expectations and diſappoint them.—You know my paſſion for Martha, and what a dance ſhe has led me; ſhe *dodged* with me above thirty years. *Addiſon.* 4. The word in all its ſenſes is low and vulgar.

DODDINGHAM, a village in Worceſterſhire.

* DODKIN. *n. ſ.* [*duytken*, Dutch.] A doitkin or little doit; a contemptuous name for a low coin.—I would not buy them for a *dodkin. Lily.*

* DODMAN. *n. ſ.* The name of a fiſh.—Fiſh that caſt their ſhell are the lobſter, the crab, the craw-fiſh, the hodmandod or *dodman*, and the tortoiſe. *Bacon.*

DODO, in ornithology. See DIDUS.

DODONA, a town of Theſprotia in Epirus, or, as ſome ſay, in Theſſaly. There was in its neighbourhood, a celebrated oracle of Jupiter. The town and temple of the god were firſt built by Deucalion, after the general deluge. It was ſuppoſed to be the moſt ancient oracle of all Greece; and according to the traditions of the Egyptians mentioned by Herodotus, it was founded in conſequence of an oracular meſſage by a dove. Two black doves, he ſays, took their flight from the city of Thebes in Egypt; one of which flew to the temple of Jupiter Ammon, and the other to Dodona, where with an human voice they acquainted the inhabitants that Jupiter had conſecrated the ground, which in future would give oracles. The extenſive grove which ſurrounded Jupiter's temple was endowed with the gift of prophecy; and oracles were frequently delivered by the ſacred oaks and the doves which inhabited the place. This fabulous tradition of the oracular power of the doves is explained by Herodotus, who ſays, that ſome Phenicians carried away two prieſteſſes from Egypt, one of whom went to fix her reſidence at Dodona. The fable might alſo have been founded on the double meaning of the word πελειαι, which ſignifies *doves* in moſt parts of Greece, while in the dialect of the Epirots it implies *old women*. In ancient times the oracles were delivered by the murmuring of a neighbouring fountain; but the cuſtom was afterwards changed. Large kettles were ſuſpended in the air near a brazen ſtatue, which held a laſh in its hand. When the wind blew ſtrong, the ſtatue was agitated and ſtruck againſt one of the kettles, which communicated the motion to all the reſt, and raiſed the clattering and diſcordant din, which continued for a while, and from which the artifice of the prieſts drew the predictions. Some ſuppoſe that the noiſe was occaſioned by the ſhaking of the leaves and boughs of an old oak, which the ſuperſtition of the people frequently conſulted, and from which they thought they received oracles. It is more probable, that the oracles were delivered by the prieſts, who, by artfully concealing themſelves behind the oaks, made the ſuperſtitious multitude believe that the trees were endowed with the power of prophecy. The ſhip Argo was built with wood of the oaks of Dodona, and ſome of the beams, it is ſaid, gave oracles to the Argonauts, and warned them againſt the approach of calamity. Within the foreſt of Dodona there was a miraculous ſtream and a fountain of cool water, which had the power of lighting a torch as ſoon as it touched it. This fountain was totally dry at noon day, and was reſtored to its full courſe at midnight, from which time till the following noon it began to decreaſe, and at the uſual hour was again deprived of its waters. The oracles of Dodona were generally delivered by women.

DODONÆA, in botany: A genus of the monogynia, order belonging to the octandria claſs of plants. The calyx is tetraphyllous; there is no corolla; the capſule trilocular and inflated; the ſeeds twofold.

DODONÆUS, } in antiquity, an epithet
DODONIAN } given to Jupiter, becauſe he was worſhipped in a temple built in the foreſt of Dodona.

DODONIDES, the prieſteſſes who gave oracles in the temple of Jupiter in Dodona. According to ſome traditions the temple was originally inhabited by the ſeven daughters of Atlas, who nurſed Bacchus. Their names were Ambroſia, Eudora, Paſithoe, Pytho, Plexaure, Coronis, and Tyche. In the latter ages, the oracles were always delivered by three old women: which cuſtom was firſt eſtabliſhed when Jupiter enjoyed the company of Dione, whom he permitted to receive divine honour in his temple at Dodona. The Bœotians were the only people of Greece who received their oracles at Dodona from men. See *Strabo*, Lib. ix.

DODRANS, in antiquity, three fourths of the *as*, or 9 *unciæ*. See As, N° I. § 1.

(1.) DODSLEY, Robert, a late eminent bookſeller, and ingenious writer, born at Manſfield in Nottinghamſhire, in 1703. He was originally a livery ſervant, but his natural genius, and early paſſion for reading, ſoon elevated him to a ſuperior ſtation. He wrote an elegant little ſatirical farce called *The Toy Shop*, which was acted with applauſe, in 1735, and which recommended him to the patronage of Mr Pope. The following year he produced the *King and Miller of Manſfield*. The profits of theſe two farces enabled him to commence bookſeller, and his own merit procured him eminence in that profeſſion. He wrote ſome other dramatic pieces, and publiſhed a collection of his works in one vol. 8vo, under the modeſt title of *Trifles*; which was followed by *Public Virtue*, a poem in 4to. Beſides what he wrote himſelf, the public were obliged to him for exerting his judgment in the way of his buſineſs, as he collected ſeveral volumes of well choſen *Miſcellaneous Poems* and *Fugitive Pieces*, whoſe brevity would

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otherwiſe have endangered their being totally loſt to poſterity. He died in 1764.

(2.) DONSLEY, a village of Staffordſhire, W. of Utoxeter, ſeated on the Blithe.

DODWELL, a town in Warwickſhire.

DODWELL, Henry, a very learned controverſial writer, born at Dublin, but of Engliſh extraction, in the year 1641. He wrote an incredible number of tracts; but his ſervices were ſo little acknowledged, that biſhop Burnet and others accuſe him of doing more hurt than good to Chriſtianity, by his indiſcreet love of paradoxes and novelties, and thus expoſing himſelf to the ſcoffs of unbelievers. His pamphlet "on the Immortality of the Soul" gave riſe to the well known controverſy between Mr Collins and Dr Clark on that ſubject. He died in 1711.

DODWORTH, a village in Yorkſhire.

(1.) * DOE. *n. ſ.* [*da*, Saxon; *daa*, Daniſh; *dama*, Lat.] A ſhe deer; the female of a buck.—

Then but forbear your food a little while,
While, like a *doe*, I go to find my fawn,
And give it food. *Shakeſp.*

—Bucks have horns, *does* none. *Bacon's Nat. Hiſt.*

(2.) DOE, in zoology. See CERVUS.

(3.) * DOE. *n. ſ.* [from *To do.*] A feat: what one has to do; what one can perform.—

No ſooner he does peep into
The world, but he has done his *doe*. *Hudibras.*

DOEG, [יֵג, Heb. *i. e.* careful,] the Edomite, a bloody villain, who acted in the quadruple character of chief herdſman, informer, accuſer, and executioner to king Saul. His monſtrous barbarity in murdering the whole people of Nob, men, women and children, at the mandate of the enraged monarch, when even his own footmen refuſed to obey his iniquitous order, (1 Sam. xxii. 17.) affords one of the numberleſs inſtances, with which both ſacred and profane hiſtory abound, of the dreadful effects of deſpotic power.

DOEL, a town of Holland, in the department of Meuſe, and ci-devant province of Dutch Flanders ſeated on the Scheldt, oppoſite to Fort Lillo.

DOEN, a town of European Turkey, in the province of Bulgaria, on the Danube, 56 miles N. NE. of Siliſtria.

* DOER. *n. ſ.* [from *To do.*] One that does any thing good or bad.—

So foul a thing, O! thou injuſtice art,
That tort'reſt both the *doer* and diſtreſt. *Dan.*

—It may be indeed a publick crime, or a national miſchief; yet it is but a private act, and the *doer* of it may chance to pay his head for his preſumption. *South.* 2. Actor; agent.—Sith thus far we open the things that have been done, let not the principal *doers* themſelves be forgotten. *Hooker.* 3. Performer.—One judgeth the prize to the beſt *doer*, of which they are no leſs glad than great princes are of triumphs. *Sidney.* 4. An active, or buſy, or valiant perſon.—

Fear not, my lord, we will not ſtand to prate;
Talkers are no good *doers*: be aſſur'd,
We go to uſe our hands, and not our tongues.
Shakeſp.

—They are great ſpeakers, but ſmall *doers*; greater in ſhow than in deed. *Knolles Hiſt.* 5. One that habitually performs or practiſes.—Be *doers* of the word, and not hearers only. *Common Prayer.*

* DOES. The third perſon from *do* for *doth*.—Though lending to foreigners, upon uſe, doth not at all alter the balance of trade between thoſe countries, yet it *does* alter the exchange between thoſe countries. *Locke.*

DOESBURG, a town of Holland, in the department of Yſſel, in the ci-devant county of Zutphen, and late province of Guelderland. It is well peopled, and very ſtrong both by art and nature, having the river Yſſel on one ſide and a moraſs on the other. It is only to be approached by a narrow neck of land. It is 10 miles SSW. of Zutphen, and 9 miles NE. of Arnheim. Lon. 6. 5. E. Lat. 52. 3. N.

DOFAR, a town of Arabia, in the country of Hadramaut, on the W. coaſt of the gulf to which it gives name. It is 180 miles SW. of Haſſek, and 120 N. of Cape Fartak.

* *To* DOFF. *v. a.* [from *do off.*] 1. To put off dreſs.—

You have deceiv'd our truſt,
And made us *doff* our eaſy robes of peace,
To cruſh our old limbs in ungentle ſteel. *Shak.*
That judge is hot, and *doffs* his gown. *Dryd.*
Alcides *doffs* the lion's tawny hide. *Roſc.*

2. To ſtrip; to diveſt of any thing.—

Why art thou troubled, Herod? What vain fear
Thy blood revolving breaſt doth move?
Heav'ns king, who *doffs* himſelf our fleſh to wear,
Comes not to rule in wrath, but ſerve in love.
Craſhaw.

3. To put away; to get rid of.—

Your eye in Scotland
Would create ſoldiers, and make women fight,
To *doff* their dire diſtreſſes. *Shakeſp. Macbeth.*

4. To ſhift off; to delay; to refer to another time; to put off.—Every day thou *doff'ſt* me with ſome device, Iago; and rather keep'ſt from me all conveniency, than ſupplieſt me with the leaſt advantage of hope. *Shakeſ.* 5. This word is in all its ſenſes obſolete, and ſcarcely uſed except by ruſticks; yet it is a pure and commodious word.

DOFFIR, a town of Arabia, in the country of Yemen, 12 miles S. of Chamir.

DOFOLA, a rich town of Italy, ſituated on the Po, in the department of Upper Po.

DOFRE, a town of Norway 36 miles eaſt of Romſdael.

DOFREFIELD, or DOFRINE, } The higheſt peak of the mountains, which divide Norway from Sweden. K. Chriſtian V. rode over it, in 1686, while his attendants only ventured to go on foot. He was ſaluted with 9 pieces of cannon by Gen. Webe; and erected a pyramid on the peak, in memory of the exploit.

(1.) * DOG. *n. ſ.* [*doggbe*, Dutch.; *canis*, Lat.] 1. A domeſtic animal remarkably various in its ſpecies: compriſing the maſtiff, the ſpaniel, the bulldog, the greyhound, the hound, the terrier, the cur, with many others. The larger ſort are uſed as a guard; the leſs for ſports.—Why ſhould we not think a watch and piſtol as diſtinct ſpecies one from another, as a horſe and a *dog*. *Locke.*—

The clamour roars of men and boys and *dogs*.
Thomſon.

2. A conſtellation called Sirius, or Canicula, riſing and

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and ſetting with the ſun during the canicular days, or dog days.—Among the ſouthern conſtellations, two there are who bear the name of the *dog*; the one in ſixteen degrees latitude, containing on the left thigh a ſtar of the firſt magnitude, uſually called Procyon, or Anticanis. *Brown's Vulg. Err.*

It parts the twins and crab, the *dog* divides,
And Argo's keel that broke the frothy tides.
Creech.

3. A reproachful name for a man.—

I never heard a paſſion ſo confus'd,
So ſtrange, outrageous, and ſo variable,
As the *dog* Jew did utter in the ſtreets. *Shak.*

—Beware of *dogs*, beware of evil workers. *Phil.* iii. 2. 4. *To give or ſend to the* DOGS; to throw away. *To go to the* DOGS: to be ruined, deſtroyed, or devoured.—

Had whole Colepepper's wealth been hops and hogs,
Could he himſelf have ſent it to the *dogs!* *Pope.*

5. It is uſed as the term for the male of ſeveral ſpecies; as the *dog* fox, the *dog* otter.—If ever I thank any man, I'll thank you; but that they call compliments is like the encounter of two *dog* apes. *Shakeſpeare.*—

The ſame ill taſte of ſenſe will ſerve to join
Dog foxes in the yoke, and ſheer the ſwine.
Dryden.

6. *Dog* is a particle added † to any thing to mark meanneſs, or degeneracy, or worthleſſneſs; as *dog* roſe.

(2.) DOG, in zoology, an animal remarkable for its natural docility, fidelity, and affection for its maſter; qualities which mankind are careful to improve for their own advantage. See CANIS, N° I § vi, 1—40. Theſe uſeful creatures guard our houſes, gardens, and cattle, with ſpirit and vigilance. By their help we are enabled to take not only beaſts, but birds; and to purſue game both over land and through the water. In ſome northern countries they ſerve to draw ſleds, and are alſo employed to carry burdens. In ſeveral parts of Africa and China dogs are eaten, as well as by the Weſt Indian negroes, and accounted excellent food; and we have the teſtimony of Mr Forſter, that dogs fleſh, in taſte, exactly reſembles mutton. They were alſo uſed as food by the Romans, and long before them by the Greeks, as we learn from ſeveral treatiſes of Hippocrates.

(3.) DOGS, BRITISH, SUPERIOR QUALITIES OF. Dogs bred in Britain are juſtly reckoned ſuperior to the dogs bred in any other country. The ſwiftneſs of the greyhound is amazing; as are alſo the ſteadineſs and perſeverance of other hounds and beagles; the boldneſs of terriers in unearthing foxes, &c.; the ſagacity of pointers and ſetting dogs, who are taught a language by ſigns as intelligible to ſportſmen as ſpeech; and the invincible ſpirit of a bull-dog, which can be conquered only by death. All the nations of Europe not only do juſtice to the ſuperior qualities of the Britiſh dogs, but adopt our terms and names, and thankfully receive the creatures as preſents. It is remarkable, however, that almoſt every kind of Britiſh dogs degenerate in foreign countries; nor is it poſſible to prevent this degeneracy by any art whatever.

(4.) DOGS, CHOOSING OF, WITH THE MANAGEMENT FOR THEIR HEALTH, AND UNDER VARIOUS CASUALTIES. 1. In order to *chooſe* a dog and bitch for good whelps, take care that the bitch come of a generous kind, be well proportioned, having large ribs and flanks; and likewiſe that the dog be of a good breed and young; for a young dog and an old bitch breed excellent whelps. The beſt time for hounds, nitches, or bratches, to be lined in, are the months of January, February, or March. The bitch ſhould be uſed to a kennel, that ſhe may like it after her whelping, and ſhe ought to be kept warm. Let the whelps be weaned after two months old; and though it be ſomewhat difficult to chooſe a whelp under the dam that will prove the beſt of the litter, yet ſome approve that which is laſt, and account him to be the beſt. Others remove the whelps from the kennel, and lay them ſeverally and apart one from the other; then they watch which of them the bitch firſt takes and carries into her kennel again, and that they ſuppoſe to be the beſt. Others again imagine that which weighs leaſt when it ſucks to be the beſt: this is certain that the lighter whelp will prove the ſwifter. As ſoon as the bitch is littered, it is proper to chooſe them you mean to preſerve, and drown the reſt: keep the black, brown, or of one colour; for the ſpotted are not much to be eſteemed, though of hounds the ſpotted are to be valued. Hounds for chaſe are to be choſen by their colours. The white, with black ears, and a ſpot at the ſetting on of the tail, are the principal to compoſe a kennel of, if of good ſcent and condition. The black hound, or the black tanned, or the all liver-coloured, or all white: the true talbots are the beſt of the ſtronger line; the grizzled, whether mixed or unmixed, ſo they be ſhag-haired, are the beſt verminers, and a couple of theſe are proper for a kennel. In ſhort, take theſe marks of a good hound: That his head be a middle proportion, rather long than round; his noſtrils wide, his ears large, his back bowed; his fillet great, his haunches large, thighs well truſſed, ham ſtrait, tail big near the reins, the reſt ſlender, the leg big, the ſole of the foot dry, and in the form of that of a fox, with large claws. 2. As pointers and ſpaniels, when good of their kinds and well broken, are very valuable to ſportſmen, it is worth while to take ſome care to preſerve them in *health*. This very much depends on their diet and lodging: frequent cleaning their kennels, and giving them freſh ſtraw to lie on, is very neceſſary; or, in ſummer time, deal ſhavings or ſand, inſtead of ſtraw, will check the breading of fleas. If you rub your dog with chalk, and bruſh or comb him once or twice a week, he will thrive much better; the

† *This definition of Dr* JOHNSON'S *is not expreſſed with his uſual accuracy. Inſtead of being* "a particle," DOG *is evidently here uſed as an* adjective, *expreſſing the qualities of* "meanneſs," *&c. And inſtead of being* "added *to any thing*," *it is plainly* prefixed. *Indeed we know not a ſingle inſtance of its being* added *to any other word or thing. In both of the laſt ſenſes ſtated by the Doctor,* (def. 5 *and* 6,) DOG *is uſed as an adjective, and as ſuch, ought to have formed a ſeparate article.*

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he chalk will clear his skin from all greasiness, and he will be the less liable to be mangy. A dog is of a very hot nature: he should therefore never be without clean water by him that he may drink when he is thirsty. In regard to their food, carrion is by no means proper for them; it must hurt their sense of smelling, on which the excellence of these dogs greatly depends. Barley meal, the dross of wheat flour, or both mixed together, with broth or skimmed milk, is very proper food. For change, a small quantity of greaves from which the tallow is pressed by the chandlers, mixed with flour, or sheep's feet well baked or boiled, are a very good diet: and when you indulge them with flesh, it should always be boiled. In the season of hunting, it is proper to feed the dogs in the evening before, and give them nothing in the morning they are to be taken out but a little milk; but if you stop for your own refreshment in the day, the dogs should also get a little bread and milk. A pointer ought not to be hunted oftener than two or three days in a week; and unless you take care of his feet, and give him good lodging as well as proper food, he will not be able to perform that through the season. You should therefore, after a day's hard hunting, wash his feet with warm water and salt; and when dry, wash them with warm broth, or beer and butter, which will heal their soreness, and prevent a settled stiffness from fixing. It has been already observed that dogs are of a hot constitution; the greatest relief to them in summer is twitch grass, sometimes called *dog grass*. It will therefore be proper to plant some of it in a place into which the dogs may be turned every morning; and by feeding freely on it, they will be cured of the sickness they are subject to, as well as of any extraordinary heat of the blood; but unless the grass be of this sort, it will have no effect. 3. Dogs are exposed to different *casualties*, such as bites, blows, poison, &c. If dogs are bitten by any venomous creatures, as snakes, adders, &c. squeeze out the blood, and wash the place with salt and urine; then lay a plaster to it made of calamint, pounded in a mortar, with turpentine and yellow wax, till it come to a salve. If you give your dog some of the juice of calamint to drink in milk, it will be of service; or an ounce of treacle dissolved in sweet wine. If a dog has received any little wounds by forcing through hedges, or gets any lameness from a blow or strain; bathe the wound or grieved part with salt and cold vinegar; (for warming it only evaporates the fine spirit;) and when dry, if a wound, you may pour in it a little friar's balsam, which will perform the cure sooner than any method hitherto experienced. If you suspect your dog to be poisoned with nux vomica, (the poison usually employed by the warreners, which causes convulsive fits, and soon kills,) the most effectual remedy, if immediately applied, is to give him a good deal of common salt; to administer which, you may open his mouth, and put a stick across to prevent the shutting it, whilst you cram his throat full of salt, at the same time holding his mouth upwards; and it will dissolve, so that a sufficient quantity will be swallowed to purge and vomit him. When his stomach is sufficiently cleared by a free passage obtained by stool, give him some warm broth frequently, to prevent him from expiring by faintness, and to recover him.

(5.) DOGS, DISEASES OF. See DISEASE, § 6.

(6.) DOGS, GENEALOGICAL ORIGIN OF THE VARIOUS SPECIES OF. The Count de Buffon has given a genealogical table of all the known species and varieties of dogs, which he traces from the shepherd's dog, as the most sensible. See *Plate* CIX. *fig.* 2. This table is intended not only to exhibit the different kinds of dogs, but to give an idea of their varieties as arising from a degeneration in particular climates, and from a commixture of the different races. It is constructed in the form of a geographical chart, preserving as much as possible the position of the different climates to which each variety naturally belongs. "The *Chien de Berger*, or shepherd's dog, says Buffon, is the root of the tree. This dog, when transported into Lapland, or other very cold climates, assumes an ugly appearance, and shrinks into a smaller size: but in Russia, Iceland, and Siberia, where the climate is less rigorous, and the people a little more advanced in civilization, he seems to be better accomplished. These changes are occasioned solely by the influence of those climates, which produce no great alteration on the figure of this dog; for, in each of these climates his ears are erect, his hair thick and long, his aspect wild, and he barks less frequently, and in a different manner, than in more favourable climates, where he acquires a finer polish. The Iceland dog is the only one that has not his ears entirely erect; for their extremities are a little inclined; and Iceland, of all the northern regions, has been longest inhabited by half civilized men. The shepherd's dog, when brought into temperate climates, and among a people perfectly civilized, as Britain, France, Germany, would, by the mere influence of the climate lose his savage aspect, his erect ears, his rude, thick, long hair, and assume the figure of the bull dog, the hound, and the Irish grey hound. The bull dog and the Irish grey hound have their ears still partly erect, and very much resemble, both in their manners and sanguinary temper, the dog from which they derive their origin. The hound is farthest removed from the shepherd's dog; for his ears are long and entirely pendulous. The gentleness, docility, and even timidity of the hound, are proofs of his great degeneration, or rather of the great perfection he has acquired by the long and careful education bestowed on him by man. The hound, the herrier, and the terrier, constitute but one race; for, it has been remarked, that in the same litter, hounds, herriers, and terriers, have been brought forth, though the female hound had been covered by only one of these three dogs. I have joined the common harrier to the Dalmatian dog, or harrier of Bengal, because they differ only in having more or fewer spots on their coat. I have also linked the turnspit, or terrier with crooked legs, with the common terrier; because the defect of the legs of the former has originally proceeded from a disease similar to the rickets, with which some individuals had been affected, and transmitted the deformity to their descendants. The hound, when transported into Spain and Barbary,

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Count De Buffon's *genealogical table of the different Species of* DOGS.

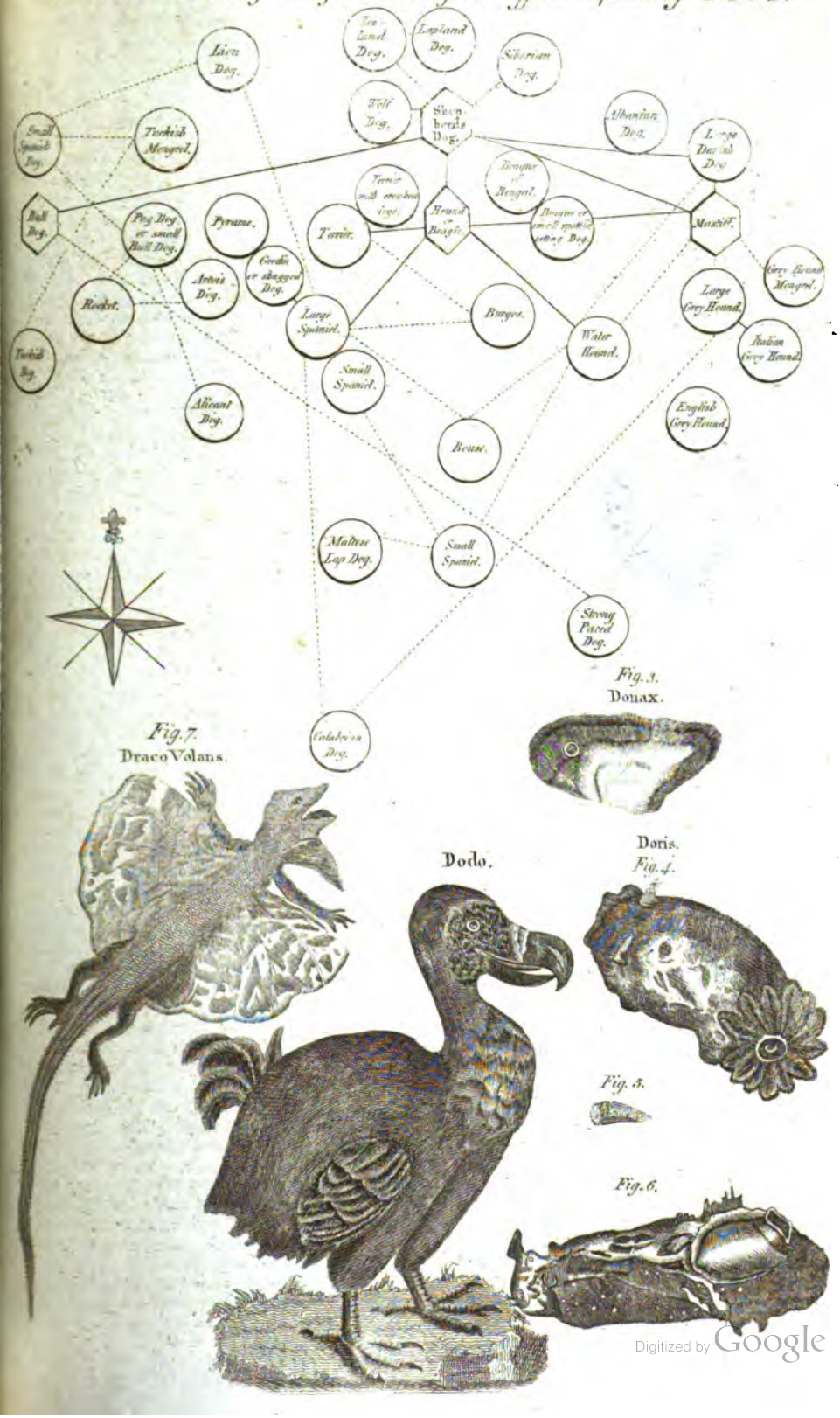

Fig. 3.
Donax.

Fig. 7.
Draco Volans.

Dodo.

Doris.
Fig. 4.

Fig. 5.

Fig. 6.

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bary, where all animals have fine long bushy hair, would be converted into the spaniel and water dog. The great and small spaniel, which differ only in size, when brought into Britain, have changed their white colour into black, and become, by the influence of climate, the great and little King Charles's dog: To these may be joined the pyrame, which is only a King Charles's dog, black like the others, but marked with red on the four legs, and a spot of the same colour above each eye, and on the muzzle. The Irish grey hound, transported to the north, is become the great Danish dog; and, when carried to the south, was converted into the common grey-hound. The largest grey-hounds come from the Levant, those of a smaller size from Italy; and those Italian grey-hounds, carried into Britain, have been still farther diminished. The great Danish dog; transported into Ireland, the Ukraine, Tartary, Epirus, and Albania, has been changed into the Irish grey-hound, which is the largest of all dogs. The bull-dog, transported from Britain to Denmark, is become the Danish dog; and the latter brought into warmer climates, has been converted into the Turkish dog. All these races, with their varieties, have been produced by the influence of climate, joined to the effects of shelter, food, and education. The other dogs are not pure races, but have proceeded from commixtures of those already described. I have marked in the table, by dotted lines, the double origin of these mongrels. The grey-hound and Irish grey-hound, have produced the mongrel grey-hound, called also the grey-hound with wolf's hair. The muzzle of this mongrel is less pointed than that of the true grey-hound, which is very rare in France. The great Danish dog and the large spaniel have produced the Cala-little Danish dog has proceeded the lion dog, brian dog, which is a beautiful animal, with long bushy hair, and larger than the Irish grey-hound. The spaniel and terrier have produced the dog called *burgos*. From the spaniel and which is now very rare. The dogs with long, fine, crisped hair, called the *bouffe dogs*, and which are larger than the water-dog, proceed from the spaniel and water-dog. The little water-dog comes from the water-dog and small spaniel. From the bull-dog and Irish grey-hound proceeds a mongrel called the *mastiff*, which is larger than the bull-dog, and resembles the latter more than the Irish grey-hound. The pug-dog proceeds from the bull-dog and small Danish dog. All these dogs are simple mongrels, and are produced by the commixture of two pure races. But there are other dogs, called *double mongrels*, because they proceed from the junction of a pure race with a mongrel. The bastard pug-dog is a double mongrel from a mixture of the pug dog with the little Danish dog. The Alicant dog is also a double mongrel, proceeding from the pug-dog and small spaniel. The Maltese, or lap-dog is a double mongrel, produced between the small spaniel and little water-dog. Lastly, there are dogs which may be called *triple mongrels*, because they are produced by two mixed races. Of this kind are the Artois and Illois dogs, which are produced by the pug-dog and the bastard pug-dog; to which may be added the dogs called *street dogs*, which resemble no particular kind, because they proceed from races which have previously been several times mixed."

(7.) DOGS SKINS dressed with the hair on, are used in muffs, made into a kind of buskins for persons in the gout, and for other purposes. Dressed without the hair, they are used for ladies gloves, and the linings of masks, being thought to make the skin peculiarly white and smooth. The French import many of these skins from Scotland, under a small duty. Here, when tanned, they serve for upper leathers for neat pumps. Dogs skins dressed are exported under a small, and imported under a high duty. The French import from Denmark large quantities of dogs hair, both white and black. The last is esteemed the best, and is worked up in the black list of a particular kind of woollen cloth; but is not used, as many have supposed, in making of hats, being entirely unfit for this purpose.

(8.) DOGS, TAX ON. Dogs had been long proposed as a proper object of taxation, but it was not until the 37th of his present Majesty, that an annual tax was actually imposed on these animals, of 2s. 6d. each; which has been since raised to 10s for each grey-hound, pointer, setting dog, spaniel, lurcher, or terrier; and 6s for a single dog of none of the above denominations.

* *To* DOG. *v. a.* [from the noun.] To hunt as a dog insidiously and indefatigably.—

I have *dogg'd* him like a murtherer. *Shakesp.*

—These spiritual joys are *dogged* by no sad sequels. *Glanville.*—I have pursued, *dogged*, and way laid through several nations, and even now scace think myself secure. *Pope.*—

Hate *dogs* their rise, and insult mocks their fall. *Vanity of Human Wishes.*

DOGADO, [Ital. *i. e.* duchy,] a province of Italy, in the ci-devant republic of Venice, comprehending that part of the state in which the city of Venice lies. It is bounded on the E. by the Gulf of Venice; on the S. by Polesino; on the W. by Paduano; and, on the N. by Trevisano. It includes the canals of Venice and Marano, with the LAGUNES, and about 60 small islands in them, on the coast of the Adriatic. By the 6th article of the treaty of Campo Formio, it was ceded to the emperor, Oct. 17, 1797. It was then divided into 11 districts, viz. Murano, Torcello, Malamocco, Chioggia, Gambare, Caorle, Grado, Loreo, Cavarzere, Adria, and Cologna; comprehending 11 towns, 101 villages, and 130,000 souls.

DOGATE, [Ital. *dogado*, from *ducatus*, Lat. a duchy,] the ci-devant office of doge, in the late aristocracies of Genoa and Venice. See DOGE.

(1.) * DOGBANE. *n. f.* [*dog* and *bane*.] A plant. *Miller.*

(2.) DOG-BANE, in botany. See APOCYNUM.

(1.) * DOGBERRY-TREE. A kind of cherry.

(2.) DOG-BERRY TREE. See CORNUS.

* DOGBOLT. *n. f.* [*dog* and *bolt*.] Of this word I know not the meaning, unless it be, that when meal or flower is sifted or bolted to a certain degree, the coarser part is called *dogbolt*, or flower for *dogs*.—

His

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His only ſolace was, that now
His *dogbolt* fortune was ſo low,
That either it muſt quickly end,
Or turn about again, and mend. *Hudibras.*

* DOGBRIAR. *n. ſ.* [*dog* and *briar.*] The briar that bears the hip; the cynoſbaton.

* DOGCHEAP. *adj.* [*dog* and *cheap.*] Cheap as dogs meat; cheap as the offal bought for dogs.—

Good ſtore of harlots, ſay you, and *dogcheap?* *Dryden.*

(1.) * DOGDAYS. *n. ſ.* [*dog* and *days.*] The days in which the dog-ſtar riſes and ſets with the ſun, vulgarly reputed unwholeſome.—Nor was it more in his power to be without promotion and titles, than for a healthy man to ſit in the ſun, in the brighteſt *dogdays*, and remain without warmth. *Clarendon.*

(2.) DOG-DAYS. See CANICULA, N° 1.

* DOGDRAW. *n. ſ.* [*dog* and *draw.*] A manifeſt deprehenſion of an offender againſt veniſon in the foreſt, when he is found drawing after a deer by the ſcent of a hound which he leads in his hand. *Cowel.*

(1.) * DOGE. *n. ſ.* [*doge*, Italian.] The title of the chief magiſtrates of Venice and Genoa.

(2.) DOGE properly ſignifies *duke*, being formed from the Latin *dux*. The ci-devant DOGATE, or office and dignity of doge, was elective; at Venice, he was elected for life; (See § 3.) at Genoa, only for two years; he was addreſſed under the title of *Serenity*, which was eſteemed ſuperior to that of *Highneſs*.

(3.) DOGE, THE CI-DEVANT, OF VENICE, before the revolution of 1797, was the chief of the council, and the mouth of the republic; yet the Venetians did not go into mourning at his death, as not being their ſovereign, but only their firſt miniſter. In fact, the doge of Venice was only the ſhadow of a prince; all the authority being reſerved to the republic. He only lent his name to the ſenate; the power was diffuſed throughout the whole body, though the anſwers were all made in the name of the doge. If he gave any anſwers on his own account, they required to be very cautiouſly expreſſed, and in general terms, otherwiſe he was ſure of a reprimand. Anciently the doges were ſovereigns; but for a conſiderable time paſt, all the prerogatives reſerved to the quality of doge, were theſe: He gave audience to ambaſſadors; but did not give them any anſwer from himſelf, in matters of any importance; only he was allowed to anſwer as he pleaſed to the compliments they made to the ſignory. The doge, as being firſt magiſtrate, was head of all the councils; and the credentials which the ſenate furniſhed its miniſters in foreign courts, were written in his name; but a ſecretary of ſtate ſigned and ſealed them with the arms of the republic. The ambaſſadors directed their diſpatches to the doge: yet he was not allowed to open them but in preſence of the counſellors. The money was ſtruck in the doge's name, but not with his ſtamp or arms. All the magiſtrates roſe and ſaluted the doge when he come into council; but the doge roſe to none but foreign ambaſſadors. He nominated to all the benefices in the church of St Mark; he was protector of the monaſtery of the Virgin; and beſtowed certain petty offices of uſhers of the houſehold, called *Commanders of the Palace*. His family was not under the juriſdiction of the maſter of the ceremonies; and his children had ſtaff-officers, and gondoliers in livery. But his grandeur was tempered with various circumſtances, which rendered it burdenſome. He could not go out of Venice without leave of the council; and if he did he was liable to receive affronts, without being entitled to demand ſatisfaction. His children and brothers were excluded from all the chief offices of ſtate. They could not receive any benefice from the court of Rome; but were allowed to accept of the cardinalate, as being no benefice, nor including any juriſdiction. The doge could not diveſt himſelf of his dignity, for his eaſe; and after his death, his conduct was examined by 3 inquiſitors and 5 correctors, who ſifted it with great ſeverity.

(1.) * DOGFISH. *n. ſ.* [from *dog* and *fiſh.*] Another name for a ſhark.—It is part of the jaw of a ſhark, or *dogfiſh*. *Woodward.*

(2.) DOG-FISH. See SQUALUS. N° 1, 5, & 7.

* DOG FISHER. *n. ſ.* [*dog* and *fiſher.*] A kind of fiſh.—The *dog-fiſher* is good againſt the fallingſickneſs. *Walton.*

* DOGFLY. *n. ſ.* [*dog* and *fly*] A voracious biting fly.—

Thump buckler Mars began,
And at Minerva with a lance of braſs he headlong ran;
Theſe vile words uſhering his blows, Thou *dogfly*, what's the cauſe,
Thou mak'ſt gods fight thus? *Chapman's Iliad.*

* DOGGED. *adj.* [from *dog.*] Sullen; ſour; moroſe; ill humoured; gloomy.—

Dogged York, that reaches at the moon,
Whoſe over-weening arm I have pluck'd back,
By falſe accuſe doth level at my life. *Shak.*

Few miles on horſeback had they jogged,
But fortune unto them turn'd *dogged*. *Hudibras.*

* DOGGEDLY. *adv.* [from *dogged.*] Sullenly; gloomily; ſourly; morofely.

* DOGGEDNESS. *n. ſ.* [from *dogged.*] Gloom of mind; ſullenneſs; moroſeneſs.

(1.) * DOGGER. *n. ſ.* [from *dog*, for its meanneſs. *Skinner.*] A ſmall ſhip with one maſt.

(2.) *A* DOGGER, is a Dutch fiſhing veſſel navigated in the German Ocean. It is generally employed in the herring fiſhery; being equipped with two maſts, viz. a main-maſt and a mizen-maſt, ſomewhat reſembling a ketch. See SHIP.

(3.) DOGGER BANK, a very extenſive ſand bank, in the German Ocean, between the coaſt of England and Germany.

(1.) * DOGGEREL. *adj.* [from *dog.*] Looſed from the meaſures or rules of regular poetry; vile; deſpicable; mean; uſed of verſes.—

Then haſten Og and Doeg to rehearſe,
Two fools that crutch their feeble ſenſe on verſe;
Who by my muſe to all ſucceeding times,
Shall live in ſpite of her own *dogg'rel* rhymes. *Dryden.*

—It is a diſpute among the criticks, whether burleſque poetry runs beſt in heroick verſe, like that of the Diſpenſary; or in *doggerel*, like that of Hudibras. *Addiſon's Spectator.*

(2.)

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(1.) * DOGGEREL. *n. f.* Mean, deſpicable, worthleſs verſes.—

The hand and head were never loſt of thoſe
Who dealt in *dogg'rel*, or who pin'd in proſe.
Dryden's Juv.

DOGGERS, in the Engliſh alum works, a name given by the workmen to a ſort of ſtone found in the ſame mines with the true alum rock, and containing ſome alum, though not near ſo much as the right kind. The county of York, which abounds greatly with the true alum rock, affords alſo a very conſiderable quantity of theſe doggers; and in ſome places they approach ſo much to the nature of the true rock, that they are wrought to advantage.

* DOGGISH. *adj.* [from *dog*.] Churliſh; brutal.

DOGHEAD, a village in Hertfordſhire.

* DOGHEARTED. *adj.* [*dog* and *heart*.] Cruel; pitileſs; malicious.—

His unkindneſs,
That ſtript her from his benediction, turn'd her
To foreign caſualties, gave her dear rights
To her *doghearted* daughters. *Shak.*

* DOGHOLE. *n. f.* [*dog* and *hole*.] A vile hole; a mean habitation.—France is a *doghole*, and it no more merits the tread of a man's foot: to the wars. *Shak.*—

Reverſe your ornaments, and hang them all
On ſome patch'd *doghole* ek'd with ends of wall.
Pope.

* DOGKENNEL. *n. f.* [*dog* and *kennel*.] A little hut or houſe for dogs.—A certain nobleman, beginning with a *dogkennel*, never lived to finiſh the palace he had contrived. *Dryden.*—I am deſired to recommend a *dogkennel* to any that ſhall want a pack. *Tatler.*

DOGLIANI, a mountain of Boſnia, 12 miles N. of Serajo.

* DOGLOUSE. *n. f.* [*dog* and *louſe*.] An inſect that harbours on dogs.

* DOGMA. *n. f.* [Latin.] 1. Eſtabliſhed principle; doctrinal notion.—Our poet was a ſtoick philoſopher, and all his moral ſentences are drawn from the *dogmas* of that ſect. *Dryden.* 2. [In canon law.] *Dogma* is that determination which conſiſts, and has a relation to, ſome caſuiſtical point of doctrine, or ſome doctrinal part of the Chriſtian faith. *Ayliffe's Parergon.*

* DOGMATICAL. DOGMATICK. *adj.* [from *dogma*.] Authoritative; magiſterial; poſitive; in the manner of a philoſopher laying down the firſt principles of a ſect.—The dim and bounded intellect of man ſeldom proſperouſly adventures to be *dogmatical* about things that approach to infinite, whether in vaſtneſs or littleneſs. *Boyle.*—Learning gives us a diſcovery of our ignorance, and keeps us from being peremptory and *dogmatical* in our determinations. *Collier on Pride.*—Criticks write in a poſitive *dogmatick* way, without either language, genius, or imagination. *Spectator.*

* DOGMATICALLY. *adv.* [from *dogmatical*.] Magiſterially; poſitively.—I ſhall not preſume to interpoſe *dogmatically* in a controverſy, which I look never to ſee decided. *South.*

* DOGMATICALNESS. *n. f.* [from *dogmatical*.] The quality of being dogmatical; magiſterialneſs; mock authority.

(1.) * DOGMATIST. *n. f.* [*dogmatiſte*, Fr.] A magiſterial teacher; a poſitive aſſerter; a bold advancer of principles.—I could deſcribe the vanity of bold opinion, which the *dogmatiſts* themſelves demonſtrate in all the controverſies they are engaged in. *Glanville's Sceptis.*—A *dogmatiſt* in religion is not a great way off from a bigot, and is in high danger of growing up to be a bloody perſecutor. *Watt's Improvement of the Mind.*

(2.) DOGMATISTS, a ſect of ancient phyſicians, of which Hippocrates was the founder. They are alſo called LOGICI, *logicians*, from their uſing the rules of logic in medical ſubjects. They laid down definitions and diviſions; reducing diſeaſes to certain genera, and thoſe genera to ſpecies, and furniſhing remedies for them all; ſuppoſing principles, drawing concluſions, and applying thoſe principles and concluſions to particular diſeaſes under conſideration: in which ſenſe, the dogmatiſts ſtand contradiſtinguiſhed from empirics and methodiſts. They reject all medicinal virtues that they think not reducible to manifeſt qualities; but Galen has long ago obſerved, that they muſt either deny plain facts, or aſſign but very poor reaſons and cauſes of many effects they pretend to explain. See MEDICINE, *Index.*

* *To* DOGMATIZE. *v. n.* [from *dogma*.] To aſſert poſitively; to advance without diſtruſt; to teach magiſterially.—

Theſe with the pride of *dogmatizing* ſchools,
Impos'd on nature arbitrary rules;
Forc'd her their vain inventions to obey,
And move as learned frenzy trac'd the way.
Blackmore.

* DOGMATIZER. *n. f.* [from *dogmatize*.] An aſſerter; a magiſterial teacher: a bold advancer of opinions.—Such opinions, being not entered into the confeſſions of our church, are not properly chargeable either on papiſts or proteſtants, but on particular *dogmatizers* of both parties. *Hammond.*

DOGMEALS, a village of S. Wales, in Pembrokeſhire, 6 miles NE. of Newport.

DOGMERSFIELD, near Oldham, Hampſhire.

DOG-RIBBED INDIANS, a nation of N. Americans, who inhabit round lake Edlande, in the N. W. part of N. America. They are often at war with the Arathapeſcow Indians. Both theſe tribes are among the moſt ſavage of the human race. They trade with the Hudſon bay company's ſettlements.

* DOGROSE. *n. f.* [*dog* and *roſe*.] The flower of the hip. Of the rough or hairy excreſcence, thoſe on the briar, or *dogroſe*, are a good inſtance. *Derham's Phiſico-Theology.*

DOGS-BANE. See APOCYNUM.

DOG'S CABBAGE. See THELIGONUM.

DOG'S HEAD, a cape on the W. coaſt of Ireland, in the county of Galway. Lon. 10. 8. W. Lat. 53. 54. N.

DOG'S ISLAND, one of the ſmaller Virgin iſlands, lies W. of Virgin Gorda, and E. of Tortula. Lon 62. 55. W. Lat. 18. 20. N.

DOGS, ISLE OF, in the county of Middleſex, oppoſite Greenwich. Here Togodumnus, brother of Caractacus, was killed in a battle with the Romans, in the year 46. In this iſle are two ſpacious docks, conſtructed within theſe few years, for

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for the accommodation of the Weſt India traders. See Dock § 7. The northern dock, for unloading inwards, covers a ſpace of 30 acres, and is capable of containing from 200 to 300 ſail of ſhips. The ſmaller dock, ſituated to the ſouth of the other, covers an area of 24 acres, and is devoted ſolely to the purpoſe of loading outwards. Both docks are ſurrounded by a ſeries of immenſe warehouſes. The entrances into theſe docks are at Blackwall, and Limehouſe-hole; their ſite is wholly on the iſle of Dogs; and upon the wharfs and quays adjoining them, all Weſt India ſhips are to unload and load their cargoes. The proprietors of this capital improvement are ſtiled *The Weſt India Dock Company:* they commenced their undertaking with a ſubſcription of 500,000l. and are empowered to increaſe it to 600,000l. if needful. They are reimburſed by a tonnage of 6s. upon the burthen of every ſhip which enters the docks; for wharfage, landing, houſing, weighing, cooperage, and warehouſe room, they are entitled to certain rates upon all goods that are diſcharged, ſuch as 8d. per cwt. upon ſugar; 1d. per gallon upon rum; 1s. 6d. per cwt. upon coffee; 2s. 6d. per cwt. upon cotton wool, &c.—Although theſe docks occaſion a very important trade to be removed to a conſiderable and even inconvenient diſtance from the metropolis, yet the advantages to the port of London will, upon the whole, be very great. The Weſt India trade generally arriving in fleets, occaſioned much confuſion, crowding, and damage, in the river, but by the ſhips being diſpoſed of in theſe docks, the overgrown trade of the port may be carried on with pleaſure and convenience.—That the ſhipping, in their paſſage up and down the Thames, might be relieved from the circuitous and inconvenient courſe round the iſle of Dogs, a canal has been cut acroſs the peninſula, ſince the conſtruction of theſe docks, through which, upon paying certain moderate rates, all ſhips, veſſels, and craft, are permitted to paſs. For three years after its completion ſhips above 200 tons pay 1d. per ton; from 200 to 100 tons 1½d. per ton; from 100 to 50 tons 10s. per veſſel; from 50 to 20 5s. per veſſel; and for boats and craft 1s. each.

* Dogsleep. *n. ſ.* [*dog* and *ſleep.*] Pretended ſleep.—Juvenal indeed mentions a drowſy huſband, who raiſed an eſtate by ſnoring; but then he is repreſented to have ſlept what the common people call *dogſleep*. *Addiſon.*

* Dogsmeat. *n. ſ.* [*dog* and *meat.*] Refuſe; vile ſtuff; offal like the fleſh ſold to feed dogs.—His reverence bought of me the flower of all the market; theſe are but *dogſmeat* to 'em. *Dryden.*

Dogs Nose Point, a cape in Cork harbour.

Dogs rue. See Scrophularia.

Dogs stones, in botany. See Orches.

(1.) * Dogstar. *n. ſ.* [*dog* and *ſtar; canicula*, Lat.] The ſtar which gives the name to the dog-days.—

All ſhun the raging *dog-ſtar's* ſultry heat,
And from the half-unpeopled town retreat.
Addiſon.

(2.) Dog-star. See Canicula, § 1. and Sirius.

(1.) * Dogstooth. *n. ſ.* [*dog* and *tooth.*] A plant. *Miller.*

(2.) Dogs-tooth. See Erythronium.

* Dog-teeth. *n. ſ.* [*dog* and *teeth.*] The teeth in the human head next to the grinders; the eye-teeth.—The beſt inſtruments for dividing of herbs or inciſor-teeth; for cracking of hard ſubſtances, as bones and nuts, grinders, or mill-teeth; for dividing of fleſh, ſharp-pointed or *dog-teeth*. *Arbuthnot on Aliments.*

* Dog-trick. *n. ſ.* [*dog* and *trick.*] An ill turn; ſurly or brutal treatment.—Learn better manners, or I ſhall ſerve you a *dog-trick*; I'll make you know your rider. *Dryden's Don Sebaſtian.*

* Dogtrot. *n. ſ.* [*dog* and *trot.*] A gentle trot like that of a dog.—

This ſaid, they both advanc'd, and rode
A *dogtrot* thro' the bawling crowd. *Hudibras.*

* Dogweary. *adj.* [*dog* and *weary.*] Tired as a dog; exceſſively weary.—

Oh, maſter, maſter, I have watch'd ſo long,
That I am *dogweary*. *Shakeſpeare.*

(1.) * Dogwood. A ſpecies of cornelian cherry.

(2.) Dog-wood. See Cornus.

(3.) Dog-wood of Jamaica; a ſpecies of Erythrina.

(4.) Dog-wood tree. See Piscidia, N° 2.

DOHALIZ, a town of Bohemia, in the circle of Konigingratz; 4 miles NW. of Konigingratz.

DOHN, a lake in Ayrſhire. See Doon.

DOHNA, a town of Germany, in the circle of Upper Saxony and Margraviate of Meiſſen, ſeated on the Muglitz; 9 miles SSE. of Dreſden.

DOIAGOI, an iſland of Ruſſia, in the Frozen Sea, at the entrance of the ſtraits of Vagatſkoi. Lon. 75. 0. E. of Ferro. Lat. 75. 5. N.

DOJAR, a town of Arabia, in the country of Yemen, 44 miles E. of Chamir.

DOIER, a river of England in Herefordſhire.

* DOILY. *n. ſ.* A ſpecies of woollen ſtuff, ſo called, I ſuppoſe, from the name of the firſt maker.—We ſhould be as weary of one ſet of acquaintance, though never ſo good, as we are of one ſuit, though never ſo fine: a fool and a *doily* ſtuff, would now and then find days of grace, and be worn for variety. *Congreve.*

* DOINGS. *n. ſ.* [from *To do.* This word has hardly any ſingular.] 1. Things done; events; tranſactions.—

I have but kill'd a fly.
——But how, if that fly had a father and mother?
How would he hang his ſlender gilded wings,
And buz lamented doings in the air. *Shak.*

2. Feats; actions; good or bad.—The next degree was to mark all Zelmane's *doings*, ſpeeches and faſhions, and to take them unto herſelf, as a pattern of worthy proceeding. *Sidney.*—

At length a reverend ſire among them came,
And of their doings great diſlike declar'd,
And teſtify'd againſt their ways. *Milton.*

3. Behaviour; conduct.—

Never the earth on his round ſhoulders bare,
A maid train'd up from high or low degree,
That in her *doings* better could compare
Mirth with reſpect, few words with curteſy. *Sidney.*

4. Conduct; diſpenſation.—Dangerous it were for the feeble brains of man to wade far into the *doings* of the Moſt High. *Hooker.* 5. Stir; buſtle; tumult.

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tumult.—Shall there be then, in the mean while, no *doings*? *Hooker*. 6. Feſtivity; merriment: as, jolly *doings*. 7. This word is now only uſed in a ludicrous ſenſe, or in low mean language.—After ſuch miraculous *doings*, we are not yet in a condition of bringing France to our terms. *Swift*.

DOIRON, a river of France, in the department of Mont Blanc, and ci-devant duchy of Savoy, which joins the Iſere, near Mouſtiers.

(1.) * DOIT. *n. ſ.* [*duyt*, Dut. *doyght*, Erſe.] A ſmall piece of money.—When they will not give a *doit* to relieve a lame beggar, they will lay out ten to ſee a dead Indian. *Shakeſpeare*.—

In Anna's war's a ſoldier, poor and old,
Had dearly earn'd a little purſe of gold;
Tir'd with a tedious march, one luckleſs night
He ſlept, poor dog! and loſt it to a *doit*. *Pope*.

(2.) *The* DOIT was the ancient Scots penny piece; of which 12 were equal to a penny ſterling. See COIN, § v. 3. It was a ſmall copper coin, as thin as a ſilver penny and not much larger. Doits were extremely numerous in Scotland before the Union, and were current for ſeveral years after it. Two of them were equal to the *bodle*, 6 to the *baubee*, and 8 to the *acheſon*. Some of them, ſtruck in the reigns of Charles I. and II, with C. R.[I] or C. R.[II] on the one ſide, and the thiſtle on the other, are ſtill to be found in the cabinets of antiquaries.

DOKOWICHE, a town of Poland, in the Palatinate of Belez; 28 miles NW. of Belez.

DOKYNTON, in Cheſhire, NW. of Malpas.

DOL, a town of France, in the department of Ille and Vilaine, and ci-devant province of Bretagne, ſeated on a moraſs, which renders it unhealthy. It contains however about 1200 houſes; and lies 31 miles SE. of St Malo, and 27 W. of Paris. Lon. 1. 41. W. Lat. 48. 33. N.

DOLA, an ancient town of Britain. See DEAL, N° 3.

DOLALYCZE, a town of Lithuania, in the palatinate of Novogrodek; 12 miles NE. of Novogrodek.

DOLAN, a town of Bohemia, in the circle of Konſigingratz, 4 miles W. of Gitſchin.

DOLANOVA, a river of Ruſſian Siberia, which runs into the Oka, 12 miles S. of Braſſkoi.

DOLBARDEN, a village of North Wales, in Caernarvonſhire, under Snowden.

DOLCE, Charles, or Carlino, a celebrated hiſtory and portrait painter, born at Florence in 1616. He was the diſciple of Vignali, and was particularly fond of repreſenting pious ſubjects, though he ſometimes painted portraits. His works are eaſily diſtinguiſhed by the peculiar delicacy with which he perfected all his compoſitions, by a pleaſing tint of colour, and by a judicious management of the chiaro ſcuro. His performance was remarkably ſlow; and it is reported that his brain was fatally affected by ſeeing Lucas Jordano diſpatch more buſineſs in 4 or 5 hours than he could have done in as many months. He died in 1686.

DOLCE AQUA, a town of Piedmont, in the county of Nice, ſituated on the Navia, the capital of a marquiſate, defended with a ſtrong caſtle and fortreſs. The land produces all things neceſſary, eſpecially excellent wine, figs, almonds, filberts, apples, citrons, lemons, melons, legumes of all ſorts, and excellent oil. It is 16 miles ENE. of Nice, and 3 and a half NE. of Vintimiglia.

DOLCIGNO, a ſtrong town of European Turkey, in Albania, with a biſhop's ſee, a citadel and good harbour, ſeated at the mouth of the Drin; 10 miles SE. of Antivari.

(1.) * DOLE. *n. ſ.* [from *deol*; *delan*, Sax.] 1. The act of diſtribution or dealing.—

It was your preſurmiſe,
That in the *dole* of blows your ſon might drop.
Shakeſpeare.

—The perſonal fruition in any man cannot reach to feel great riches: there is a cuſtody of them, or a power of *dole* and donative of them, or a fame of them, but no ſolid uſe to the owner. *Bacon*. 2. Any thing dealt out or diſtributed.—Now, my maſters, happy man be his *dole* ſay I; every man to his buſineſs. *Shakeſp*.—

Let us, that are unhurt and whole,
Fall on, and happy man be's *dole*. *Hudibras*.

3. Proviſions or money diſtributed in charity.—

Clients of old were feaſted; now a poor
Divided *dole* is dealt at th' outward door,
Which by the hungry rout is ſoon diſpatch'd.
Dryden's Juv.

4. Blows dealt out.—

What if his eye-ſight, for to Iſrael's God
Nothing is hard, by miracle reſtor'd,
He now by dealing *dole* among his foes,
And over heaps of ſlaughter'd walk his way?
Milton.

5. [from *dolor*.] Grief; ſorrow; miſery; Obſolete.—Yonder they lie; the poor old man, their father, making ſuch pitiful *dole* over them, that all beholders take his part with weeping. *Shakeſp*.

They might hope to change
Torment with eaſe, and ſooneſt recompenſe
Dole with delight. *Milton's Par. Loſt*.

(2.) DOLE, anciently ſignified a part or portion, commonly of a meadow, where ſeveral perſons had ſhares.

(3.) * DOLE. *n. ſ.* Void ſpace left in tillage. *Dict*.

(4.) DOLE, in geography, a large, handſome, and populous town of France, in the department of Jura and ci-devant province of Franche Comte; containing about 10,000 inhabitants. It is ſeated on the Doubs, 23 miles WSW. of Beſançon, and 25 N. of Lons-le-Saunier. Lon. 5. 38. E. Lat. 47. 6. N.

(5.) DOLE, in Scots law, ſignifies a malevolent intention. It is eſſential in every crime, that it be committed intentionally, or by an act of the will: hence the rule, *crimen dolor contrahitur*.

* *To* DOLE. *v. a.* [from the noun.] To deal; to diſtribute. *Dict*.

* DOLEFUL. *adj.* [*dole* and *full*.] 1. Sorrowful; diſmal; expreſſing grief; querulous.—She earneſtly intreated to know the cauſe thereof, that either ſhe might comfort, or accompany her *doleful* humour. *Sidney*.

For none but you, or who of you it learns,
Can rightly dread ſo *doleful* lays. *Sidney*.

2. Melancholy; afflicted; feeling grief; ſorrowful.

How of my *doleful* ſire cry'd to me, tarry,
ſon,
When firſt he ſpy'd my love! *Sidney*.

3. Diſmal; impreſſing ſorrow, dolorifick.—It watereth the heart to the end it may fructify; maketh the virtuous, in trouble, full of magnanimity and courage; ſerveth as a moſt approved remedy againſt all *doleful* and heavy accidents, which befal men in this preſent life. *Hooker.*—

No light, but rather darkneſs viſible,
Serv'd only to diſcover ſights of woe,
Regions of ſorrow! *doleful* ſhades! where peace
And reſt can never dwell! *Milton's Par. Loſt.*

* DOLEFULLY. *adv.* [from *doleful.*] In a doleful manner; ſorrowfully; diſmally; querulouſly.

* DOLEFULNESS. *n. ſ.* [from *doleful.*] 1. Sorrow; melancholy. 2. Querulouſneſs. 3. Diſmalneſs.

DOLEGELLY, DOLGELLY, or DOLGETH, a town of N. Wales, in Merionethſhire, at the foot of the mountain Cader-Idris. It has good manufactures of cotton and woollen cloths, and has markets on Tueſ. and Sat. It is ſeated in a valley on the banks of the Avon, 31 miles NW. of Montgomery, 40 S. of Caernarvon, and 205 NW. of London. Lon. 3. 48. W. Lat. 52. 42. N.

* DOLESOME. *adj.* [from *dole.*] Melancholy; gloomy; diſmal; ſorrowful; doleful.—

Hell-ward bending o'er th' beach deſcry,
The *doleſome* paſſage to th' infernal ſky. *Pope.*

* DOLESOMELY. *adv.* [from *doleſome.*] In a doleſome manner.

* DOLESOMENESS. *n. ſ.* [from *doleſome.*] Gloom; melancholy; diſmalneſs.

DOLGENSEE, a lake of Germany, in the circle of Upper Saxony, and Ucker Mark of Brandenburg, a little to the north of Templin.

DOLHINOW, a town of Lithuania, in the palatinate of Wilna; 80 miles E. of Wilna.

DOLICHOS, in botany: A genus of the decandria order, belonging to the diadelphia claſs of plants; and in the natural method ranking under the 32d order, *Papilionaceæ*. The baſis of the vexillum has two callous knobs, oblong, parallel, and compreſſing the alæ below. There are 25 ſpecies; the moſt remarkable are theſe:

1. DOLICHOS LABLAB, with a winding ſtalk, a native of warm climates, where it is frequently cultivated for the table. Mr Haſſelquiſt informs us, that it is cultivated in the Egyptian gardens, but is not a native. The Egyptians made pleaſant arbours with it, by ſupporting the ſtem and leading it where they think proper. They not only ſupport it with ſticks and wood, but tie it with cords; by which means the leaves form an excellent covering, and an agreeable ſhade.

2. DOLICHOS PRURIENS, the COUHAGE, *cow-itch*, or *ſhinging bean*, is alſo a native of warm climates. It has a fibrous root, and an herbaceous climbing ſtalk, which is naked, dividing into a great number of branches; and riſes to a great height when properly ſupported. The leaves are alternate and trilobate, riſing from the ſtem and branches about 12 inches diſtant from each other. The footſtalk is cylindrical, from 6 to 14 inches long. From the axilla of the leaf deſcends a pendulous ſolitary ſpike, from 6 to 14 inches long, covered with long blood-coloured papilionaceous flowers, riſing by threes in a double alternate manner from ſmall fleſhy protuberances, each of which is a ſhort pedunculus of 3 flowers. Theſe are ſucceeded by leguminous, coriaceous pods, like thoſe of kidney beans, 4 or 5 inches long, crooked like an Italic *ſ*; denſely covered with ſharp hairs, which penetrate the ſkin, and cauſe great itching, ſtinging like a nettle, though not quite ſo painfully. This will grow in any ſoil in thoſe countries where it is a native: but is generally eradicated from all cultivated grounds; becauſe the hairs from the pods fly with the winds, and torment every animal they happen to touch. If it was not for this miſchievous quality, the beauty of its flowers would intitle it to a place in the beſt gardens. It flowers in the cool months, from September to March, according to the ſituation.—The ſpiculæ, or ſharp hairs, of this plant, have been long uſed in South America in caſes of worms; and have of late been frequently employed in Britain. The ſpiculæ of one pod mixed with ſyrup or molaſſes, and taken in the morning faſting, is a doſe for an adult. The worms are ſaid to appear with the doſe; and by means of a purge in ſome caſes the ſtools are ſaid to have conſiſted almoſt entirely of worms. In caſes of lumbrici, it is ſaid to produce a ſafe and effectual cure. Thoſe who have uſed it moſt, particularly Dr Bancroft and Dr Cochrane, affirm they have never ſeen any inconvenience reſulting from the internal uſe of it, notwithſtanding the great uneaſineſs it occaſions on the ſlighteſt touch to any part of the ſurface. The beans are uſed in the E. Indies as a cure for the dropſy.

3. DOLICHOS SOJA is a native of Japan, where it is termed *daidſu*: and, from its excellence, *mame*; that is, the *legumen* or *pod*, by way of eminence. It grows with an erect, ſlender, and hairy ſtalk, to the height of about 4 feet. The leaves are like thoſe of the garden kidney-bean, See PHASEOLUS. The flowers are of a bluiſh white; are produced from the boſom of the leaves, and ſucceeded by briſtly hanging pods reſembling thoſe of the yellow lupine, which commonly contain two, ſometimes three, large white ſeeds. There is a variety with a ſmall black fruit, which is uſed in medicine. Kempfer affirms, that the ſeeds when pounded and taken inwardly give relief in the aſthma. This legumen is doubly uſeful in the Japaneſe kitchens. It ſerves for the preparation of a ſubſtance named MISO, that is uſed as butter; and likewiſe of a pickle celebrated among them under the name of SOOJU or SOY. See theſe articles.

DOLICZA, a town of Poland, in the palatinate of Podolia, 26 miles NW. of Kaminiec.

* DOLL. *n. ſ.* 1. A contraction of Dorothy.—*Doll* Tearſheet. *Shakeſp.* 2. A little girl's puppet or babby.

(1.) * DOLLAR. *n. ſ.* [*daler*, Dutch.] A Dutch and German coin of different value, from about 2s. 6d. to 4s. 6d.—

He diſburs'd
Ten thouſand *dollars* for our gen'ral uſe. *Shak.*

(2.) DOLLAR, in this country, is chiefly applied to the Spaniſh ſilver coin, otherwiſe called *a piece of eight*. Dollars are alſo coined in different parts of Germany and Holland; and have their ſubdiviſions into ſemi-dollars, quarter dollars, &c. See MONEY. They are of various fineneſs and weight. In the Levant the Dutch dollars

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dollars are called *asani*, from the impression of a lion on them.

(3.) DOLLAR, in geography, [Gael. from *Dal*, a vale, and *ard* a hill,] a parish of Scotland, in Clackmannanshire, equidistant from Stirling, Kinross, and Dunfermline, being about 12 miles from each. It is nearly 3 miles long, and 2 broad, and appears in form like an oval amphitheatre. The air is pure and healthy; the soil various; the hills, (part of the Ochils) are high, and afford pasture for sheep. The low grounds produce barley, oats, pease and potatoes. There are 3 coal-works in the parish, which employ 18 miners. There is a fine bleachfield on the banks of the DOVAN, with excellent machinery. Mr Haig, the proprietor, has tried the new method of bleaching upon it, with oxygenated muriatic acid, (See BLEACHING, *Index*,) with so much success, that he gained a premium for it, from the Board of Trustees, in 1790. There are also 2 corn, and 2 waulk mills in the parish. All the houses in this parish, except one, were burnt, along with the castle of Campbell, in 1644, by the Marq. of Montrose. The tower is still almost entire, and affords an enchanting prospect from its top. The population in 1801, was 693.

(4.) DOLLAR, a village in the above parish, N° 3.

DOLLART BAY, a large lake of Germany, in East Friesland, formed by an inundation of the sea, in 1277, which destroyed 33 villages. It is 16 miles W. of Groningen, and 6 SW. of Emden.

DOLLENDORF, a town of Germany, in Westphalia, in the ci-devant county of Blankenheim, annexed to the French republic, in Dec. 1797, and inclosed in the department of Rhine and Moselle. It is 3 miles SE. of Blankenheim.

DOLLEREN, a river of France, in the department of the Upper Rhine, which runs into the Ille, about 2 miles N. of Mulhausen.

DOLL'S POINT, a cape on the south coast of the island of Jamaica, between West Harbour and Peake Bay.

DOLLSTADT, a town of Prussia, in the province of Oberland, 6 miles NW. of Preuschmark.

DOLMAR, a mountain of Germany, in the circle of Franconia, and county of Henneberg, 5 miles S. of Schmalkalden.

DOLMATOW, a town of Russia, in the province of Ekaterinenburg, on the Iset, 80 miles SE. of Ekaterinenburg.

DOLMAYRAC, a town of France, in the department of the Lot and Garonne, 9 miles N. of Agen.

DOLNSTEIN, a town of Germany, in the circle of Franconia, and bishopric of Aichstat, on the Altmuhl, 6 miles W. of Aichstat.

DOLONOSKOI, a fortress of Russian Siberia, in the government of Kolivan, on the Irkutsch, 16 miles W. of Semipolatnoi.

* DOLORIFICK. *adj.* [*dolorificus*, Lat.] That which causes grief or pain.—The pain returned, dissipating that vapour which obstructed the nerves, and giving the *dolorifick* motion free passage again. *Ray.*—This, by the softness and rarity of the fluid, is insensible, and not *dolorifick*. *Arbuthnot on Air.*

* DOLOROUS. *adj.* [from *dolor*, Latin.] 1. Sorrowful; doleful; dismal; gloomy; impressing sorrow.—We are taught by his example, that the presence of *dolorous* and dreadful objects, even in minds most perfect, may, as clouds, overcast all seasonable joy. *Hooker.*—

Talk not of ruling in this *dolorous* gloom,
Nor think vain words, he cry'd can ease my doom. *Pope.*

2. Painful.—Their dispatch is quick, and less *dolorous* than the paw of the bear, or teeth of the lion. *More.*

* DOLOUR. *n. s.* [*dolor*, Latin.] 1. Grief; sorrow.—

I've words too few to take my leave of you,
When the tongue's office should be prodigal,
To breathe th' abundant *dolour* of the heart. *Shak.*

2. Lamentation; complaint.—Never troubling him, either with asking questions, or finding fault with his melancholy; but rather fitting to his *dolour* dolorous discourses of their own and other folks misfortune. *Sidney.* 3. Pain; pang.—A mind fixed and bent upon somewhat that is good, doth avert the *dolours* of death. *Bacon.*

(1.) * DOLPHIN. *n. s.* [*delphin*, Latin; though the dolphin is supposed to be not the same fish.] The name of a fish.—

His delights
Were *dolphin* like; they shew'd his back above
The elements they liv'd in. *Shak.*

—Draw boys riding upon goats, eagles, and *dolphins*. *Peacham.*

(2.) DOLPHIN, in ichthyology. See DELPHINUS, N° 1.

(3.) DOLPHIN OF THE MAST, in sea language, a peculiar kind of wreath, formed of plaited cordage, to be fastened occasionally round the masts, as a support to the puddening, whose use is to sustain the weight of the fore and main yards in case the rigging or chains by which those yards are suspended should be shot away in the time of battle; a circumstance which might render their sails useless at a season when their assistance is extremely necessary.

DOLPHINGTON, a parish of Scotland, in Lanarkshire, about 3 miles long from E. to W. and 2¼ broad. The soil is mostly a light black mould on a red clay and tilly bottom, which makes the harvests late and often not very productive. The population in 1801, was 331.

DOLPHIN'S ISLAND, an island in the straits of Magellan. Lon. 71. 41. W. Lat. 53. 59. S.

* DOLT. *n. s.* [*dol*, Teutonick.] A heavy stupid fellow; a blockhead; a thickscul; a lugger-head.—

Thou hast not half that power to do me harm,
As I have to be hurt: oh, gull; oh, *dolt!*
As ignorant as dirt! *Shak.*

* DOLTISH. *ad.* [from *dolt.*] Stupid; mean; dull; blockish.—Dametas, the most arrant *doltish* clown that ever was without the privilege of a bauble. *Sidney.*

DOLTON, a town in Devonshire, 6 miles SE. of Torrington.

DOLWYDDELEN, a village of N. Wales, in Caernarvonshire, near Bangor.

(1.) DOM, or DON, [an abridgment of *Dominus*,

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nus, from *dominus*,] a title of honour, invented and chiefly uſed by the Spaniards, ſignifying *ſir* or *lord*, See DON, N° 2.

(2.) DOM AND SOM, in old charters, ſignifies full property and juriſdiction.

* DOMABLE. *adj.* [*domabilis*, Latin.] Tameable. *Dict.*

(1.) * DOMAIN. *n. ſ.* [*domaine*, French, from *dominium*, Latin.] 1. Dominion; empire.—

Rome's great emperor, whoſe wide *domain*
Had ample territory, wealth and pow'r. *Milton.*
Ocean trembles for his green *domain*. *Thomſ.*

2. Poſſeſſion; eſtate.—

Latian field, with fruitful plains,
And a large portion of the king's *domains*, *Dryd.*

3. The land about a manſion houſe, occupied by the lord.

(2) DOMAIN. See DEMESNE.

DOMAT, John, a celebrated French lawyer born in 1625, who obſerving the confuſed ſtate of the laws, digeſted them in 4 vols 4to, under the title of *The Civil Laws in their natural order*: for which Louis XIV. ſettled on him a penſion of 2000 livres Domat was intimate with the famous Paſcal, who left him his private papers at his death: He himſelf died in 1696.

DOMAZLIZE, a town of Bohemia, in the circle of Pilſen, ſeated on the rivulet Cadburz, 17 miles S. of Pilſen. It is memorable for a battle fought between the Cruſaders and the Huſſites in 1466, to the great diſadvantage of the former. It was taken by the Swedes in 1541.

DOMBACA, a ſmall iſland, near the coaſt of Ava, in the bay of Bengal. Lon. 94. 35. E. Lat. 17. 32. N.

DOMBES, a ci-devant principality of France, about 24 miles long, and 21 broad, lying around and partly in the late prov. of Burgundy, but not under its government, on the W. bank of the Soane. Trevoux was the capital. It now forms part of the department of Ain.

DOMBROWAZ, a town of Poland, in the palatinate of Lemberg, 60 miles SW. of Lemberg.

DOMBROWKEN, a town of Pruſſia, in the province of Natangen, 10 miles E. of Nordenberg.

(1.) * DOME. *n. ſ* [*dome*, French, from *domus*, Latin] 1. A building; a houſe; a fabrick.—

Bleſt be he call'd among good men,
Who to his God this column rais'd:
Though lightning ſtrike the *dome* again,
The man who built it ſhall be prais'd. *Prior.*

2. A hemiſpherical arch; a cupola.

(2.) DOME, in architecture, (§ 1. *def.* 2.) is a roof of a hemiſpherical form, raiſed over the middle of a building, as a church, hall, pavilion, veſtibule, ſtair-caſe, &c. by way of crowning. Domes are the ſame with what the Italians call *cupolas*; or according to Vitruvius, *tholi*. They are uſually made round; though we have inſtances of ſquare ones; as thoſe of the Louvre; and others that are polygons, as that of the ci-devant Jeſuits church in the Rue St Antoine at Paris. They have uſually columns ranged around their outſides, both by way of ornament, and to ſupport the vault. See a plan and elevation of a circular dome conſtructed *without centering*: *Plate* XCVIII. The firſt courſe conſiſts of the ſtones marked 1, 1, of different ſizes (the large ones exactly twice the height of the ſmall ones,) placed alternately, and forming intervals to receive the ſtones marked 2, which riſe half their height above the large ones of the firſt courſe, and leave alternate intervals as before for thoſe marked 3; the other courſes are continued in the ſame manner, according to the order of the figures, to the top. It is evident from the converging or wedge-like form of the intervals, that the ſtones they receive can only be inſerted from the outſide, and cannot fall through; therefore the whole dome may be built without centering or temporary ſupport. To break the upright joints, the ſtones may be cut of the form as at A, and thoſe marked 16, 19, &c. near the key-ſtone, may be enlarged, as at B.

(3.) DOME, in chemiſtry, the upper part of furnaces, particularly portable ones. It has the figure of a hollow hemiſphere, or ſmall dome. Its uſe is to form a ſpace in the upper part of the furnace, the air of which is continually expelled by the fire; hence the current of air is conſiderably increaſed, which is obliged to enter by the aſh-hole, and to paſs through the fire, to ſupply the place of the air driven from the dome. The form of this piece renders it proper to reflect or reverberate a part of the flame upon matters which are in the furnace, which has occaſioned this kind of furnace to be called a *reverberatory* one. See CHEMISTRY, *Index*; and FURNACE.

(4.) DOME, or DOOM, ſignifies judgment, ſentence, or decree. The homagers oath in the black book of Hereford ends thus: "So help me God at his holy *dome*, and by my trowthe."

DOMENICHINO, a famous Italian painter, born at Bologna in 1581. He was at firſt a diſciple of Calvart the Fleming, but ſoon quitted his ſchool for that of the Caraccis. He always applied himſelf to his work with much ſtudy and thoughtfulneſs; and never offered to touch his pencil but when he found a proper kind of enthuſiaſm upon him. His great ſkill in architecture alſo procured him the appointment of chief architect of the apoſtolical palace from Pope Gregory XV. nor was he without a theoretical knowledge in muſic. He died in 1641.

DOMENZAIN, a town of France, in the department of the Lower Pyrenees, 7 miles NW. of Mauleon.

DOMESDAY, or DOOMSDAY, BOOK, a moſt ancient record, made in the time of William I, and containing a ſurvey of all the lands of England. It conſiſts of two volumes.—The firſt is a large folio, written on 382 double pages of vellum, in a ſmall but plain character; each page having a double column. Some of the capital letters and principal paſſages are touched with red rink; and ſome have ſtrokes of red ink run croſs them; as if ſcratched out. This volume contains the deſcription of 31 counties. The other volume is in 4to, written upon 450 double pages of vellum, but in a ſingle column, and in a large but very fair character. It contains the counties of Eſſex, Norfolk, Suffolk, part of the county of Rutland included in that of Northampton, and part of Lancaſhire in the counties of York and Cheſter. This work, according to the red book in the exchequer, was begun by order of William the Conqueror, with the advice of his parliament, in the

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year

year of our Lord 1080, and completed in the year 1086. The reason given for taking this survey, as assigned by several ancient records and historians, was, that every man should be satisfied with his own right, and not usurp with impunity what belonged to another. But, besides this, it is said by others, that now all those who possessed landed estates became vassals to the king, and paid him so much money by way of homage in proportion to the lands they held. This appears very probable, as there was at that time extant, a general survey of the whole kingdom, made by order of king Alfred. For the execution of the survey recorded in domesday book, commissioners were sent into every country and shire; and juries summoned in each hundred, out of all orders of freemen, from barons down to the lowest farmers. These commissioners were to be informed by the inhabitants, upon oath, of the name of each manor, and that of its owner; also by whom it was held in the time of Edward the Confessor; the number of hides; the quantity of wood, of pasture, and of meadow land; how many ploughs were in the demesne, and how many in the tenanted part of it; how many mills, how many fish-ponds or fisheries belonged to it; with the value of the whole together in the time of king Edward, as well as when granted by king William, and at the time of this survey; also whether it was capable of improvement, or of being advanced in its value: they were likewise directed to return the tenants of every degree, the quantity of lands then and formerly held by each of them, what was the number of villains or slaves, and also the number and kinds of their cattle and live stock. These inquisitions being first methodized in the country, were afterwards sent up to the king's exchequer. This survey, at the time it was made, gave great offence to the people; and occasioned a jealousy that it was intended for some new imposition. But notwithstanding all the precaution taken by the conqueror, to have this survey faithfully and impartially executed, it appears from indisputable authority, that a false return was given in by some of the commissioners; and that, as it is said, out of a *pious* motive. This was particularly the case with the abbey of Croyland in Lincolnshire, the possessions of which were greatly under rated both with regard to quantity and value. Perhaps more of these pious frauds were discovered, as it is said Ralph Flambard, minister to William Rufus, proposed the making a fresh and more rigorous inquisition; but this was never executed. Notwithstanding this proof of its falsehood in some instances, which must throw a suspicion on all others, the authority of domesday book was never permitted to be called in question; and always, when it has been necessary to distinguish whether lands were held in ancient demesne, or in any other manner, recourse was had to that only, to determine the doubt. From this definitive authority, from which, as from the sentence pronounced at *domesday*, or the day of judgment, there could be no appeal, the name of the book is said to have been derived. But Stowe assigns another reason for this appellation; namely, that domesday book is a corruption of *domus Dei book*; a title given it because heretofore deposited in the king's treasury, in a place of the church of Westminster, or Winchester, called *domus Dei*. From the great care formerly taken for the preservation of this survey, we may learn the estimation in which its importance was held. The dialogue *de Scaccaris* says, "*Liber ille* (Domesday) *sigilli regis comes est individuus in thesauro.*" Until lately it has been kept under three different locks and keys; one in the custody of the treasurer, and the others in that of the two chamberlains of the exchequer. It is now deposited in the chapter-house at Westminster, where it may be consulted on paying to the proper officers a fee of 6s. 8d. for a search, and 4d. per line for a transcript. Besides the two volumes above mentioned, there is also a third made by order of the same king; and which differs from the others in form more than matter. There is also a fourth called *domesday*, which is kept in the exchequer; which, though a very large volume, is only an abridgment of the others. In the remembrancer's office in the exchequer is kept a fifth book, likewise called *domesday*, which is the same with the fourth book already mentioned. King Alfred had a roll which he called *domesday*; and the domesday-book made by William the Conqueror referred to the time of Edward the Conqueror as that of king Alfred did to the time of Ethelred. The fourth book of domesday having many pictures and gilt letters in the beginning relating to the time of king Edward the Confessor, this had led some to a false opinion that domesday book was composed in the reign of king Edward.

* *To* DOMESTICATE. *v. a.* [from *domestick*.] To make domestick; to withdraw from the publick. *Clarissa.*

DOMESTIC HAPPINESS, the PLEASURES enjoyed in one's family, in distinction from those found in the bustle of public life, or delusively sought in the haunts of dissipation. The wisest and greatest of men have coveted the solace of domestic enjoyments. Heroes and senators have shut out the acclamations of an applauding world, to enjoy the prattling of their little ones, and to partake the endearments of family conversation. They knew that even their best friends, in the common intercourse of life, were in some degree actuated by interested motives in displaying their affection; that many of their followers applauded them in hopes of reward; and that the giddy multitude, however zealous, were not always judicious in their approbation. But the attentions paid them at their fire side, the smiles which exhilarated their own table, were the genuine result of undissembled love. And thus Mr Knox observes, that "The nursery has often alleviated the fatigues of the bar and the senate-house. Nothing contributes more to raise the gently pleasing emotions, than the view of infant innocence, enjoying the raptures of a game at play. All the sentiments of uncontrouled nature display themselves to the view, and furnish matter for agreeable reflection to the mind of the philosophical observer. To partake with children in their little pleasures, is by no means unmanly. It is one of the purest sources of mirth. It has an influence in amending the heart, which necessarily takes a tincture from the company that surrounds us. Innocence as well

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well as guilt is communicated and increased by the contagion of example. And the great Author of evangelical philosophy has taught us to emulate the simplicity of the infantine age. He seems himself to have been delighted with young children, and found in them, what he in vain sought among those who judged themselves their superiors, unpolluted purity of heart.—But after all that is said of the purity and solidity of domestic pleasures, (continues the same elegant writer,) they unfortunately appear to a great part of mankind, insipid, unmanly, and capable of satisfying none but the weak, the spiritless, the inexperienced, and the effeminate. The pretenders to wit and modern philosophy are often found to renounce the received opinions of prudential conduct; and, while they affect a superior liberality, to regulate their lives by the most selfish principles. Whatever appears to have little tendency to promote personal pleasure and advantage, they leave to be performed by those simple individuals, who are dull enough, as they say, to pursue the journey of life by the straight road of common sense. It is true, they will allow, that the world must be replenished by a perpetual succession; and it is no less true, that an offspring, once introduced into the world requires all the care of painful attention. But let the task be reserved for meaner spirits. If the passions can be gratified without the painful consequences of supporting a family, they eagerly seize the indulgence. But the toil of education they leave to those whom they deem fools enough to take pleasure in it. There will always be a sufficient number, say they, whose folly will lead them, for the sake of a silly passion called virtuous love, to engage in a life of perpetual anxiety. The fool's paradise, they add with derision, will never be deserted. Presumptuous as are all such pretenders to newly invented systems of life and conduct, it is not to be supposed they will think themselves superior to Cicero. Yet Cicero, with all his liberality of mind, felt the tenderness of conjugal and paternal attachment, and acknowledged that, at one time, he received no satisfaction in any company but that of his wife, his little daughter, and to use his own epithet, his *honied* young Cicero. The great Sir Thomas More, whom nobody will suspect of narrowness of mind, who, by a very singular treatise evinced that he was capable of thinking and of choosing for himself, has left it on record that he devoted a great share of his time, from the united motives of duty and delight, to the amusement of his children. It will be objected by those who pretend to have formed their ideas of life from actual observation, that domestic happiness, however pleasing in description, like many a poetic dream, is but an alluring picture, designed by a good heart, and painted in glowing colours by a lively fancy. The constant company, they urge, even of those we love, occasions an insipidity. Insipidity grows into disgust. Disgust, long continued, sours the temper. Peevishness is the natural consequence. The domestic circle becomes the scene of dispute. Mutual antipathy is ingenious in devising mutual torment. Sullen silence or malignant remarks fill up every hour, till the arrival of a stranger causes a temporary restraint, and excites that good humour which ought to be displayed among those whom the bonds of affection and blood have already united. Experience, indeed, proves that these remarks are sometimes verified. But that there is much domestic misery is no argument that there is no domestic happiness, or that the evil may not be removed. Natural stupidity, natural ill temper, acquired ill habits, want of education, illiberal manners, and a neglect of the common rules of discretion, will render every species of intercourse disagreeable. When those are united by connubial ties who were separated by natural and inherent diversity, no wonder if that degree of happiness which can only result from a proper union, is unknown. In the forced alliance, which the poet of Venusium mentions, of the serpent with the dove, of the tyger with the lamb, there can be no love. When we expatiate on the happiness of the domestic group, we presuppose that all who compose it are originally assimilated by affection, and are still kept in union by discreet friendship. Where this is not the case, the censure must fall on the discordant disposition of the parties, and not on the essential nature of family intercourse. To form, under the direction of prudence, and by the impulse of virtuous love, an early conjugal attachment, is one of the best securities of virtue, as well as the most probable means of happiness. The duties which are powerfully called forth by the relations of husband and father, are of that tender kind which inspires goodness and humanity. He who beholds a woman whom he loves, and a helpless infant looking up to him for support, will not easily be induced to indulge in unbecoming extravagance, or devote himself to indolence. He who has a rising family to introduce into a vicious world, will be cautious of setting a bad example, the contagion of which, when it proceeds from parental authority, must be irrisistibly malignant. Thus many who, in their individual and unconnected state, would probably have spent a life not only useless to others, but profligate and careless in itself, have become valuable members of the community, and have arrived at a degree of moral improvement, to which they would not otherwise have attained. The contempt in which domestic pleasures have in modern times been held, is a mark of profligacy. It is also a proof of prevailing ignorance of real enjoyment. It argues a defect in taste and judgment as well as in morals. For the general voice of the experienced has in all ages declared, that the truest happiness is to be found at home."

(1.) * DOMESTICK. DOMESTICAL. *adj.* [*domesticus*, Lat.] 1. Belonging to the house; not relating to things publick.—The necessities of man had at the first no other helps and supplies than *domestical*; such as that which the prophet implieth, saying, Can a mother forget her child? *Hooker*.—The practical knowledge of the *domestick* duties is the principal glory of a woman. *Clarissa*. 2. Private; done at home; not open.—In this their *domestical* celebration of the Passover, they divided supper into two courses. *Hooker*.—

Beholding thus, O happy as a queen!
We cry; but shift the gaudy, flatt'ring scene,
View her at home in her *domestick* light,

For

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For thither she must come, at least at night.
Granville.

3. Inhabiting the house; not wild.—The faithful prudent husband is an honest, tractable, and *domestick* animal. *Addison's Spectator.* 4. Not foreign; intestine.—*Domestical* evils, for that we think we can master them at all times, are often permitted to run on forward, 'till it be too late to recall them. *Hooker, Dedication.*—Next to the sin of those who began that rebellion, theirs must needs be who hindered the speedy suppressing of it, by *domestick* dissentions. *King Charles.*

(2.) * DOMESTICK. *n. s.* One kept in the same house.—A servant dwells remote from all knowledge of his lord's purposes: he lives as a kind of foreigner under the same roof; a *domestick*, and yet a stranger too. *South.*

(1.) DOMEVRE, a town of France, in the department of Vosges and district of Ramberviller, 6 miles N. of Epinal.

(2.) DOMEVRE SOUS AVIÈRE, a town of France in the department of Vosges, and district of Epinal, 3 miles NW. of Epinal.

DOMFRONT, a town of France, in the department of Orne, and ci-devant province of Normandy, seated on a craggy rock, which has a large cleft from the summit to the base, through which flows the river Varenne. The town has about 1700 citizens, and lies 35 miles NW. of Alençon. Lon. 0. 43. W. Lat. 48. 38. N.

DOMICILE. *n. s.* in Scots law, the place where one lives, with an intention to remain.

* *To* DOMIFY. *v. a.* [*domifico*, Latin.] To tame. *Dict.*

DOMIFYING, in astrology, the dividing or distributing the heavens into 12 houses, to erect a theme, by means of six great circles, called *circles of position*. Regiomontanus makes the circles of position pass through the intersections of the meridian and the horizon: others make them pass through the poles of the zodiac.

(I.) * DOMINANT. *adj.* [*dominant*, French; *dominans*, Lat.] Predominant; presiding; ascendant.

(II.) DOMINANT, among musicians, is used either as an adjective or substantive; but these different acceptations are far from being indiscriminate. In both senses it is explained by Rousseau as follows:—

1. DOMINANT, *adj.* The *dominant* or sensible chord is that which is practised upon the dominant of the tone, and which introduces a perfect cadence. Every perfect major chord becomes a *dominant* chord, as soon as the seventh minor is added to it.

2. DOMINANT, *n. s.* Of the three notes essential to the tone, it is that which is a fifth from the tonick. The tonick and the *dominant* fix the tone; in it they are each of them the fundamental sound of a particular chord: whereas the mediant, which constitutes the mode, has no chord peculiar to itself, and only makes a part of the chord of the tonick. Mr Rameau gives the name of *dominant* in general to every note which carries a chord of the seventh, and distinguishes that which carries the sensible chord by the name of a *tonick dominant*; but, on account of the length of the word, this addition to the name has not been adopted by artists: they continue simply to call that note a *dominant* which is a fifth from the tonick; and they do not call the other notes, which carry a chord of the seventh, *dominants*, but *fundamentals*; which is sufficient to render their meaning plain, and prevents confusion.

(III.) *A* DOMINANT, in that species of church music which is called *plain chant*, is that note which is most frequently repeated or beaten, in whatever degree it may be from the tonick. In this species of music there are *dominants* and *tonicks*, but no mediant.

* *To* DOMINATE. *v. a.* [*dominatus*, Latin.] To predominate; to prevail over the rest.—

I thus conclude my theme,
The *dominating* humour makes the dream.
Dryden.

* DOMINATION. *n. s.* [*dominatio*, Latin.] 1. Power; dominion.—

Thou and thine usurp
The *domination*, royalties, and rights
Of this oppressed boy. *Shak.*

2. Tyranny; insolent authority.—Maximinus traded with the Goths in the product of his own estate in Thracia, the place of his nativity, whither he retired, to withdraw from the unjust *domination* of Opilius Macrinus. *Arbuthnot.* 3. One highly exalted in power: used of angelick beings.—

Hear all ye angels, progeny of light,
Thrones, *dominations*, princedoms, virtues, powers. *Milton.*

* DOMINATIVE. *adj.* [from *dominate*.] Imperious; insolent. *Dict.*

* DOMINATOR. *n. s.* [Latin.] The presiding or predominant power or influence.—Jupiter and Mars are *dominators* for this North-west part of the world, which maketh the people impatient of servitude, lovers of liberty, martial and courageous. *Camden's Remains.*

* *To* DOMINEER. *v. n.* [*dominor*, Latin.] To rule with insolence; to swell; to bluster; to act without controul.—The voice of conscience now is low and weak, chastising the passions, as old Eli did his lustful *domineering* sons. *South.*

Both would their little ends secure;
He sighs for freedom, she for pow'r;
His wishes tend abroad to roam,
And her's to *domineer* at home. *Prior.*

(1.) DOMINGO, ST, or HISPANIOLA, an island in the Atlantic Ocean. See HISPANIOLA.

(2.) DOMINGO, ST, the capital of the above island, (N° 1.) is situated on the W. bank of the Ozama, 3 miles below the mouth of Isabella river, where it is 24 feet deep, having a bottom of mud or soft sand, and banks 20 feet perpendicular height. The port of St Domingo is magnificent in every respect; a real natural bason, with a great number of careenings for the vessels that can get at them. There is a rock at the entrance, which will only admit vessels drawing 18 or 20 feet water; which, it is said, might easily be removed. But the road before the mouth of the Ozama is very indifferent, and lies exposed from WSW. to E. It is impossible to anchor in it in the time of the S. winds; and the N. winds drive the vessels from their moorings out into the sea, which here runs extremely high. The city was originally founded

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founded on the E. ſide of the Ozama, in 1494, by Bartholomew Columbus, who gave it the name of *New Iſabella*. But Chriſtopher Columbus gave it the name of his father, and the inhabitants of Iſabella on the N. coaſt of the iſland, founded by Chriſtopher in 1493, removed to New Iſabella in 1496. In 1502, a hurricane deſtroyed moſt of its buildings, which induced Ovando to remove the inhabitants to the W. ſide of the river. The new city was ſoon built, with a grandeur of deſign not unworthy of the firſt metropolis of the New World. The plan of it is a trapezium of about 540 fathoms on the E. ſide, along the Ozama; near 500 fathoms on the S. bordering on the ſea; and of about 1860 fathoms in circumference. On the W. and N. the land is rough and rocky for about half a league, but after that it becomes good, and the country delightful. Towards the ſea the ſite of the city lies very high, and forms an inſurmountable dyke againſt the fury of the waves. It is ſurrounded with a rampart 8 feet in diameter, and about 10 feet high. There is a great deal of ordnance at St Domingo, particularly caſt ordnance, but the fortifications are not ſtrong; and the height of the heights commands it entirely. Its crown is not more than 250 fathoms from the ditch. The ſtreets are ſpacious, and ſtraight as a line, which gives it a pleaſing appearance. Ten of theſe ſtreets run from N. to S. and 10 others from E. to W. The greateſt part of the houſes, firſt built, are of a ſort of marble found in the vicinity, and in the ſtyle of the ancient towns of Spain and Italy: thoſe of a more recent conſtruction are of *tapia*, a ſort of *piſe*. To erect theſe buildings, a caſe is made of planks, between pillars of maſonry: this caſe is filled by degrees with a reddiſh clay, which is rammed down as it is thrown in, until it forms a ſolid wall, between the pillars. The clay thus preſſed together, acquires an amazing hardneſs, and the walls are ſometimes ſo ſolid and ſtrong, that the pillars are uſeleſs. The houſes of St Domingo are tolerably handſome, in a ſimple ſtyle, and nearly uniform. The roofs are generally platformed, being ſhaped ſo as to conduct the rain water to the ciſterns. The climate is very temperate. The nights of thoſe months which anſwer to the winter in Europe, are even found to be cold. Among many public edifices that merit attention, we may reckon the ruins of the houſe that Diego, ſon of Chriſtopher Columbus, had begun entirely of hewed ſtone. The walls are yet remaining, and ſome of the ſculpture round the windows. The roof and cielings are falleh in, the lower floor is become a pen for cattle; and a Latin inſcription over the portal, is now hidden by the hut of a herdſman. The cathedral of the ſame ſort of ſtone ſtands on the SE. Oppoſite its entrance is a fine ſpacious oblong ſquare, at the SW. end of which is the town houſe. The cathedral is a noble Gothic pile begun in 1512, and finiſhed in 1540, after the model of a church at Rome. It merits admiration on account of the boldneſs of its vault, which, notwithſtanding the ravages of earthquakes in its neighbourhood, has never, till within theſe 25 or 30 years, had a ſingle flaw. The duſt of Columbus reſted within this pile until 1796, when it was removed. Here are 3 hoſpitals, a college, and a gaol. The convent of the Cordeliers was built by Ovando in 1503, on a little hill containing a mine of mercury. All the 3 parochial churches of St Domingo, are beautiful, rich in ornaments, in vaſes of gold and ſilver ſet with precious ſtones, in pictures, in ſtatues of marble and of meral; but the cathedral ſurpaſſes the other in every reſpect. The population of the city had greatly augmented betwixt 1780 and 1791, ſince which it has been greatly reduced by the calamities which have taken place in the iſland. By the cenſus it amounted to 20,000, of every age and ſex. But this being taken by the prieſts in their paſchal viſitations, did not comprehend children under 7 years of age, nor heads of families abſent from their home or from the city. But the principal cauſe of the inexactneſs, is, that one half of the parochial territory of the city is on the outſide of the walls. This territory comprehends the part called the *Plains*, a great part of the Monte-de-Plate, and again as well to the E. as to the W. of the city, a very conſiderable number of country ſeats and proviſion habitations, where there are many families of blacks, of people of colour, and white cultivators; ſo that there are always 5 or 6000 not included in the cenſus. The capital is 71 leagues E. by S. of Port au Prince. The road runs half the way along the ſea coaſt, through Bany, Azua, and Neybe, and thence by the lakes Henriquelle and Brackiſhpond. In this route one has to croſs two large rivers, Niſai and Neybe, beſides 11 ſmaller ſtreams. It is 90 leagues SE. of cape François, by the road through St Raphael, Azua, &c.; and about 100 leagues by that of Dahabon, St Yague, and La Vega. Lon. 70. 10. W. of London, and 72. 37. of Paris. Lat. 18°. 19'. 30" N.

(1.) DOMINIC, De Guzman, the founder of the Dominican order. See Dominicans, and Guzman.

(2.) Dominic, St, a village of England in Cornwall, N. of Saltaſh.

(1.) DOMINICA, the laſt of the Leeward or Caribbee iſlands, taking them from NW. to SE. ſo named by Chriſtopher Columbus, from his having diſcovered it on *Sunday*, 3d Nov. 1493. It is ſituated about half way betwixt Guadaloupe on the NW. and Martinico on the SE. 15 leagues from each, between 15° 20' and 15° 44' 30" lat. N. and between 61° 17' and 61° 30' lon. W. It is about 29 miles long from Crab-Point on the S. to the NW. cape of Aguſha bay on the N.; and nearly 16 broad, from Raymond bay E. to Coſtilhaut on the W. It contains 186,456 acres of land, and is divided into 10 pariſhes, viz. St John, St Andrew, St Peter, St Joſeph, St Paul, St David, St George, St Patrick, St Luke, and St Martin. It has many high and rugged mountains, interſperſed with fertile vallies, and is watered by upwards of 30 rivers, beſides a great number of rivulets. Several of the mountains contain unextinguiſhed volcanoes, which often diſcharge vaſt quantities of burning ſulphur. Here are ſeveral hot ſprings, eſteemed efficacious in removing tropical diſorders. Some of the waters are ſaid to be hot enough to coagulate an egg. Here are vaſt ſwarms of bees, which produce a great quantity of wax and honey; they hive in the trees, and are thought to

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to have been transported from Europe; the native bee of the West Indies being a smaller species, unprovided with stings, and very different in its manners from the European. The forests afford an inexhaustible quantity of rose wood, so esteemed by cabinet makers. The fruits and other productions are similar to those in the neighbouring islands; but the soil being generally thin, is more adapted to the rearing of cotton than sugar. The best EYE-STONES that are known, are found on the shores of this island. They have their name from the use which is made of them, for clearing the eyes of any dirt. They are shaped like a lentil, smooth and sleek, but much smaller, and of a grey colour. The value of exports, in 1788, of sugar, rum, molasses, cocoa, coffee, indigo, cotton, ginger, hides, dye-stuffs, &c. according to the current London prices, amounted to 302,987l. 15s. ster. including exports to the American states, value L. 7,164-5. The number of inhabitants was then 1236 whites, and 445 free negroes, &c. and 14,967 slaves. There are also about 30 families of Charaibes, the descendants of the ancient natives. The only towns of note are Charlotte town, the capital and the seat of government, formerly called Rosseau on the SW. side of the island, and Portsmouth, at the head of Prince Rupert's bay. The anchorage is good all round the coast of Dominica; but it has no port or bay for retiring into; but the vessels have the advantage of shelter behind many of its capes. This island was reduced, in 1778, by the French, under the marquis de Bouille, governor of Martinico; who made a descent with 2000 men, and found only 100 regulars, and a few companies of militia to oppose him. Resistance therefore being vain, the only thing the garrison could do was to procure as favourable terms as possible. These were granted with such readiness as did great honour to the character of this officer; the inhabitants experiencing no kind of change except that of transferring their obedience from Britain to France; being left unmolested in the enjoyment of all their rights both civil and religious. The capitulation was strictly observed by the Marquis; no plunder or irregularity being allowed, and a pecuniary gratification being distributed among the soldiers and volunteers who accompanied him in the expedition. A large quantity of military stores, with 164 pieces of cannon, and 24 brass mortars, were found in the place; so that the French themselves expressed their surprise at finding so few hands to make use of them. It was restored to Britain at the conclusion of the peace in 1783; and in 1795, the French attempted to take it again, but were unsuccessful; all the Frenchmen who landed being either killed or taken prisoners.

(2.) DOMINICA, a town in the island of Cuba, 45 miles W. of Havannah.

(3.) DOMINICA, or HEEVAROA, the largest of the Marquesas islands, extending E. and W. 18 miles. It is about 48 miles in circumference; full of rugged hills, and of a barren surface, but is, however, inhabited. Lon. 139. 13. W. Lat. 9. 44. N.

(1.) * DOMINICAL. *adj.* [*dominicalis*, Latin.] That which notes the Lord's day, or Sunday. —The cycle of the moon serves to shew the epacts, and that of the sun the *dominical* letter, through out all their variations. *Holder on Time.*

(2.) DOMINICAL, *n. s.* in church history. The council of Auxerre, held in 578, decrees, that women communicate with their dominical. Some contend, this was a linen cloth, wherein they received the species; not being allowed to receive them in the bare hand. Others will have it a kind of veil, wherewith they covered the head. The most probable account is, that it was a sort of linen cloth, or handkerchief, wherein they received and preserved the eucharist in times of persecution, to be taken on occasion at home. This appears to have been the case by the practice of the first Christians, and by Tertullian's book *Ad Uxorem.*

(3.) DOMINICAL LETTER, or SUNDAY LETTER. See CHRONOLOGY, *Index.* The dominical letters were introduced into the kalendar by the primitive Christians, instead of the NUNDINAL letters in the Roman kalendar. See A.

DOMINICANS, an order of religious, so named from their founder DOMINIC DE GUZMAN, who preached with great zeal against the Albigenses in Languedoc, where he laid the first foundation of this order. See GUZMAN. It was approved of in 1215, by Innocent III, and confirmed in 1216, by a bull of Honorius III, under the title of *St Augustin;* to which Dominic added several austere precepts and observances, obliging the brethren to take a vow of absolute poverty, to abandon entirely all these revenues and possessions; and to take the title of PREACHING FRIERS, because the public instruction was the main end of their institution. The first convent was founded at Tholouse by the bishop thereof and Simon de Montfort. Two years afterwards they had another at Paris, near the bishop's house; and some time after a third in the rue St Jacques, whence the denomination of JACOBINS. Just before his death, Dominic sent Gilbert de Fresney, with 12 of the brethren, into England, where they founded their first monastery at Oxford, in 1221, and soon after another at London. In 1276, the mayor and aldermen of the city of London gave them two whole streets by the river Thames, where they erected a very commodious convent, whence that place is still called *Black Friers*, from the name by which the Dominicans were called in England. Dominic, at first, only took the habit of the regular canons; that is, a black cassock and rochet: but this he quitted in 1219, for that which they now wear, which it is pretended was shown by the blessed Virgin herself to the beatified Renaud of Orleans. This order has been spread throughout the whole known world. Before the late revolutions, it had 45 provinces under the general, who resided at Rome; and 12 particular congregations, governed by vicars general. There have been 3 popes of this order, above 60 cardinals, several patriarchs, 150 archbishops, and about 800 bishops; besides masters of the sacred palace, whose office has been constantly discharged by a religious of this order, ever since St Dominic, who held it under Honorius III, in 1218. Of all the monastic orders, none enjoyed a higher degree of power and authority than the Dominicans. Their credit was great, and their influence uni-

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verſal. But the meaſures they uſed to maintain and extend their authority were ſo perfidious and cruel, that their influence began to decline towards the beginning of the 16th century. The tragic ſtory of Jetzer, conducted at Bern in 1509, for determining an unintereſting diſpute between them and the Franciſcans, relating to the *immaculate conception*, reflects indelible infamy on this order. See an account of it in *Burnet's Travels through France, Italy*, &c. p. 31, or *Moſh-im's Eccl. Hiſt.* vol. iii. p. 294, 8vo. They were indeed perpetually employed in ſtigmatizing with the opprobrious name of *hereſy* numbers of learned and pious men; in encroaching upon the rights and properties of others, to augment their poſſeſſions; and in laying the moſt iniquitous ſnares and ſtratagems for the deſtruction of their adverſaries. They were the principal counſellors, by whoſe inſtigation and advice Leo X. was determined to the public condemnation of Luther. The papal ſee never had more active and uſeful abettors than this order, and that of the Jeſuits. The dogmata of the Dominicans are oppoſite to thoſe of the Franciſcans. There are nuns of this order, called in ſome places *Preaching Siſters*. Theſe are even more ancient than the friers; St Dominic having founded a ſociety of religious maids at Proilles, in 1206. There is alſo a third order of Dominicans, both for men and women.

(1.) * DOMINION. *n. ſ.* [*dominium*, Latin.] 1. Sovereign authority; unlimited power.—

He gave us only over beaſt, fiſh, fowl,
Dominion abſolute; that right we hold
By his donation: but man over man
He made not lord. *Milton.*

Bleſt uſe of power, O virtuous pride in kings!
And like his bounty, whence *dominion* ſprings.
Tickell.

2. Power; right of poſſeſſion or uſe, without being accountable.—He could not have private *dominion* over that which was under the private *dominion* of another. *Locke.* 3. Territory; region; diſtrict; conſidered as ſubject.—The donations of biſhopricks the kings of England did ever retain in all their *dominions*, when the pope's uſurped authority was at the higheſt. *Davies on Ireland.* 4. Predominance; aſcendant.——Objects placed foremoſt ought to be more finiſhed than thoſe caſt behind, and to have *dominion* over things confuſed and tranſient. *Dryden's Dufreſ.* 3. An order of angels.—By him were all things created, viſible and inviſible, whether they be thrones or *dominions*, or principalities or powers. *Col.* i. 16.

(2.) DOMINION, in the civil law, the power to uſe or diſpoſe of a thing as we pleaſe.

(3.) DOMINION, in theology, (§ 1. *def.* 5.) the 4th order of angels, in the hierarchy, reckoning from the ſeraphim. See ANGEL, § 7.

DOMINIS, Mark Anthony DE, archbiſhop of Spalatro in Dalmatia at the cloſe of the 15th and beginning of the 16th centuries, was a man whoſe fickleneſs in religion proved his ruin. His preferment, inſtead of attaching him to the church of Rome, rendered him diſaffected to it. Becoming acquainted with biſhop Bedell, while chaplain to Sir Henry Wotton ambaſſador from James I. at Venice, he communicated his books *De Republica Eccleſiaſtica* to him; which were afterwards publiſhed at London, with Bedell's corrections. He came to England with Bedell; where he was received with great reſpect, and preached and wrote againſt the Romiſh religion. He is ſaid to have had a principal hand in publiſhing father Paul's *Hiſtory of the Council of Trent*, at London, which was inſcribed to K. James, in 1619. But on the promotion of Pope Gregory XIV. who had been his ſchool fellow and old acquaintance, he was deluded by Gondomar the Spaniſh ambaſſador into the hopes of procuring a cardinal's hat, by which he fancied he ſhould prove an inſtrument of great reformation in the church. Accordingly he returned to Rome in 1622, recanted his errors, and was at firſt well received; but he afterwards wrote letters to England, repenting his recantation; which being intercepted, he was impriſoned by Pope Urban VIII. and died in 1625. He was the author of the firſt philoſophical explanation of the rainbow, which before his time was accounted a prodigy.

(1.) DOMINIUM, in civil law. See DOMINION, § 2.

(2.) DOMINIUM DIRECTUM, in Scots law, the right which a ſuperior retains in his lands, notwithſtanding the feudal grant to his vaſſal. See LAW.

(3.) DOMINIUM EMINENS, in Scots law, that power which the ſtate or ſovereign has over private property, by which the proprietor may be compelled to ſell it for an adequate price where public utility requires.

(4.) DOMINIUM UTILE, in Scots law, the right which the vaſſal acquires in the lands by the feudal grant from his ſuperior.

DOMINUS, [Lat. *i. e.* a lord or maſter,] a title anciently prefixed to a name, uſually to denote the perſon either a knight or a clergyman. The title was ſometimes alſo given to a gentleman not dubbed; eſpecially if he were lord of a manor. See DOM, § 1; DON, N° 1, 2; GENTLEMAN, and SIRE. In Holland, the title *dominus* was retained, (at leaſt till the revolution in 1795,) to diſtinguiſh a miniſter of the reformed church.

DOMITIAN, the Roman emperor, ſon to Veſpaſian, was the laſt, and one of the worſt of the 12 Cæſars. See ROME.

DOMITROUSK, a town of Ruſſia, in the government of Orel, 40 miles SW. of Orel, and 484 SSE. of Peterſburgh.

DOMITZ, a town and fortreſs of Germany, in the circle of Lower Saxony, and duchy of Mecklenburg, at the conflux of the Elbe and Elda, 34 m. S. of Schwerin. Lon. 11. 41. E. Lat. 53. 15. N.

DOMMAIGNE, a town of France, in the department of Ille and Vilaine, and ci-devant province of Bretagne, 7 miles SW. of Vitre.

DOMMALAIN, a town of France, in the department of Ille and Vilaine, 3 m. N. of Guerche.

DOMMART, a town of France, in the department of Somme, 12 miles NW. of Amiens.

DOMME, a town of France, in the department of Dordogne, 6 miles S. of Sarlat.

(1.) DOMMEL, a river of Holland, which riſes about the borders of the ci-devant biſhopric of Liege, then runs N. through the late province of Bra-

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Brabant, and, passing by Bois-le-duc, joins the Meuse, and forms with that river and the Waal, the Island of Bommel.

(2.) DOMMEL AND SCHELDT, one of the departments of the late Batavian republic, formed out of the ci-devant province of Dutch Brabant. Herzogenbusch is the chief city.

DOMMITSCH, a town of Germany, in the circle of Upper Saxony, and margraviate of Meissen, 38 miles NW. of Meissen.

DOMNAU, a town of Prussia, in the province of Natangen, 19 miles SSE. of Konigsberg.

DOMO-D'OSCELA, DOMO-D'OSCELLO, or DOMO-D'OSSOLA, a town of Piedmont, in the ci-devant duchy of Milan, SW. of Lake Maggiore. It is seated on the Tosa, at the foot of the Alps, and has a fort; 51 miles NW. of Milan, and 70 NW. of Turin. Lon. 8. 25. E. Lat. 46. 2. N.

DOMPAIRE, an ancient town of France, in the department of Vosges; 9 miles WNW. of Epinal. It was anciently the chief residence of the kings of Austrasia, and dukes of Lorrain.

(6.) DOMPIERRE, a town of France, in the department of Allier, 14 miles ESE. of Moulins.

(2.) DOMPIERRE, a town of France, in the department of the Lower Charente, 6 miles ESE. of Saintes.

DOMREMY, a town of France, in the department of the Meuse, and district of Commercy; famous for being the birth place of the celebrated Joan D'Arc, commonly called the *Maid of Orleans*. It is 10½ miles E. of Bar-le-duc.

DOMRIANKA, a town of Russia, in the government of Perm, 40 miles N. of Perm.

DOMUS CONSERVORUM, the ancient name of the house where the rolls are kept in Chancery-Lane.

(1.) * DON. *n. s.* [*dominus*, Lat.] The Spanish title for a gentleman; as, *Don* Quixote. It is with us used ludicrously.—

To the great *dons* of wit,
Phœbus gives them full privilege alone,
To damn all others, and cry up their own. *Dryd.*

(2.) DON. See DOM, N° 1. This title was first given to Pelayo, in the beginning of the 8th century. In Portugal no person can assume the title of *don* without the permission of the sovereign, as it is reckoned a mark of honour and nobility. In France it was formerly used among the religious.

(3.) DON, in geography, a river of England, in Yorkshire, which falls into the Aire, near Snaith.

(4.) DON, a river of Russia, anciently called TANAIS, which takes its rise from the small lake of St John, near Tula, in the government of Moscow, and passing through part of the province of Voronetz, a small portion of the Ukraina Slobodskaia, and the whole province of Azof, divides itself near Tcherkask into 3 streams, and falls in these separate branches into the sea of Azof. The river has so many windings, is in many parts so shallow, and abounds with such numerous shoals, as to be scarcely navigable, excepting in the spring, upon the melting of the snows; and its mouth is also so choaked up with sand, that only flat-bottomed vessels can pass into the sea of Azof, at any other season. The banks of the Don, and the rivulets which fall into it, are clothed with large tracts of forest, whose timber is floated down the stream to St Demetri and Rostof, where the frigates for the sea of Azof are chiefly constructed. The navigation of the Don, Mr Cox, observes, may possibly hereafter be rendered highly valuable, by conveying to the Black Sea the iron of Siberia, the Chinese goods, and the Persian merchandize: which latter commodities, as well as the products of India, formerly found their way into Europe through this same channel.

(5.) DON, a river of Scotland, in Aberdeenshire, which rises about 4 miles N. of the Castle of Brae-Mar; runs along the whole N. boundary of the parish, and through the district of ALFORD; so named from the river being almost *All ford*, or every where fordable, (when not swelled by floods,) in that part of its course; afterwards joins the Ury at Inverury, and falls into the British Ocean at New Aberdeen, within 2 miles of the mouth of the Dee. It has been long famous for its salmon fishery. (See *New* ABERDEEN.) A space of within 300 yards of this river has in one year produced fish to the amount of 2000l.

(6.) DON, a hill of Ireland, in Waterford.

* *To* DON. *v. a.* [*To do on.*] To put on; to invest with; the contrary to *doff*. Obsolete.—

The purple morning left her crimson bed,
And *don'd* her robes of pure vermilion hue.
Fairfax.

DONAGHADEE, a sea port town of Ireland, seated on the E. coast, in the county of Down, Ulster; 21 miles W. of Port Patrick in Scotland, where 4 elegant packet boats are established, for conveying the mail and passengers across the N. Channel. It is 15 miles E. of Belfast, 24 NE. of Down-Patrick, and 94 of Dublin. It is remarkable, that though Donaghadee is almost directly opposite to Port Patrick, yet the sea ebbs and flows near an hour sooner at the former than at the latter. Lon. 5. 40. W. Lat. 54. 45. N.

DONAGHADY, a town in Tyrone, Ireland.

DONAGHCLONEY, the name of two towns of Ireland, in the counties of Armagh and Down.

(1.) DONAGHMORE; a river in Meath, Ireland.

(2—8.) DONAGHMORE, the name of 7 villages in Ireland: viz. 1. in Armagh: 2. in Cork: 3. in Down: 4. in Meath: 5. in Queen's County: 6. in Tyrone, near Dungannon: and, 7. in Waterford.

DONAGHY, a town in Fermanagh, Ireland.

DONAIECZ, a river of Poland, which runs into the Vistula, 25 miles below Cracow.

DONALD, the name of eight kings of Scotland. See SCOTLAND.

DONARD, a town of Ireland, in Wicklow.

DONARIA, among the ancients, in its primary signification, was taken for the places where the oblations offered to the gods were kept; but afterwards was used to denote the offerings themselves; and sometimes, improperly, the temples.

* DONARY. *n. s.* [*donarium*, Latin.] A thing given to sacred uses.

DONASSE, a town of Ireland, in Clare.

DONAT, or St DONAT, a fort of Holland, in the department of the Meuse, and ci-devant province of Dutch Flanders, W. of Sluys, which it commands.

DONATIA, in botany: A genus of the trigynia order, belonging to the triandria class of plants.

The calyx is a triphyllous perianthium, with short subulated leaves standing at a distance from one another. The corolla has from 8 to 10 petals of an oblong linear shape, twice as long as the calyx. The stamina are three subulated filaments the length of the calyx; the antheræ roundish, didymous, and two lobed at the base.

(1.) * DONATION. *n. s.* [*donatio*, Lat.] 1. The act of giving any thing; the act of bestowing.—After *donation* there is an absolute change and alienation made of the property of the thing given; which, being so alienated, a man has no more to do with it than with a thing bought with another's money. *South.* 2. The grant by which any thing is given or conferred.—Howsoever the letter of that *donation* may be unregarded by men, yet the sense thereof is so imprinted in their hearts, as if every one laid claim for himself unto that which was conferred upon all. *Raleigh's Essays.*—

The kingdoms of the world to thee were giv'n,
Permitted rather, and by thee usurp'd:
Other *donation* none thou can'st produce. *Milt.*

(2.) *A* DONATION, in law, to be valid and complete, supposes a capacity both in the donor and the donee; and requires consent, acceptance, and delivery.

(2.) DONATION MORTIS CAUSA, in law, a disposition of property made by a person in his last sickness, who apprehending his dissolution near delivers, or causes to be delivered to another, the possession of any personal goods, to keep in case of his decease. If the donor dies, this gift needs not the consent of his executor; but it shall not prevail against creditors; and it is accompanied with this implied trust, that, if the donor lives, the property shall revert to himself, being only given in prospect of death, or *mortis causa*. This method of donation seems to have been conveyed to us from the civil lawyers, who borrowed it from the Greeks.

DONATISTS, ancient schismatics in Africa, so denominated from their leader Donatus. They had their origin, A. D. 311, when, in the room of Mensurius, who died in that year on his return to Rome, Cæcilian was elected bishop of Carthage, and consecrated without the concurrence of the Numidian bishops, by those of Africa alone; whom the people refused to acknowledge, and to whom they opposed Majorinus; who, accordingly, was ordained by Donatus bishop of Casæ Nigræ. They were repeatedly condemned, in different councils held at Rome and Arles: and particularly in one at Milan, in 316, before Constantine the Great, who deprived them of their churches, banished their bishops, and punished some of them with death. Their cause was espoused by another Donatus, called the *great*, the principal bishop of that sect, who, with numbers of his followers, was exiled by Constans. Many of them were punished with great severity. See CIRCONCELLIONES. However, after the accession of Julian, in 362, they were restored to their former liberty. Gratian, in 377, deprived them of their churches, and prohibited their assemblies. But notwithstanding these severities, they had a very considerable number of churches towards the close of the 4th century; till they began to decline, on account of a schism among themselves, occasioned by the election of two bishops, in the room of Parmenian, the successor of Donatus. One party elected Primian, and were called PRIMIANISTS, and another Maximian, and were called MAXIMIANISTS. Their decline was also precipitated by the zealous opposition of St Augustin, and by the violent measures pursued against them, by Honorius, at the solicitation of two councils held at Carthage; the one in 404, and the other in 411. Many of them were fined, their bishops were banished, and some put to death. This sect revived and multiplied under the protection of the Vandals, who invaded Africa, in 427, and took possession of this province; but it sunk again under new severities, when their empire was overturned in 534. Nevertheless, they remained in a separate body till the close of this century, when Gregory, the Roman pontiff, used various methods for suppressing them; his zeal succeeded, and there are few traces to be found of the Donatists after this period. They were distinguished by other appellations; as *Montenses*, *Campites*, *Rupites*, &c. They held three councils, one at Cirta in Numidia, and two at Carthage. The errors of the Donatists were, 1. That baptism conferred out of the church, that is, out of their sect, was null; and accordingly they rebaptized those who joined their party from other churches, and reordained their ministers. 2. That their's was the only true, pure, and holy church; (an error common to bigots of all denominations;) all the rest of the churches they held as prostitute and fallen. DONATUS seems likewise to have given into the doctrine of the Arians, with whom he was closely allied; and, accordingly, St Epiphanius, Theodoret, and some others, accused the Donatists of Arianism; and it is probable that the charge was well founded, because they were patronized by the Vandals, who were of these sentiments. But St Augustine (*Ep.* 185. *to count Bonifface*, & *Har.* 69.) affirms, that the Donatists, in this point, kept clear of the errors of their leader.

(1.) * DONATIVE. *n. s.* [*donatif*, Fr. from *donatus*, Lat.] 1. A gift; a largess; a present; a dole of money distributed.—The Roman emperor's custom was, at certain solemn times, to bestow on his soldiers a *donative*; which *donative* they received, wearing garlands upon their heads. *Hooker.*—They were entertained with public shews and *donatives*, to make them more easily digest their lost liberty. *Dryden.* 2. [In law.] A benefice merely given and collated by the patron to a man, without either presentation to the ordinary, or institution by the ordinary, or induction by his orders. *Cowel.*—

Never did steeple carry double truer;
His is the *donative*, and mine the cure. *Cowel.*

(2.) DONATIVE, in the canon law. See § 1. *def.* 2. If chapels founded by laymen be not approved by the diocesan, and, as it is called *spiritualized*, they are not accounted proper benefices, neither can they be conferred by the bishop, but remain to the pious disposition of the founders, and their heirs, who may give such chapels without the bishop. Gwin observes, that the king might anciently found a free chapel, and exempt it from the jurisdiction of the diocesan; so may he, by letters patent, give liberty to a com-

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mon perſon to found ſuch a chapel, and make it donative, not preſentable; and the chaplain or beneficiary, is deprivable by the founder or his heir, and not by the biſhop. Donatives are within the ſtatute againſt ſimony; and if they have cure of ſouls, within that againſt pluralities. If the patron of a donative does not nominate a clerk, there can be no lapſe thereof, unleſs it be ſpecially provided for in the foundation; but the biſhop may compel him to do it by ſpiritual cenſures. But if it be augmented by queen Anne's bounty, it will lapſe like other preſentative livings. 1 Geo. I. ſtat. 2. cap. 10. The ordinary cannot viſit a donative, and therefore it is free from procuration, and the incumbent is exempted from attendance at viſitations. All biſhoprics anciently were donative by the king. Where a biſhop has the gift of a benefice, it is properly called a *donative*, becauſe he cannot preſent to himſelf.

(3.) DONATIVE, } in antiquity, was properly a
DONATIVUM, } gift made to the ſoldiers, as CONGIARIUM was to the people. The Romans made large donatives to their ſolders. Julia Pia, wife of the emperor Severus, is called on certain medals *mater caſtrorum*; becauſe of the care ſhe took of the ſoldiery, by interpoſing for the augmentation of their donatives, &c. Salmaſius, in his notes to Lampridius, on his *Life of Heliogabalus*, mentioning a donative that emperor gave of three pieces of gold *per* head, obſerves, that this was the common and legitimate rate of a donative. Caſaubon, in his notes on the *Life of Pertinax* by Capitolinus, obſerves, that Pertinax made a promiſe of 2000 denarii to each ſoldier; which amounts to upwards of 97l. ſterling. The ſame author writes, that the legal donative was 20,000 denarii; and that it was not cuſtomary to give leſs, eſpecially to the prætorian ſoldiers; that the centurions had double, and the tribunes, &c. more in proportion.

DONATORY, in Scots law, that perſon to whom the king beſtows his right to any forfeiture that has fallen to the crown.

(1.) DONATUS, Ælius, a famous grammarian, who lived at Rome, about A. D. 354. He was one of St. Jerome's maſters; and compoſed commentaries on Terence and Virgil, which are eſteemed.

(2.) DONATUS, a ſchiſmatic biſhop of Carthage, founder of the ſect of DONATISTS. His followers ſwore by him, and honoured him like a god. He died about 368.

(3.) DONATUS, another biſhop of the DONATISTS.

(4.) DONATUS, Jerom, a learned and noble Venetian, who flouriſhed in the end of the 15th century, and died in the beginning of the 16th. He was very uſeful to his country, as a commander, as well as a negociator, and procured its reconcilement with pope Julius II. He wrote many books, which remain in MS.; beſides a tranſlation of *Alexander Aphrodiceus de Anima*, which he publiſhed. His letters are well written. He died of a fever at Rome juſt as he had completed his negociation with Julius.

DONAVESCHINGEN, or DONESCHINGEN, a town of Germany, in the circle of Suabia, ſituated in the Black Foreſt, where the prince of Furſtenberg has a palace, near which is a ſpring, ſaid to be the ſource of the Danube, 13 miles NNW. of Schaffhauſen, and 13 W. of Duttlingen.

DONAVITZ, a town of Hungary, 16 miles NNW. of Palotza.

DONAUSTAUFF, or DOMSTAUF, a town of Germany, in the circle of Bavaria, and biſhopric of Ratiſbon, on the Danube, 6 miles E. of Ratiſbon.

DONAWERT, a ſtrong town of Germany, in the circle of Bavaria on the frontiers of Suabia. It has been taken and retaken ſeveral times in the wars of Germany; and was formerly an imperial city, but at preſent is ſubject to the duke of Bavaria. It has a bridge over the Danube; and lies 30 miles W. of Ingoldſtadt, and 18 N. of Augſburg. Lon. 11. 5. E. Lat. 48. 52. N.

DONAX, a genus of inſects belonging to the order of vermes teſtacei. It is an animal of the oyſter kind; and the ſhell has two valves, with a very obtuſe margin in the fore part. There are 20 ſpecies, principally diſtinguiſhed by the figure of their ſhells. See *Plate* CIX. *fig.* 3.

DONCASTER, an ancient, large and populous town, in the W. Riding of Yorkſhire, ſeated on the *Don*, with a *caſtle*, whence its name. About A. D. 760 it was burnt down by lightning. It is incorporated, and is governed by a mayor, recorder, 6 aldermen, and 24 councillors. It has two fairs, 5 April, and 5 Aug. with a market on Monday; and carries on manufactures of veſts, petticoats, ſtockings, gloves, &c. It has two bridges over the Don, with a high cauſeway beyond them, the river being apt to overflow its bank. It has alſo the relics of an old Roman road, and lies 37 miles S. of York, and 160 N. by W. of London. Lon. 1. 12. W. Lat. 53. 33. N.

DONCHERRY, or } a fortified town of France,
DONCHERY, } in the department of Ardennes, and ci-devant province of Champagne, ſeated on the Meuſe, 3 miles from Sedan. It has an woollen manufacture. Lon. 5. 2. E. Lat. 49. 42. N.

DON CHRISTOPHER'S COVE, a cove on the N. coaſt of Jamaica, between St Anne's bay and Mammee bay; memorable for having afforded ſhelter to the great diſcoverer of America, during a ſtorm in 1503. The old town of Sevilla de Nueva, was built on it. Lon. 77. 1. W. Lat. 18. 58. N.

DONDANGA, a town of the duchy of Courland, 24 miles NE. of Piltyn.

DONDO, a ſhrub of Congo, which ſerves for cinnamon.

DONDON, a ſettlement in Hiſpaniola, 9 miles NW. of St Raphael, and 39 E. by N. of Gonaives.

(1.) * DONE. *part. paſſ.* of the verb *To do*.—

Another like fair tree eke grew thereby,
Whereof who ſo did eat, eftſoons did know
Both good and evil: O mournful memory;
That tree, though one man's fault, hath *done* us all to dye. *Spenſer.*

(2.) * DONE. *a kind of interjection.* † The word by

† Dr JOHNSON *ſeems here to have made an unneceſſary diſtinction, where there is no real difference.* DONE *is in all caſes a* participle paſſive—*never an* interjection. *In caſes of wagers, when it is pronounced*

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by which a wager is concluded; when a wager is offered, he that accepts it says *done*.—

Done: the wager? *Shak.*

One thing, sweet heart, I will ask;
Take me for a new fashion'd mask.
—*Done:* but my bargain shall be this,
I'll throw my mask off when I kiss. *Cleaveland.*

—'Twas *done* and *done*, and the fox, by consent, was to be the judge. *L'Estrange.*

DONEE, *n. s.* in law. See DONOR, § 2.

(1.) DONEGAL, a county of Ireland, in the province of Ulster, bounded on the E. by Londonderry, and Tyrone; on the S. by Fermanagh and the BAY, (N° 9.) and on the W. and N. by the ocean. It is generally reckoned 68 miles long, and 44 broad, but the rev. Mr Cruttwell, (in his *Universal Gazetteer*), makes it 70 in length, and only from 10 to 30 in breadth. He states its population at 140,000 souls, and the number of houses at 23,530. It contains 42 parishes, and has many excellent harbours. The surface is generally rugged and mountainous; in some places marshy, interspersed with several rich valleys. The principal towns are DONEGAL (N° 2.) Ballyshannon, Killibegs, Lifford, and St Johnstown, which sent two members each to the Irish parliament, besides two from the county. The linen trade carried on in this county, was estimated before the late civil commotions, at 15,000l.

(2.) DONEGAL, the capital of the county (N° 1.) is seated on the bay, (N° 9.) at the mouth of the Esk; 10 miles N. of Ballyshannon, and 111 NW. of Dublin. Lon. 8. 30. W. Lat. 54. 42. N.

(3—8.) DONEGAL, the name of 3 towns, and 3 townships in Pennsylvania; in the counties of Lancaster, Washington, and Westmoreland.

(9.) DONEGAL, BAY OF, a large bay of the Atlantic, on the W. coast of Ireland.

DONERAIL, a borough of Ireland, in Cork, seated on the Awbeg, near some quarries of beautiful variegated marble. It sends two members to parliament. It is 19 miles NE. of Cork, 26 S. of Limerick, and 113 SW. of Dublin. Lon. 8. 25. W. Lat. 52. 5. N.

DONESCHINGEN. See DONAVESCHINGEN.

DONET, LOWER, } Two villages, S. of War-
DONET, UPPER, } dour Castle, Wiltshire.

DONETZ, a river of Russia, which rises near Bielgorod, in the government of Kursk, and runs into the Don, near Kotchetovskaia, in the country of the Cossacks.

DONETZK, a town of Russia, in the government of Ekaterinoslau, on the river Donetz, 140 miles E. of Ekaterinoslau. Lon. 56. 15. E. of Ferro. Lat. 48. 30. N.

DONGALA, DANGALA, DANCALA, or DANGOLA, a town of Africa, in Nubia, seated on the E. bank of the Nile. The streets are said to be half deserted, being filled up with sand brought down by the waters from the mountains. The castle is large but not strong. Dongala is 150 miles N. of Sennar, and 690 S. of Cairo. Lon. 30. 35. E. Lat. 21. 0. N.

DONGES, a town of France, in the department of the Lower Seine, 21 miles WNW. of Nantes.

DON-HILL, a town in Waterford, Ireland.

(1.) DONJON, a town of France, in the department of Allier, 24 miles SE. of Moulins. Lon. 21. 28. E. Lat. 46. 21. N.

(2.) * DONJON. *n. s.* [now corrupted to *dungeon*, from *domnionum*, low Latin, according to *Menage*.] The highest and strongest tower of the castle, in which prisoners were kept; as in *Chaucer*. It is now used of subterraneous prisons.—

The grete toure, that was so thicke and strong,
Which of the castle was the chief *dongeon*,
Where in the knightes were in prison,
Was evin joynant to the garden-wall,
Ther as this Emely had her playeing. *Chaucer.*

DONKESWICK, a town near Doncaster.

DONKOU, a town of Russia, in the government of Riazan, situated near the source of the Don, 60 miles S. of Riazan, and 480 SSE. of Petersburg.

DONMORE, a town of Ireland, in Galway.

DONNE, John, D. D. a poet and divine of the 17th century. His parents were of the Romish religion, and used their utmost efforts to keep him firm to it; but his early examination of the controversy between the church of Rome and the Protestants, at last determined him to choose the latter. He travelled into Italy and Spain; where he made many useful observations, and learned their languages to perfection. Soon after his return to England, Sir Thomas Egerton, keeper of the great seal, appointed him his secretary; in which post he continued five years. Marrying privately Anne, the daughter of Sir George Moore, then chancellor of the garter, he was dismissed from his place, and thrown into prison. But he was reconciled to Sir George by the good offices of Sir Francis Wolley. In 1612, he accompanied Sir Robert Drury to Paris. During this time, many of the nobility solicited the king for some secular employment for him. But K. James who took pleasure in his conversation, had engaged him in writing his *Pseudo-Martyr*, printed at London in 1610; and was so highly pleased with that work, that, in 1614, he prevailed with him to enter into holy orders; appointed him one of his chaplains, and procured him the degree of D. D. from the university of Oxford. In 1619, he attended the earl of Doncaster in his embassy into Germany. In 1621, he was made dean of St Paul's: and vicar of St Dunstan, in London; the advowson of it having been given to him long before by Richard earl of Dorset. By these and other preferments, he was enabled to be charitable to the poor, kind to his friends, and to make good provision for his children. He wrote, besides the above, 1. Devotions upon emergent occasions, 2. The Ancient History of the Septuagint, translated from the Greek of Aristeus, in 4to. 3. Three volumes of sermons, folio. 4. A considerable number of poems: and other works. He died in 1631; and was interred in St Paul's cathedral, where a monument was erected to his memory. His writings show him to have been a man of wit and learning; but his chief talent lay in satire; though it favours more of the coarse style of Juvenal, than of

nounced alone, the nominative and verb (it is) *are evidently understood, though omitted by custom for brevity's sake.*

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of the good humour of Horace. He had a prodigious richneſs of fancy, but his thoughts were much debaſed by his verſification. He was, however, highly celebrated by all the great men of that age.

DONNEMARIE, a town of France, in the department of Seine and Marne, 9 miles SW. of Provins.

DONNERSMARK, CSOTORTOKHELY, or STWARTEK, a town of Hungary, 7 miles NNW. of Kapſdorf.

(1.) DONNINGTON, or DUNNINGTON, a town of England, in the county of Lincoln, with a good trade in hemp and hemp-ſeed, and a port for barges, by which goods are conveyed to Boſton and the Waſhes. It has a weekly market on Saturday; and is 11 miles WSW. of Boſton, and 110. N. of London.

(2—4.) DONNINGTON, the name of 3 Engliſh villages, in the counties of Glouceſter, Northumberland, and Somerſet.

DONNOE, a ſmall iſland in the North ſea, near the coaſt of Norway. Lon. 29. E. of Ferro. Lat. 66. 5. N.

DONNYBROOK, & } Two villages in Ireland,
DONNYCARNEY, } 2 miles E. of Dublin.

(1.) * DONOR. *n. ſ.* [from *dono*, Latin.] A giver; a beſtower; one who gives any thing.—

Litters thick beſiege the *donor's* gate,
And begging lords and teeming ladies wait
The promis'd dole. *Dryden's Juv.*

(2.) DONOR, in law, the perſon who gives lands or tenements to another in tail, &c. as he to whom ſuch lands, &c. are given, is the DONEE.

DONORE, a town of Ireland, in W. Meath.

DONOUGH, a town in Fermanagh, Ireland.

DONSHAL, a town of Egypt, 10 miles NW. of Foua.

* DONSHIP. *n. ſ.* [from *don.*] Quality or rank of a gentleman or knight.—

I'm none of thoſe,
Your boſom-friends you ſuppoſe,
But Ralph himſelf, your truſty ſquire,
Wh' has dragg'd your *donſhip* out o' th' mire.
Hudibras.

(1.) DONSKAIA, a fortreſs of Ruſſia, in the country of the Coſſacks, on the Don, 120 miles ENE. of Azoph.

(2.) DONSKAIA, a fortreſs of Ruſſia, in the government of Caucaſus, 116 miles WNW. of Ekaterinograd.

DONYFORD, a village in Somerſetſhire.

DONYLAND, near Colcheſter, Eſſex.

DONZATE, or DONYAT, in Somerſetſhire.

DONZENAC, a town of France, in the dep. of Correze, 10½ miles WSW. of Trulle.

DONZERE, a town of France, in the department of Drome, 8 miles S. of Montelimart.

(1.) DONZY, a town of France, in the department of Nievre, and ci-devant territory of Nivernois, 22 miles N. of Nevers. Lon. 3. 14. E. Lat. 47. 22. N.

(2.) DONZY, a town of France, in the department of the Rhone and Loire, 5 miles E. of Feurs.

DOOAB, or DOAB. See DOAB.

DOOBALLY, a village in Cavan, Ireland.

DOOBOUNT, a lake of S. Wales, SSE. of Cheſterfield Inlet, about 65 m. long and 25 broad.

* DOODLE. *n. ſ.* [a cant word, perhaps corrupted from *do little, Faineant.*] A trifler; an idler.

* DOOM. *n. ſ.* [*dom*, Saxon; *doem*, Dutch.]

1. Judicial ſentence; judgment.—

He's fled, my lord, and all his pow'rs do yield;
And humbly thus, with halters on their necks,
Expect your highneſs' *doom* of life or death.
Shakeſpeare.

And now, without redemption, all mankind
Muſt have been loſt, adjudg'd to death and hell
By *doom* ſevere. *Milton.*

2. The great and final judgment.—

Search Windſor caſtle, elves, within and out:
Strew good luck, Ouphes, on every ſacred room,
That it may ſtand 'till the perpetual *doom*. *Shak.*

3. Condemnation; judicial ſentence.—

Revoke thy *doom*,
Or whilſt I can vent clamour from my throat,
I'll tell thee thou do'ſt evil. *Shakeſpeare.*

4. Determination declared.—

If friend or foe, let him be gently uſed,
—Revoke that *doom* of mercy: for 'tis Clifford.
Shakeſpeare.

5. The ſtate to which one is deſtined.—

By day the web and loom,
And homely houſhold-taſk ſhall be her *doom*.
Dryden's Iliad.

6. Ruin; deſtruction.—

From the ſame foes, at laſt, both felt their *doom*,
And the ſame age ſaw learning fall, and Rome.
Pope.

* *To* DOOM. *v. a.* [*deman*, Sax.] 1. To judge.

Him through malice fall'n,
Father of mercy and grace! thou didſt not *doom*
So ſtrictly, but much more to pity incline. *Milt.*

2. To condemn to any puniſhment; to ſentence.

He may be *doom'd* to chains, to ſhame to death,
While proud Hippolitus ſhall mount his throne.
Smith.

3. To pronounce condemnation upon any.—

Minos, the ſtrict inquiſitor, appears,
And lives and crimes, with his aſſeſſors, hears;
Round in his urn the blended balls he rolls,
Abſolves the juſt, and *dooms* the guilty ſouls.
Dryden's Æn.

4. To command judicially or authoritatively.—

Have I a tongue to *doom* my brother's death?
And ſhall that tongue give pardon to a ſlave?
Shakeſpeare.

5. To deſtine; to command by uncontroulable authority.—

Fate and the gods, by their ſupreme command,
Have *doom'd* our ſhips to ſeek the Latian land.
Dryden's Æn.

(1.) * DOOMSDAY. *n. ſ.* [*doom* and *day.*] 1. The day of final and univerſal judgment; the laſt, the great day.—They may ſerve for any theme, and never be out of date until *doomſday*. *Brown.*

Our ſouls, not yet prepar'd for upper light,

Till

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Till *doomsday* wander in the shades of night:
This only holiday of all the year,
We privileg'd in sunshine may appear. *Dryden.*

2. The day of sentence or condemnation.—
All souls-day is my body's *doomsday*. *Shak.*

(2.) * DOOMSDAY-BOOK. *n. f.* [*doomsday* and *book*] A book made by order of William the Conqueror, in which the estates of the kingdom were registered.—The Danes also brought in a reckoning of money by ores, *per oras*, which is mentioned in *doomsday-book*. *Camden.*

(3.) DOOMSDAY BOOK. See DOMESDAY BOOK.

(1.) DOON, or LOCH DOON, anciently called DOHN, a lake of Scotland, 6 miles long, in the SE. part of the district of Kyle, in Ayrshire. There is an island in it, with an old fort called Balloch castle.

(2.) DOON, a river of Scotland, which issues from Loch Doon, and running NW. divides the district of Kyle from that of Carrick. After a course of various meandering for 24 miles, it falls into the Frith of Clyde, a little S. of Ayr. It abounds with salmon, trouts, pikes, and eels.

(1.) * DOOR. *n. f.* [*dor*, *dure*, Saxon; *dorris*, Erse.] 1. The gate of a house; that which opens to yield entrance. *Door* is used of houses, and *gates* of cities, or publick buildings, except in the licence of poetry.—
All the castle quaked from the ground,
And every *door* of free-will open flew. *Fairy Q.*
To the same end men sev'ral paths may tread.
As many *doors* into one temple lead. *Denham.*

2. In familiar language, a house; often in the plural, *doors*.—Lay one piece of flesh or fish in the open air, and another of the same kind and bigness within *doors*. *Bacon.*—Let him doubt whether his clothes be warm, and so go naked; whether his house be firm, and live without *doors*. *Decay of Piety.*—Martin's office is now the second *door* in the street, where he will see Parnel. *Arbuthnot.* 3. Entrance; portal,—
The tender blades of grass appear,
And buds, that yield the blast of Eurus fear,
Stand at the *door* of life, and doubt to clothe the year. *Dryden.*

4. Passage; avenue; means of approach.—The indispensable necessity of sincere obedience, shuts the *door* against all temptations to carnal security. *Hammond.* 5. *Out of* DOOR, *or* DOORS. No more to be found; quite gone; fairly sent away.
Should he, who was thy lord, command thee now,
With a harsh voice and supercilious brow,
The servile duties, thou wouldst fear no more;
The gallows and the whip are *out of door*. *Dryd.*
—His imaginary title of fatherhood is *out of doors*, and Cain is no prince over his brother. *Locke.* 6. *At the* DOOR *of any one.* Imputable; chargeable upon him.—In any of which parts, if I have failed, the fault lies wholly *at my door*. *Dryden's Dufresnoy, Preface.* 7. *Next* DOOR *to.* Approaching to; near to; bordering upon.—A seditious word leads to a broil, and a riot unpunished is but *next door to* a tumult. *L'Estrange.*

(2.) DOOR. See ARCHITECTURE, *Index.*

* DOORCASE. *n. f.* [*door* and *case*.] The frame in which the door is inclosed.—The making of frames for *doorcases*, is the framing of two pieces of wood athwart two other pieces. *Moxon.*

* DOORKEEPER. *n. f.* [*door* and *keeper*.] Porter; one that keeps the entrance of a house.—He that hath given the following assistance to thee, desires to be even a *doorkeeper* in God's house, and to be a servant to the meanest of God's servants. *Taylor's Preface.*

DOPONEN, a town of Prussian Lithuania, 4 miles SSE. of Stalluponen.

* DOQUET. *n. f.* A paper containing a warrant.—Before the institution of this office, no *doquet* for licence to alien, nor warrant for pardon of alienation made, could be purchased without an oath. *Bacon's Office of Alienation.*

DOR, the English name of the common black beetle. Some apply it also to the dusty beetle that flies about hedges in the evening. See SCARABÆUS.

DORAC, a town of Persia, in the province of Chusistan, 75 miles S. of Susa.

(1.) DORADO, in astronomy, a southern constellation, not visible in our latitude; it is also called *xiphias*. The stars of this constellation, in Sharp's catalogue, are six.

(2.) DORADO, in ichthyology. See CORYPHÆNA.

DORÆNA, in botany, a genus of the monogynia order, belonging to the pentandria class of plants.

DORAN, a town of Arabia, in the country of Yemen, 28 miles S. of Sana. Lon. 44. 4. E. Lat. 14. 55. N.

DORAT, a town of France, in the department of Upper Vienne, 24 miles N. of Limoges. Lon. 18. 45. E. of Ferro. Lat. 46. 13. N.

DORCAS. See CAPRA, N° VII. § 1—23.

(1.) DORCHESTER, an ancient, neat, and well built town of England, the capital of Dorsetshire. It is seated on the river Frome, on a Roman road, and nearly surrounded with a fine terrace walk planted with trees. It has 3 churches and about 600 houses, which form three streets; with a court house where the county assizes are held; and is governed by a mayor, 12 aldermen, a recorder, and 24 council-men. It has long been famous for its excellent ale. The streets are broad and well paved. It has two markets on Wednesday and Saturday, and sends two members to parliament. It lies 8 miles N. of Weymouth, 53 E. of Exeter, and 120 W. by S. of London. Lon. 2. 45. W. Lat. 50. 42. N.

(2.) DORCHESTER, a town in Oxfordshire, seated on the Tame, over which it has a bridge, just a mile above its junction with the Thames. It had 5 churches before the Norman conquest, but has now only one. It is 10 miles SE. of Oxford, and 49 WNW. of London. Lon. 1. 0. W. Lat. 51. 39. N.

(3.) DORCHESTER, a county of Maryland, in North America. It is 33 miles long from E. to W. and 27 broad; and contains 15,875 inhabitants. Its produce is chiefly wheat, corn, and lumber. Cambridge is the chief town.

(4.) DORCHESTER, a town of the United States of America, in Grafton county, New Hampshire, 17 miles NE. of Dartmouth.

(5.) DORCHESTER, a township of the United States,

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dy, convex, marked with numerous punctures, of a lemon colour; the vent beſet with elegant ramifications. It inhabits different parts of our ſeas, and is called about Brighthelmſtone the *ſea lemon*. See *Plate* CIX. *fig.* 4, 5, 6.

(3.) DORIS, in the mythology, the daughter of Oceanus and Tethys, wife of Nereus and mother of the Nereides.

DORKIAN, a town of Aſiatic Turkey, in the province of Natolia, 44 miles W. of Sinope.

DORKING, a town in Surry. See DARKING.

DORKOWKA, a town of Poland, in the palatinate of Braclaw, 44 miles SSE. of Braclaw.

(1.) DORLACH, a townſhip of the United States of America, in Otſego county, New York, In 1796, there were 433 of its inhabitants electors.

(2.) DORLACH, a town in the above townſhip.

DORLSTON, a town near Hackney, Middleſex.

DORMANS, a town of France, in the department of Marne and ci-devant prov. of Champagne, 12 miles W. of Epernay, and 6 SW. of Reims.

(1.) * DORMANT. *adj.* [*dormant*, French.] 1. Sleeping.—He a dragon! if he be, 'tis a very peaceful one: I can inſure his anger is *dormant*; or ſhould he ſeem to rouſe, 'tis well laſhing him, and he will ſleep like a top. *Gong. Old Batchelor.*—With this radius he is ſaid to ſtrike and kill his prey, for which he lies, as it were, *dormant*, 'till it ſwims within his reach. *Grew's Muſæum.* 2. A ſleeping poſture.—If a lion were the coat of Judah, yet were it not a lion rampant, but rather couchant and *dormant*. *Brown.* 3. Private; not publick.—There were other *dormant* muſters of ſoldiers throughout all parts of the realm, that were put in readineſs, but not drawn together. *Bacon.* 4. Concealed; not divulged.—It would be prudent to reſerve theſe privileges *dormant*, never to be produced but upon great occaſions. *Swift.* 5. Leaning; not perpendicular.—

Old *dormant* windows muſt confeſs
Her beams: their glimmering ſpectacles,
Struck with the ſplendor of her face,
Do th' office of a burning glaſs. *Cleveland.*

(2.) DORMANT, in heraldry, is uſed for the poſture of a lion, or any other beaſt, lying along in a ſleeping attitude with the head on the fore paws; by which it is diſtinguiſhed from the *couchant*, where though the beaſt is lying, yet he holds up his head.

DORMER, in architecture, ſignifies a window made in the roof of an houſe, or above the entablature, being raiſed upon the rafters.

DORMESTON, a village in Worceſterſhire.

DORMINGTON, a town in Herefordſhire.

* DORMITORY. *n. ſ.* [*dormitorium*, Lat.] 1. A place to ſleep in; uſed commonly for a room with many beds.—Rooms that have thorough lights are left for entertainment, and thoſe that have windows on one ſide for *dormitories*. *Mortimer.*—

Naked mourns the *dormitory* wall,
And Jones' and Boyle's united labours fall. *Pope.*

2. A burial place.—The places where dead bodies are buried, are in Latin called *cæmiteria*, and in Engliſh *dormitories*. *Ayliffe.*

(1.) * DORMOUSE. *n. ſ.* [*dormio*, to ſleep, and *mouſe*.] A ſmall animal which paſſes a large part of the winter in ſleep.—

Come, we all ſleep, and are mere *dormice* flies,
A little leſs than dead: more dulneſs hangs
On us than on the moon. *Ben Jonſon.*

—After they have lain a little while, they grow as drowſy as *dormice*, unleſs they are rouſed. *Collier.*

(2.) DORMOUSE. See MYOXUS.

* DORN. *n. ſ.* [from *dorn*, German, a thorn.] The name of a fiſh; perhaps the ſame as the thornback.—The coaſt is ſtored both with ſhellfiſh, as ſcallops and ſheathfiſh, and flat, as turbets, *dorns*, and holybut. *Carew.*

DORNABAD, a town of Perſia, in the province of Choraſan, 150 miles NW. of Herat.

DORNACH, or DORNECK, a ci-devant bailiwick of Switzerland, in the canton of Soleure.

DORNBERG, a town of Germany, in the circle of the Upper Rhine, and principality of Heſſe Darmſtadt, 8 miles NNW. of Darmſtadt.

DORNBEUREN, a town of Germany, in the county of Bregentz, 5 miles S. of Bregentz.

(1.) DORNBURG, a town of Germany, in the circle of Upper Saxony, and principality of Anhalt Zerbſt, near the Elbe, 8 miles WNW. of Zerbſt.

(2.) DORNBURG, a town of Germany, in the circle of Upper Saxony, and principality of Weimar, 14 miles E. of Weimar.

(1.) DORNE, a town of France, in the department of the Nievre, 3 miles SSW. of Deciſe.

(2.) DORNE, a village in Worceſterſhire.

DORNECY, a town of France, in the department of the Nievre, 6 miles E. of Clamecy.

DORNEY, a village in Bucks, W. of Eaton.

DORNFORD, near Cheſterton, Huntingdonſhire.

DORNHEIM, a town of Germany, in the circle of the Upper Rhine, and principality of Heſſe Darmſtadt, 5 miles W. of Darmſtadt.

* DORNICK. *n. ſ.* [of *Deornick* in *Flanders*, where firſt made.] A ſpecies of linen cloth uſed in Scotland for the table.

DORNNUM, a town of Germany, in the circle of Weſtphalia, and county of Eaſt Frieſland, 6 miles WSW. of Eſens.

(1.) DORNOCH, [Gael. *Dorn-eich*, i. e. a horſe's foot,] a pariſh of Scotland, in the county of Sutherland, ſo named in memory of a brave exploit performed in 1259, by William thane of Sutherland; who, upon an invaſion of the Danes, being diſarmed at this place, while fighting perſonally with the Daniſh general, took up the leg of a horſe, and therewith killed his adverſary; on which the Danes were put to flight. As a farther evidence of the fact, a horſe ſhoe is ſtill retained in the arms of the burgh. A ſtone pillar was erected on the ſpot, with a croſs on the top of it, called the earl's croſs, which was blown down a few years ago. This pariſh is 15 miles long from S. to N. and 9 broad. The ſoil is ſandy near the coaſt, but moſſy farther up. There are ſome lakes among the hills. The chief produce is barley, peaſe, potatoes, and rye. Agriculture is little improved. The population in 1791, was 2541.

(2.) DORNOCH, the county town of Sutherland, is ſeated on the coaſt of the above pariſh, (N° 1.)

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on the Frith of Dornoch, and has about 500 inhabitants. It has 5 fairs; was made a royal borough in 1628; has a provoſt, 4 bailies, dean of guild, and treaſurer; and joins with Tain, Dingwall, Wick, and Kirkwall, in electing a repreſentative in parliament.

(1.) DORNOCK, [from *Dor*, oak, and *nock*, a hill, Gael.] a pariſh of Scotland, in Dumfrieſſhire, about 2½ miles long, and equally broad, on the coaſt of the Solway frith. The ſoil is fertile, conſiſting of a loam upon a ſtony clay. The climate though moiſt is healthy. About 960 acres are annually in tillage; beſides 790 in paſture, and 1000 in common. The population in 1801, was 691.

(2.) DORNOCK, a village in the above pariſh, ſeated on an eminence, and affording a fine view of the Solway frith.

DORNOLL, a river of Wales, which runs into the Wye, in the ſouthern part of the county of Montgomery.

DOROBERNIA, the Roman name of CANTERBURY.

DOROBOI, or DOROHOI, a town of European Turkey, in the province of Moldavia, 68 miles NW. of Jaſſi, and 142 NW. of Bender.

DOROG, a town of Hungary, 6 miles SE. of Nanas.

DOROGOBUZ, a town of Ruſſia, in the government of Smolenſk, 40 miles ENE. of Smolenſk, and 320 SSE. of Peterſburg.

DOROJKLEWICZE, a town of Lithuania, in the palatinate of Brzeſc, 90 miles E. of Brzeſc.

DORONICUM, LEOPARD'S BANE: A genus of the polygamia ſuperflua order, belonging to the ſyngeneſia claſs of plants; and in the natural method ranking under the 49th order, *Compoſitæ*. The receptacle is naked, the pappus ſimple; the ſcales of the calyx in a double row, longer than the diſc. The ſeeds of the radius naked without any pappus. There are 3 ſpecies; of which the

DORONICUM PARDALIANCHES, with obtuſe heart-ſhaped leaves, is worthy of notice. It grows naturally in Hungary, and on the Helvetian mountains; but is frequently preſerved in the Engliſh gardens. It has thick fleſhy roots, which divide into many knobs or knees, ſending out ſtrong fleſhy fibres which penetrate deep into the ground; from theſe ariſe in the ſpring a cluſter of heart-ſhaped leaves, which are hairy, and ſtand upon footſtalks: between theſe ariſe the flower-ſtalks, which are channelled and hairy, near three feet high, putting out one or two ſmaller ſtalks from the ſide. Each ſtalk is terminated by one large yellow flower. The plant multiplies very faſt by its ſpreading roots; and the ſeeds, if permitted to ſcatter, will produce plants wherever they happen to fall; ſo that it very ſoon becomes a weed in the places where it is once eſtabliſhed. It loves a moiſt ſoil and ſhady ſituation. The roots were formerly uſed in medicine as alexipharmics and purifiers of the blood, but their operation was ſo violent that they are now entirely laid aſide.

DORONINSK, a town of Ruſſia, in Siberia, and government of Irkutſch, on the Ingoda, 190 miles ESE. of Verch Udinſk, and 220 ESE. of Irkutſch.

DORONK, a town of Egypt, 2 m. S. of Siut.

DOROSTAY, a town of Poland, in the palatinate of Volhynia, 16 miles SE. of Lucko.

DORP-AUBEIT, a town of Arabia, in the county of Yemen, 44 miles N. of Chamir.

DORPT, a town of Ruſſia, in Livonia, ſeated on the Ember between the lakes Wofers and Pepas, 60 miles S. of Narva, 116 NNE. of Riga, and 132 SW. of Peterſburgh.

* DORR. *n. ſ.* [ſo named probably from the noiſe which he makes.] A kind of flying inſect, remarkable for flying with a loud noiſe.—Some inſects fly with four wings, as all the vaginipennous, or ſheath-winged, as beetles and *dorrs*. *Brown*.—The *dorr*, or hedgechafer's chief marks are theſe: his head is ſmall, like that of the common beetle: this and his eyes black: his ſhoulder-piece, and the middle of his belly, alſo black; but juſt under the wing-ſhells ſpotted with white. His wing-ſhells, legs, and the end of his tail, which is long and flat-pointed, of a light cheſnut: his breaſt, eſpecially, covered with a down hair. *Grew*.

* *To* DORR. *v. a.* [*tor*, ſtupid, Teutonick.] To deafen or ſtupify with noiſe. This word I find only in *Skinner*.

DORRA, a town of Perſia, in the province of Segeſtan, 18 miles ESE. of Kin.

DORSAL, *adj.* belonging to the back.

* DORSEL. } *n. ſ.* [from *dorſum*, the back.] A
* DORSER. } pannier; a baſket or bag, one of which hangs on either ſide a beaſt of burthen, for the reception of things of ſmall bulk. It is corruptly ſpoken, and perhaps written *doſſel*.

(1.) DORSET. See DORSETSHIRE.

(2.) DORSET, a townſhip of Vermont, in Bennington county, bounded by thoſe of Rupert on the W. Mancheſter on the S. and Danby on the N. and containing 958 inhabitants.

(3.) DORSET, a town in the above townſhip, 27 miles N. by E. of Bennington.

(4.) DORSET, Earls of. See SACKVILLE.

DORSETSHIRE, a county of England, bounded on the N. by Somerſetſhire and Wiltſhire, on the E. by Hampſhire, on the S. by the Engliſh channel, and on the W. by Devonſhire and Somerſetſhire; extending from E. to W. about 60 miles, and from 15 to 35 from N. to S. It is for the moſt part hilly: the ſoil is in general ſhallow, over a chalky bottom, but in ſome of the valleys very rich: the whole is eſtimated at 775,000 acres. The air of this county, which has been often ſtiled *the garden of England*, is in general exceeding healthy. On the hills, it is ſomewhat ſharp; but mild and pleaſant in the vallies near the coaſt. The northern part, divided from the S. by an almoſt continued ridge of lofty hills, was formerly covered with woods; but now affords excellent paſture for black cattle, being watered by many ſtreams which flow through beautiful meadows. The vallies are remarkably fruitful in corn, flax, and hemp, the laſt of which is allowed to be the beſt produced in the Britiſh dominions. There are ſtill extenſive woods of fine timber, chiefly in the northern parts of the county, and ſome very conſiderable plantations have been made. The ſouthern parts, which conſiſt chiefly of fine downs, feed an incredible number of ſheep, remarkable both for the

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States, in Norfolk county, Maſſachuſetts. It is 2 miles S. by E. of Boſton; and is about 6 miles long, and 3½ broad. The chief manufactures are paper, chocolate, ſnuff, leather, and ſhoes. It contained 1722 inhabitants in 1797.

(6.) DORCHESTER, a town of the United States, in Cumberland county, New Jerſey, 17 miles E. of Fairfield.

(7.) DORCHESTER, a ſmall town of America, in South Carolina, 16 miles WNW. of Charleſtown.

(8.) DORCHESTER NECK, a peninſula of Maſſachuſetts, on the coaſt of the townſhip, (N° 5.) in Norfolk county; the NE. point of which approaches within half a mile of Caſtle Iſland, and its NW. point within half a mile of the S. part of Boſton. During the American war forts were erected on the heights, and the townſhip ſuffered greatly.

(1.) DORDOGNE, a department of France, comprehending part of the ci-devant province of Perigord, bounded on the NE. by that of the Upper Vienne, on the E. by thoſe of the Lot and Correze, on the S. by that of the Lot and Garonne, on the W. by thoſe of the Gironde and the Lower Charente, and on the NW. by that of the Charente. Perigueux is the capital.

(2.) DORDOGNE, a river of France, which riſes about 7 miles NW. of Beſſe, in the department of Puy-de-Dome, and joins the Garonne, between Blaye and Bourdeaux.

DORDON, a village in Warwickſhire.

DORDRECHT, or DORT. See DORT.

(1.) DORE, a river of France, which riſes in the department of the Puy-de-dome, and joins the Allier, near Cuſſet, in the department of the Allier.

(2.) DORE, a village in Derbyſhire.

(3.) DORE L'EGLISE, a town of France, in the department of the Puy-de-dome, 5 miles E. of Iſſore.

DOREBAT, a town of Arabia, in the country of Yemen, 12 miles W. from Taas.

DOREE, in ichthyology. See ZEUS.

DORENBERG, or DUIRENBURGH, a town of Germany, in the circle of Weſtphalia, and county of Ravenſberg, 3 miles NW. of Bielefield.

DORENHAGEN, a town of Germany, in the circle of Weſtphalia, and biſhopric of Paderborn, 5 miles SSE. of Paderborn.

DORENTHAL, or DOROTHEENTHAL, a town of Germany, in the circle of Upper Saxony, 13 miles S. from Freyburg.

(1.) DORES, a pariſh of Scotland, in Inverneſs-ſhire, anciently called DURRIS, about 20 miles long, and nearly 4 broad. The ſoil is light, but the new method of cultivation is hardly yet introduced, except upon the property of James Fraſer, Eſq. of Gortuleg, who ſpares no expence to promote it. The chief crops are oats, barley, and potatoes, which laſt are the principal ſupport of the people. The population in 1791 was 1365, and had decreaſed 155 ſince Dr Webſter's enumeration in 1755. LOCHNESS and ſeveral other lakes are in this pariſh.

(2.) DORES, in Aberdeenſhire. See DURRIS.

DORESTRO. See SILISTRIA.

DORETTE, a river of France, which runs into the Dive, near Troan, in the department of Calvados.

DORFEN, a town of Lower Bavaria, on the Iſen, 27 miles ENE. of Munich.

DORFF, a town of Auſtria, on the Danube, 11 miles NW. of Bruck.

DORFFLIS, a town of Auſtria, 7 miles S. of Ziſterſtorf.

DORFMARK, a town of Germany, in the circle of Lower Saxony, and principality of Luneburg, 20 miles NW. of Zelle.

DORHEIM, a town of Germany, in the circle of the Upper Rhine, and county of Hanau Munzenberg, 12 miles N. of Hanau.

DORHOBUSS, a town of Poland, in the palatinate of Volhynia, 6 miles E. of Lucko.

(1.) DORIA, Andrew, a celebrated patriot of Genoa, born in 1466. He entered into the ſervice of Francis I. of France; but preſerved that ſpirit of independence ſo natural to a ſailor and a republican. When the French attempted to render Savoia, long the object of jealouſy to Genoa, its rival in trade, Doria remonſtrated againſt the meaſure in a high tone; which bold action, repreſented by the malice of his courtiers in the moſt odious light, irritated Francis to that degree, that he ordered his admiral Barbeſieux to ſail to Genoa, then in the hands of the French troops, to arreſt Doria, and to ſeize his galleys. This raſh order Doria got timely hints of; retired with all his galleys to a place of ſafety; and, while his reſentment was thus raiſed, he cloſed with the offers of the emperor Charles V. returned his commiſſion with the collar of St Michael to Francis, and hoiſted the Imperial colours. To deliver his country, weary alike of the French and Imperial yoke, from the dominion of foreigners, was now Doria's higheſt ambition; and the favourable moment offered. Genoa was afflicted with the peſtilence, the French garriſon was greatly reduced and ill paid, and the inhabitants were diſpoſed to ſecond his views. He ſailed to the harbour with 13 galleys, landed 50 men, and made himſelf maſter of the gates and the palace with very little reſiſtance. The French governor with his feeble garriſon, retired to the citadel, but was quickly forced to capitulate; when the people ran together, and levelled the citadel with the ground. It was now in Doria's power to have rendered himſelf the ſovereign of his country; but, with a magnanimity of which there are few examples, he aſſembled the people in the court before the palace, diſclaimed all pre-eminence, and recommended to them to ſettle the form of government they choſe to eſtabliſh. The people, animated by his ſpirit, forgot their factions, and fixed that form of government which ſubſiſted till the revolution in 1797, with little variation. This event happened in 1528. Doria lived to a great age, reſpected and beloved as a private citizen, and is ſtill celebrated among his countrymen by the moſt honourable of all appellations, "The father of his country, and the reſtorer of its liberty."

(2.) DORIA BALTEA, or GRAND DORIA, a river of Piedmont, which riſes in the Alps, on the borders of the Valais, and runs into the Po, by two branches, between Chivazzo and Creſcentino.

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(3.) DORIA RIPARIA, or LITTLE DORIA, a river of Piedmont, which rises in the Alps, on the border of France, and runs into the Po, a little NE. of Turin.

DORIANS, an ancient people of Greece, inhabiting near mount Parnassus. See DORIS, N° 1.

(1.) DORIC, *adj.* any thing belonging to the Dorians.

(2.) DORIC DIALECT, one of the five dialects, or manners of speaking, which obtained among the Greeks. It was first used by the Lacedemonians, and particularly those of Argos; thence it passed in Epirus, Libya, Sicily, the islands of Rhodes and Crete. In this dialect, Archimedes and Theocritus wrote, who were both Syracusc; as well as Pindar. The Doric dialect is properly the manner of speaking peculiar to the Dorians, after their recess near Parnassus and Asopus; and which afterwards came to obtain among the Lacedemonians, &c. Some even distinguished between the Lacedemonian and Doric; but, in reality, they were the same; setting aside a few particulars in the language of the Lacedemonians; as is shown by Rulandus, in his excellent treatise *De Lingua Græca ejusque Dialectis*, lib. v. To these authors we might add Archytas of Tarentum, Bion, Callinus, Simonides, Bacchylides, Cypselus, Alcman, and Sophron, as writers in the Doric dialect. Most of the medals of the cities of Græcia Magna, and Sicily, favor of the Doric dialect in their inscription: *e. g.* ΑΜΒΡΑΚΙΩΤΑΝ, ΑΠΟΛΛΩΝΙΑΤΑΝ, ΑΧΕΡΟΝΤΑΝ, ΑΧΤΙΤΑΝ, ΗΡΑΚΛΕΩΤΑΝ, ΤΡΑΧΙΝΙΩΝ, ΘΕΡΜΙΤΑΝ, ΚΑΤΑΟΝΙΑΤΑΝ, ΚΟΠΙΑΤΑΝ, ΤΑΥΡΟΜΕΝΙΤΑΝ, &c. Which shows the countries wherein the Doric dialect was used. The general rules of this dialect are thus given by the Port-royalists:

D'ù Ηεα, d'ω grand, d'ι, d'ε, & d'υ l' a fait le Dore.
D'ω fait ωεα; d'ω, ω; & d'ω au fait encore.
Oſte ι de l' infini: & pour le ſingulier
Se ſert au feminin du nombre plurier.

But they are much better explained in the 4th book of Rulandus; where he even notes the minuter differences of the dialects of Sicily, Crete, Tarentum, Rhodes, Lacedæmon, Laconia, Macedonia, and Thessaly. The α abounds every where in the Doric; but this dialect bears so near a conformity with the Æolic, that many reckon them but one.

(3.) DORIC MODE, in music, the first of the authentic modes of the ancients. Its character is to be severe, tempered with gravity and joy; and is proper upon religious occasions, as also to be used in war. It begins *D, la, fol, re.* Plato admires the music of the Doric mode, and judges it proper to preserve good manners as being masculine; and on this account allows it in his commonwealth. The ancients had likewise their subdoric or hypodoric mode, which was one of the plagal modes. Its character was to be very grave and solemn: it began with *re*, a fourth lower than the doric.

(4.) DORIC ORDER, the 2d of the 5 orders of architecture. It is usually placed upon the Attic base, though originally it had none. See ARCHITECTURE, *Index*. At its first invention it was more simple than at present; and when in after times they came to adorn and enrich it more, the appellation *Doric* was restrained to this richer manner, and the primitive simple manner they called by a new name, the Tuscan order, which was chiefly used in temples; as the former, being more light and delicate, was for porticoes and theatres. The tradition is, that DORUS, king of Achaia, having first built a temple of this order at Argos, which he dedicated to Juno, occasioned it to be called *Doric*; though others derive its name, from its being invented or used by the Dorians. The moderns, on account of its solidity, use it in large strong buildings; as in the gates of cities and citadels, the outsides of churches, and other massy works, where delicacy of ornament would be unsuitable. The gate of Burlington house in Piccadilly is of the Doric order. The most considerable ancient monuments of this order, are the theatre of Marcellus at Rowe; where in the capital, the height of the frize, and its projecture, are much smaller than in the modern architecture; and the Parthenion, or temple of Minerva at Athens, in which the short and massy columns bear upon the pavement without a base, and the capital is a simple torus, with its cincture, and a square, plain, and solid abacus.

DORING, or DARING, among sportsmen, a term used to express a method of taking larks, by means of a clap-net and a looking-glass. See BIRD-CATCHING, § 3; *To* DARE, § 3; and LARK.

DORINGSTADT, or DURINSTADT, a town of Germany, in the circle of Franconia, and bishopric of Bamberg, 14 miles N. of Bamberg.

(1.) DORIS, in ancient geography, a country of Greece, between Phocis, Thessaly, and Acarnania. It received its name from Doris the son of Deucalion, who made a settlement there. It was called TETRAPOLIS, from its 4 cities, viz. Pindus or Dryopis, Erineum, Cytinium, and Boium. To these four some add Lilæum and Carphia, and therefore call it HEXAPOLIS. The name of Doris has been common to many parts of Greece. The Dorians in the age of Deucalion inhabited Phthiotis, which they exchanged for Histiæotis, in the age of Dorus. From thence they were driven by the Cadmeans, and came to settle near the town of Pindus. Thence they passed into Dryopis, and afterwards into Peloponnesus. Hercules having re-established Æginius king of Phthiotis or Doris, who had been driven from his country by the Lapithæ, the grateful king appointed Hyllus the son of his patron to be his successor, and the Heraclidæ marched from that part of the country to recover Peleponnesus. The Dorians sent many colonies into different places, which bore the same name as their native country. The most famous of these is in Asia Minor, of which Halicarnassus was once the capital. This part of Asia Minor was called HEXAPOLIS, and after PENTAPOLIS.

(2.) DORIS, in entomology, a genus of insects belonging to the order of vermes testacea. The body is oblong, flat beneath; creeping: mouth placed below: vent behind surrounded with a fringe: two feelers, retractile. There are several species: particularly.

DORIS ARGO, the lemon doris, has an oval body,

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Moſes. The author of that chronicle, who was a Samaritan by religion, adds, that their high prieſt ſent ſeveral Samaritans to ſeize Douſis and his corrupted copy of the Pentateuch. Epiphanius takes Doſitheus to have been a Jew by birth, and to have abandoned the Jewiſh party for that of the Samaritans. He imagines him likewiſe to have been the author of the ſect of the Sadducees; which is inconſiſtent with his being later than our Saviour; and yet the Jeſuit Serrarius makes Doſitheus the maſter of Sadoc, from whom the Sadducees are derived. Tertullian obſerves, that Doſitheus was the firſt, who dared to reject the authority of the prophets by denying their inſpiration. But he charges that as a crime peculiar to this ſectary, which in reality is common to the whole ſect, who never allowed any but the five books of Moſes to be divine.

DOSMERRY Pool, a lake in Cornwall, on the top of a hill, a mile in circumference, abounding with eels, but no where above 1¼ fathom deep. It is 5 miles N. of Leſkard.

DOSSE, a river of Germany, in the circle of Upper Saxony, and marquiſate of Brandenberg, which runs into the Havel, 8 miles ESE. of Havulberg.

* DOSSIL. *n. ſ.* [corrupted from *dorſel*, ſomething laid upon the part.] A pledget; a nodule or lump of lint, to be laid on a ſore.—Her complaints put me upon dreſſing with ſuch medicaments as baſilicon, with præcipitate, upon a *doſſil*. *Wiſeman*.

* DOST. [the ſecond perſon of *do*.]

Why then *doſt* treat me with rebukes, inſtead
Of kind condoling cares, and friendly ſorrow?
Addiſon's Cato.

* DOT. *n. ſ.* [This is derived by *Skinner* from *dotter*, German, *the white of an egg*, and interpreted by him a grume of pus. It has now no ſuch ſignification, and ſeems rather corrupted from *jot*, a point.] A ſmall point or ſpot made to mark any place in a writing.

(1.) * *To* DOT. *v. a.* To mark with ſpecks.

(2.) * *To* DOT. *v. n.* [from the noun.] To make dots or ſpots.

* DOTAGE. *n. ſ.* [from *dote*.] 1. Loſs of underſtanding; imbecility of mind; delirouſneſs.—

The ſoul in all hath one intelligence;
Though too much moiſture in an infant's brain,
And too much drineſs in an old man's ſenſe,
Cannot the prints of outward things retain:
Then doth the ſoul want work, and idle ſit,
And this we childiſhneſs and *dotage* call. *Davies*.

2. Exceſſive fondneſs.—

If on your head my fury does not turn,
Thank that fond *dotage* which ſo much you ſcorn. *Dryden*.

* DOTAL. *adj.* [*dotalis*, Lat.] Relating to the portion of a woman; conſtituting her portion; comprized in her portion.—

Shall I, of one poor *dotal* town poſſeſt,
My people thin, my wretched country waſte?
An exil'd prince, and on a ſhaking throne,
Or riſk my patron's ſubjects on my own?
Garth's Ovid.

* DOTARD. *n. ſ.* [from *dote*.] A man whoſe age has impaired his intellects; a man in his ſecond childhood; called in ſome provinces a *fool-child*.—

Dotard ſaid he, let be thy deep adviſe,
Seems that thro' many years thy wits thee fail;
And that weak old hath left thee nothing wiſe;
Elſe never ſhould thy judgment be ſo fair.
Fairy Queen.

DOTARIUM, a dower. See Dower, § 2.

* DOTATION. *n. ſ.* [*dotatio*, Lat.] The act of giving a dowry portion. *Dict*.

(1.) * *To* DOTE. *v. n.* [*doten*, Dutch; *radoter*, Fr.] 1. To have the intellect impaired by age or paſſion; to be delirious.—A ſword is upon the liars, and they ſhall *dote*; a ſword is upon her mighty men, and they ſhall be diſmayed. *Jer.* l. 36.—

Time has made you *dote* and vainly tell
Of arms imagin'd, in your lonely cell. *Dryd*.

—When an old woman begins to *dote*, and grow chargeable to a pariſh, ſhe is turned into a witch, and fills the country with extravagant fancies. *Addiſon's Spect*. 2. To be in love to extremity.—He was ſtriken with great affection toward me, which ſince is grown to ſuch a *doting* love, that I was fain to get this place, ſometimes to retire in freely. *Sidney*.—I have long loved her, and beſtowed much on her, followed her with a *doting* obſervance. *Shakeſp*.

(2.) * *To* Dote upon. To regard with exceſſive fondneſs; to love to exceſs.—

All their prayers and love
Were ſet on Hereford, whom they *doted* on,
And bleſs'd, and grac'd. *Shakeſp. Hen. IV*.

Mark thoſe who *dote* on arbitrary power,
And you ſhall find 'em either hot-brain'd youth,
Or needy bankrupts. *Dryden*.

O death, all eloquent! you only prove
What duſt we *dote* on, when 'tis man we love.
Pope.

* DOTED. *adj.* [from the verb.] Stupid. Not uſed.—

His ſenſeleſs ſpeech and *doted* ignorance
The prince had marked well. *Spenſer*.

* DOTER. *n. ſ.* [from *dote*.] 1. One whoſe underſtanding is impaired by years; a dotard.—What ſhould a bald fellow do with a comb, a dumb *doter* with a pipe, or a blind man with a looking-glaſs? *Burton*. 2. A man fondly, weakly, and exceſſively in love.—Our *doters* upon red and white are inceſſantly perplexed, by the uncertainty both of both of the continuance of their miſtreſs's kindneſs, and of the laſting of her beauty. *Boyle*.

DOTH, the 3d perſon ſingular of *To* Do.

DOTHAN, in ancient geography, a city 12 miles N. of Samaria, 44 of Jeruſalem, and 6 W. of Tiberias; where Joſeph was ſold to the Iſhmaelites, and where Eliſha ſtruck the Syrians blind.

DOT-HILL, a village in Shropſhire.

* DOTINGLY. *adv.* [from *doting*.] Fondly; by exceſſive fondneſs.—

That he, to wedlock *dotingly* betray'd,
Should hope in this lewd town to find a maid!
Dryden.

DOTISSA, a widow endowed. See Dowager.

DOTKIN, a ſmall Dutch coin; ⅛ of a ſtiver.

DOT-

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DOTAMTYN, a town of Hungary, 6 miles NW. of Podolicz.

* DOTTARD. *n. f.* This word ſeems to ſignify a tree kept low by cutting.—For great trees, we ſee almoſt all overgrown trees in churchyards, or near ancient buildings, and the like, are pollards and *dottards*, and not trees at their full height. *Bacon.*

(1.) * DOTTEREL. *n. f.* [from *dote.*] The name of a bird that mimicks geſtures.—We ſee how ready apes and monkeys are to imitate all motions of man; and in catching of *dotterels*, we ſee how the fooliſh bird playeth the ape in geſtures. *Bacon.*

(3.) DOTTEREL. See CHARADRIUS, N° 1, 2, 6, 7.

DOTTON, a town near Aſhenden, Bucks.

DOU, or Douw, Gerard. See Douw.

DOUADIC, a town of France, in the department of the Indre, 5 miles N. of La Blanc.

DOVAIN, a town of France, in the department of Mont Blanc, and ci-devant duchy of Savoy, famous for its vineyards, 3 miles SE. of Hermance.

DOVAN, or DEVON, a river of Scotland, in the counties of Perth and Clackmannan, which runs in various windings through the pariſhes of Glendovan, Muckart, and Dollar, exhibiting ſeveral ſtriking natural phænomena in its courſe; See DEVON, N° 1. At the *Deil's Mill*, a little above the RUMBLING BRIDGE, the river, after running rapidly between rocks, in a narrow courſe, ruſhes into a kind of baſin formed in the rock, out of which the water falls about 15 feet, among ſtones, with a noiſe reſembling that of the clapper of a mill. At the CAULDRON LINN, a mile below the bridge, the ſcene is ſtill more romantic; the whole river falling 88 feet over perpendicular rocks, in two beautiful caſcades of 44 feet each, into ſeveral deep cylindrical cavities of the rock reſembling caldrons. The largeſt of theſe bears a ſtriking reſemblance the working of malt liquor in a large brewing veſſel. See *Sir J. Sinclair's Stat. Acc.* IX. 308—310. In the pariſh of Dollar below theſe cataracts, the Dovan is about 100 feet broad, and affords ſalmon, ſparrs, and different kinds of trouts. Its water is uncommonly pure, and a fine bleachfield is erected upon it at Dollar. See DOLLAR, N° 3. It falls into the Forth, 4 miles W. of Clackmannan.

DOUARNENEZ, a ſeaport town of France, in the department of Finiſterre, ſeated on a large bar, in the Engliſh Channel, 10½ miles NW. of Quimper, and 7 NE. of Pont Croix.

DOUAY, a city of France, in the department of the North, (of which it is the capital,) and ci-devant French Flanders. It has a fine arſenal, a foundery for cannon, and a military ſchool. The fort of Scarpe, within cannon-ſhot, ſerves for a citadel. It has 3 famous colleges: and the great ſquares in the centre of the city, and the principal church are worthy of notice. It was erected into an univerſity by Philip II. of Spain, who founded in it a ſeminary for Engliſh Roman catholics in 1569. In 1667, it was taken from the Spaniards by Lewis XIV. in perſon. The allies, under the duke of Marlborough took it in 1710; but it was retaken by the French in 1711, after the ſuſpenſion of arms between Great Britain and France. It is ſeated on the river Scarpe, (whence there is a canal to the Deule,) 15 miles NW. of Cambray. Lon. 3. 10. E. Lat. 50. 22. N.

DOUAZIT, a town of France, in the department of the Landes, 6 miles S. of St Sever.

(1.) * DOUBLE. *adj.* [*double*, French; *duplex*, Latin; *duple*, Erſe.] 1. Two of a ſort; one correſponding to the other; in pairs.—All things are *double* one againſt another, and he hath made nothing imperfect. *Eccluſ.* xlii. 24. 2. Twice as much; containing the ſame quantity repeated. It is ſometimes uſed with *to*, and ſometimes without.—

Great honours are great burthens; but on whom
They're caſt with envy, he doth bear two loads
His cares muſt ſtill be *double to* his joys,
In any dignity. *Ben Jonſon.*

—This ſum of 40,000l. is almoſt *double to* what is ſufficient. *Swift.* 3. Having one added to another: having more than one in the ſame parallel. —It is a curioſity alſo to make flowers *double*, which is effected by often removing them into new earth; as, on the contrary part, *double* flowers by neglecting, and not removing, prove ſingle. *Bacon.* 4. Twofold; of two kinds.—

No ſtar appears to lend his friendly light;
Darkneſs and tempeſt make a *double* night.
Dryden.

5. Two in number.—

And if one power did not both ſee and hear,
Our ſights and ſounds would always *double* be.
Davies.

6. Having twice the effect or influence; having the power of two. Not uſed.—

The magnifico is much belov'd,
And hath in his effect a voice potential,
As *double* as the duke's. *Shak.*

7. Deceitful; acting two parts, one openly, the other in ſecret.—

I' th' preſence
He would ſay untruths, and be ever *double*
Both in his words and meaning. *Shak.*

—Fifty thouſand could keep rank, that were not of *double* heart. 1 *Chron.* xii. 33.

(2.) * DOUBLE. *adv.* Twice over.—I am not ſo old in proportion to them as I formerly was, which I can prove by arithmetick; for then I was *double* their age, which now I am not. *Swift.*

(3.) * DOUBLE. *n. ſ.* 1. Twice the quantity or number.—If the thief be found let him pay *double*. *Exodus.*—In all the four great years of mortality abovementioned, I do not find that any week the plague increaſed to the *double* of the precedent week above five times. *Graunt.* 2. Strong beer; beer of twice the common ſtrength.—Here's a pot of good *double*, neighbour, drink, and fear not your man. *Shak.* 3. A turn uſed to eſcape purſuit.—

Man is frail,
Convulſions rack his nerves, and cares his breaſt;
His flying life is chas'd by rav'ning pains,
Through all his *doubles*, in the winding veins.
Blackmore.

4. A tract; a ſhift; an artifice.—Theſe men are too well acquainted with the chaſe, to be flung off by any falſe ſteps or *doubles*. *Addiſon.*

(4.) *

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the ſweetneſs of their fleſh and the fineneſs of their wool. The number of ſheep kept in this county is averaged at upwards of 800,000, of which 150,000 are annually ſold and ſent out of the county. The wool is ſhort and fine, of a cloſe texture, and the quality of it is highly eſteemed in the manufacture of broad cloth. It may be calculated, with ſome degree or accuracy, that the annual produce of wool is 90,000 weys, or weighs, of 31 pounds each. Among various articles of great importance to the community in Dorſetſhire, may be reckoned the cultivation of hemp and flax, and their manufacture. In the neighbourhood of Bridport and Beminſter, all ſorts of twine, ſtring, packthread, netting, cordage, and ropes, are made, from the fineſt thread, to the cable which holds the firſt rate men of war. The manufactures carried on at Beminſter employs upwards of 2000 people. At Bridport there is a great number of manufactures, and about 1800 people are ſaid to be employed in them; and in its environs, as far as 7 or 8 miles round, upwards of 7000 people are in conſtant work. Quarries of excellent ſtone are found in the iſland of Purbeck, near the ſea, where upwards of 400 people are employed in digging and tooling the ſtone. About 50,000 tons of it are annually ſhipped at Swannage. The whole iſland of Portland ſeems to be one entire maſs of the moſt beautiful ſtone, chiefly uſed in the metropolis for the moſt ſuperb buildings; and is univerſally admired for its cloſe texture and durability, ſurpaſſing any other. About a mile from Corf Caſtle, are found large quantities of pipe clay; about 11,000 tons of which are annually ſent from this place, and about 100 men are conſtantly employed in digging it. Some of the pits are not more than 10 or 12 feet deep. Dorſetſhire is divided into 34 hundreds, which contain 22 towns, and 248 pariſhes. The towns are Dorcheſter, Lyme, Shafteſbury, Pool, Bridport, Wareham, Corf Caſtle, Weymouth, Melcomb Regis, Sherborn, Blandford, Cranborn, Beminſter, Abbotſbury, Bere, Everſhot, Milton Abbey, Frampton, Stalbridge, Sturminſter, Cerne, and Winburn; of which the firſt 9 are borough towns, and ſend each 2 members to parliament, making, with 2 for the county, 20 members in the whole. The number of inhabitants in 1801, was eſtimated at 115,319. The principal rivers are the Stour, the Frome, and the Fiddle.

* DORSIFEROUS. } *n. ſ.* [*dorſum* and *fero*, or
* DORSIPAROUS. } *pario*, Lat.] Having the property of bearing or bringing forth on the back. It is uſed of plants that have the ſeeds on the back of their leaves, as fern; and may be properly uſed of the American frog, which brings forth young from her back.

DORSTEN, a town of Germany, in the circle of the Lower Rhine, and county of Recklinghauſen, on the Lippe. It is ſtrongly fortified. It is 30 miles N. of Duſſeldorp, and 31 SW. of Munſter.

DORSTENIA, CONTRAYERVA, a genus of the monogynia order, belonging to the tetrandria claſs of plants; and in the natural method ranking under the 53d order, *Scabridæ*. The receptacle is common, monophyllous, and camous; the ſeeds lying ſingly in the carnous ſubſtances. There are 4 ſpecies, all low herbaceous plants; growing in the warm countries of America. The root is uſed in medicine It is full of knots; an inch or two in length, about half an inch thick; externally of a reddiſh brown colour, and pale within; long, tough, ſlender fibres ſhoot out from all ſides of it, which are generally loaded with ſmall round knots. The root has a peculiar aromatic ſmell, and a ſomewhat aſtringent, warm, bitteriſh, taſte, with a light and ſweetiſh kind of acrimony when chewed. The fibres have little taſte or ſmell; the tuberous part therefore ſhould only be choſen.—Contrayerva is one of the mildeſt of *alexipharmics*, and is an uſeful diaphoretic. Its virtues are extracted both by water and rectified ſpirit, and do not ariſe by evaporation with either. The plants cannot be propagated in this country without the greateſt difficulty.

DORSUM, the BACK, in anatomy, comprehends all the poſterior parts of the body from the neck to the buttocks. See ANATOMY, § 137, and 209.

DORSZYCE, a town of Lithuania, in the palatinate of Minſk, 46 miles NNE of Minſk.

(1.) DORT, or DORDRECHT, a city of Holland, in the department of Delft, and ci-devant province of Holland. It is ſeated in a ſmall iſland formed by the rivers Meuſe, Merue, Rhine, and Linghe. The Meuſe, on which it ſtands, gives it a good harbour, and ſeparates it from the iſlands of Yſſelmonde and Ablas. It is divided from Beyerland by a canal. The harbour is very commodious for the merchandizes which come down the Rhine and the Meuſe, which keep it in a flouriſhing condition. Its ſtrength conſiſts in being ſurrounded with water. Its walls are old, and defended by round towers. It is very rich, and well built with brick, and had formerly the excluſive right of coining money. The church of Notre Dame is a good building, the tower lofty, and furniſhed with muſical chimes. There is another church, dedicated to St Nicholas, built in 1568. It had likewiſe, before the revolution, ſeveral religious houſes for monks and nuns; but theſe are now applied to other uſes. It is at preſent the ſtaple town for wines, particularly Rheniſh. It was detached from the main land in 1421, on the 17th of Nov. by a flood occaſioned by the breaking down of the dyke, which overwhelmed 70 villages, and about 100,000 perſons. However, by time and the induſtry of the inhabitants, a great part of the land is recovered. It has two principal canals, namely, the New and Old Haven, by which heavy loaded veſſels may enter into the city. Over the Old Haven is a large bridge, well built with brick. Dort was almoſt reduced to aſhes in 1457, there being then conſumed 2000 houſes, with the halls, hoſpital, and church of Notre Dame: but they are now well provided with fire-engines and watchmen to prevent the like diſaſter. The company of tradeſmen, and ſome other communities, elect the magiſtrates, and name one part of the members of the city council. This city is famous for the meeting of the clergy, called the SYNOD OF DORT, (ſee § 2.) in which the Calviniſts obtained a ſentence againſt the Arminians, who were called *Remonſtrants*. The diſpute between the contending parties occaſioned

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faſhioned diſorders, ſkirmiſhes, and murders, in moſt of the principal cities. Thoſe miniſters who would not ſubſcribe to the decree of the ſynod were baniſhed, of whom there were above 100. Dort lies ten miles SE. of Rotterdam, and thirty-ſeven W. of Amſterdam. Lon. 4. 48. E. Lat. 51. 50. N.

(2.) DORT, SYNOD OF, a national ſynod, ſummoned by authority of the States General, the provinces of Holland, Utrecht, and Overyſſel excepted, and held at Dort in 1618. The moſt eminent divines of the United Provinces, and deputies from the churches of England, Scotland, Switzerland, Bremen, Heſſia, and the Palatinate, aſſembled on this occaſion, in order to decide the controverſy between the Gomariſts or Calviniſts, and Arminians: the latter were declared corrupters of the true religion. But the authority of this ſynod was far from being univerſally acknowledged either in Holland or in England. The provinces of Frieſland, Zealand, Utrecht, Guelderland, and Groningen, could not be perſuaded to adopt their deciſions; and they were oppoſed to K James I. and archbiſhop Laud in England. The reformed churches in France, though at firſt diſpoſed to give a favourable reception to the deciſions of this famous ſynod, in proceſs of time eſpouſed doctrines very different from thoſe of the Gomariſts; and the churches of Brandenburgh and Bremen would not ſuffer their doctors to be tied down to the opinions and tenets of the Dutch divines. The liberty of private judgment with reſpect to the doctrines of predeſtination and grace, which the ſpirit that prevailed among the divines of Dort ſeemed ſo much adapted to diſcourage and ſuppreſs, acquired new vigour in conſequence of the arbitrary proceedings of this aſſembly.

DORTMUND, a rich, populous, and imperial city of Germany, in the circle of Weſtphalia, and territory of Naſſau-Dillenborg, to whom it was ceded in 1802. It is pretty large, but not well built. Formerly it was one of the Hanſe towns. Its territory was alſo formerly a county, and had lords of its own; but ſince 1504, it has been poſſeſſed entirely by the city. It is ſeated on the Emſter, 35 miles NE. of Cologne, and 25 SSW. of Munſter. Lon. 7. 35. E. Lat. 51. 26. N.

* DORTURE. *n. ſ.* [contracted from *dormiture; dormitura*, Lat. *dortor*, Fr.] A dormitory; a place to ſleep in.—He led us to a gallery like a *dorture*, where he ſhewed us along the one ſide ſeventeen cells, very neat. *Bacon.*

DORVENTANI, the ancient inhabitants of Derbyſhire.

DORUS. See DORIC, § 4; and DORIS, N° 1.

DORY, a town of Lithuania, in the palatinate of Wilna, 68 miles E. of Lida.

DORYPHORI, [from δόρυ, a ſpear, and φέρω, to bear,] an appellation given to the life-guard men of the Roman emperors. They were held in ſuch eſtimation, as frequently to have the command of armies conferred on them. It was uſual alſo for chief commanders to have their doryphori or life-guards to attend them.

* DOSE. *n. ſ.* [δόσις.] 1. So much of any medicine as is taken at one time. *Quincy.*

The too vigorous *doſe* too fiercely wrought,
And added fury to the ſtrength it brought. *Dryd.*

—In a vehement pain of the head he preſcribed the juice of thapſia in warm water, without mentioning the *doſe*. *Arbuthnot.* 2. Any thing nauſeous.—If you can tell an ignoramus in power and place, that he has a wit and underſtanding above all the world, I dare undertake that as fulſome a *doſe* as you give him, he ſhall readily take it down. *South.* 3. As much of any thing as falls to a man's lot. Ludicrouſly.—

No ſooner does he peep into
The world, but he has done his doe;
Married his punctual *doſe* of wives,
Is cuckolded, and breaks, or thrives. *Hudibras*, 4. Quantity.—We pity or laugh at thoſe fatuous extravagants, while yet ourſelves have a conſiderable *doſe* of what makes them ſo. *Grauv.* 5. It is often uſed of the utmoſt quantity of ſtrong liquour that a man can ſwallow. He has his *doſe*, that is, he can carry off no more.

* *To* DOSE. *v. a.* 1. To proportion a medicine properly to the patient or diſeaſe.—Plants ſeldom uſed in medicine, being eſteemed poiſonous, if corrected and exactly *doſed*, may prove powerful medicines. *Derham.* 2. To give phyſick, or any thing nauſeous to a man in a ludicrous ſenſe.

DOSILOGY, *n. ſ.* a diſcourſe on the quantities or doſes of medicines, which ought to be taken at a time. *Bailey.*

DOSITHEANS, or DOSITHEI, an ancient ſect among the Samaritans in the firſt century. See next article.

DOSITHEUS, the chief of a faction among the Samaritans, mentioned by Origen, Epiphanius, Jerom, and other Greek and Latin fathers: But the learned are not at all agreed as to the time wherein he lived. St Jerom, in his Dialogue againſt the Luciferians, places him before our Saviour; wherein he is followed by Druſius, who in his anſwer to Serrarius places him about the time of Sennacherib king of Aſſyria. But Scaliger will have him poſterior to our Saviour's time: And Origen intimates him to have been contemporary with the apoſtles: where he obſerves, that he endeavoured to perſuade the Samaritans that he was the Meſſiah foretold by Moſes. He had many followers; and his ſect was ſtill ſubſiſting at Alexandria in the time of the Patriarch Eulogius, as appears from a decree of that patriarch publiſhed by Photius. In that decree Eulogius accuſes Doſitheus of injurioufly treating the ancient patriarchs and prophets, and attributing to himſelf the ſpirit of prophecy. He makes him contemporary with Simon Magus; and accuſes him of corrupting the Pentateuch in divers places, and of compoſing ſeveral books directly contrary to the law of God. Archbiſhop Uſher takes Doſitheus to have been the author of all the changes made in the Samaritan Pentateuch, which he argues from the authority of Eulogius. But all we can juſtly gather from the teſtimony of Eulogius is, that Doſitheus corrupted the Samaritan copies ſince uſed by that ſect; but that corruption did not paſs into all the copies of the Samaritan Pentateuch now in uſe among us, many of which vary but little from the Jewiſh Pentateuch: And in this ſenſe we are to underſtand that paſſage in a Samaritan chronicle, where it is ſaid that *Deuſis i. e.* Doſitheus, altered ſeveral things in the law of Moſes.

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(4) * DOUBLE is much uſed in compoſition, generally for *doubly*, two ways; as *double-edged*, having an edge on each ſide; or for twice the number or quantity, as *double dired* twice died.

(1.) * *To* DOUBLE. *v. a.* [from the adjective.] 1. To enlarge any quantity by addition of the ſame quantity.—

Rumour doth *double* voice, and echo
The numbers of the fear'd. *Shak.*
Our foes too proud the weaker to aſſail,
Or *doubles* his diſhonour if he fail. *Dryden.*

—This power of repeating or *doubling* any idea we have of any diſtance, and adding it to the former as often as we will, without being ever able to come at any ſtop or ſtint, is that which gives us the idea of immenſity. *Locke.* 2. To contain twice the quantity.—

Thus reinforc'd againſt the adverſe fleet,
Still *doubling* our's brave Rupert leads the way.
Dryden.

3. To repeat; to add.—

He ſaw proud Arcite and fierce Palemon
In mortal battle, *doubling* blow on blow;
Like lightning flam'd their falchions to and fro.
Dryden.

4. To add one to another in the ſame order or parallel.—Thou ſhalt *double* the curtain in the tabernacle. *Exodus.* 5. To fold.—

He bought her ſermons, pſalms, and graces,
And *doubled* down the uſual places. *Prior.*

6. To round a headland.—Sailing along the coaſt, he *doubled* the promontory of Carthage, yet famous for the ruins of that proud city. *Knolles.*—Now we have the Cape of Good Hope in ſight, the trade wind is our own, if we can but *double* it. *Dryden.*

(2.) * *To* DOUBLE. *v. n.* 1. To increaſe to twice the quantity.—'Tis obſerved in particular nations, that within the ſpace of 300 years, notwithſtanding all caſualties, the numberof men *double*. *Burnet's Theory.* 2. To enlarge the ſtake to twice the ſum in play.—

Throw Egypt by, and offer in the ſtead,
Offer—the crown on Berenice's head:
I am reſolv'd to *double* 'till I win. *Dryden.*

3. To turn back, or wind in running.—Under the line the ſun croſſeth the line, and maketh two Summers and two Winters; but in the ſkirts of the torrid zone it *doubleth* and goeth back again, and ſo maketh one long ſummer. *Bacon.*—

Who knows which way ſhe points?
Doubling and turning like an hunted hare!
Find out the meaning of her mind who can.
Dryden.

4. To play tricks; to uſe ſlights.

* DOUBLE-BITING. *adj.* [*double* and *bite.*] Biting or cutting on either ſide.—

But moſt their looks on the black monarch bend,
His riſing muſcles and his brawn commend;
His *double-biting* ax, and beamy ſpear,
Each aſking a gigantick force to rear. *Dryden.*

* DOUBLE-BUTTONED. *adj.* [*double* and *buttoned.*] Having two rows of buttons.—

Others you'll ſee, when all the town's aſloat
Wrapt in th' embraces of a kerſey coat,
Or *double-button'd* frieze. *Gay.*

DOUBLE CHILDREN, DOUBLE KITTENS, DOUBLE PEARS, &c. repeatedly occur in the *Philoſ. Tranſact.* and ſimilar works. (See MONSTER.) Sir John Floyer, in the *Phil. Tranſ.* giving an account of a *double turkey*, furniſhes ſome reflections on the production of *double animals* in general. There are two cauſes of dupliciy in embryos. 1. The conjoining or connection of two perfect animals: and 2. An extraordinary diviſion and ramification of the original veſſels, &c.

* DOUBLE-DEALER. *n. ſ.* [*double* and *dealer.*] A deceitful, ſubtle, inſidious fellow; one who acts two parts at the ſame time; one who ſays one thing and thinks another.—*Double-dealers* may paſs muſter for a while; but all parties waſh their hands of them in the concluſion. *L'Eſtrange.*

* DOUBLE-DEALING. *n. ſ.* [*double* and *dealing.*] Artifice; diſſimulation; low or wicked cunning; the action of one thing with the profeſſion of another.—Our poets have joined together ſuch qualities as are by nature moſt compatible; valour with anger, meekneſs with piety, and prudence with diſſimulation: this laſt union was neceſſary for the goodneſs of Ulyſſes; for without that, his diſſimulation might have degenerated into wickedneſs and *double-dealing*. *Broome.*

* *To* DOUBLE-DIE. *v. a.* [*double* and *die.*] To die twice over.—

Yes, I'll to the royal bed,
Where firſt the myſteries of our love were acted,
And *double-die* it with imperial crimſon. *Dryd.*

DOUBLE-EDGED. See DOUBLE, § 4.

DOUBLE EMPLOYMENT, in muſic, a name given by M. Rameau to the two different manners in which the chord of the ſub-dominant may be regarded and treated, viz. as the fundamental chord of the ſixth ſuperadded, or as the chord of the great ſixth, inverted from a fundamental chord of the ſeventh. In reality, the chords carry exactly the ſame notes, are figured in the ſame manner, are employed upon the ſame chord of the tone, in ſuch a manner, that frequently we cannot diſcern which of the two chords the author employs, but by the aſſiſtance of the ſubſequent chord, which reſolves it, and which is different in theſe different caſes. To make this diſtinction, we muſt conſider the diatonic progreſs of the two notes which form the ſith and the ſixth, and which, conſtituting between them the interval of a ſecond, muſt one or the other conſtitute the diſſonance of the chord. Now, this progreſs is determined by the motion of the baſs. Of theſe two notes, then, if the ſuperior be the diſſonance, it will riſe by one gradation into the ſubſequent chord, the lower note will keep its place, and the higher note will be a ſuperadded ſixth. If the lower be the diſſonance, it will deſcend into the ſubſequent chord, the higher will remain in its place, and the chord will be that of the great ſixth. See the two caſes of the *double employment* in Rouſſeau's Muſical Dictionary, Plate D, fig. 11. The uſe which the compoſer may make of the double employment, is to conſider the chord in its different points of view, that from thence he may know how to make his entrance to it, and his exit from it; ſo that having arrived, for inſtance, at the chord of the ſuperadded ſixth, he may reſolve it as a chord of the great ſixth, and reciprocally. M. D'Alembert has ſhown, that one of the chief uſes of th-

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double employment is, that we be able to carry the diatonic ſucceſſion of the gamut even to an octave, without changing the mode, at leaſt whilſt we riſe; for in deſcending we muſt change it. Of this gamut and its fundamental baſs, an example will be found in *Rouſſeau's Muſical Dictionary, Pl.* D, *fig.* 13. It is evident, according to the ſyſtem of M. Rameau, that all the harmonic ſucceſſions which reſult from it, are in the ſame tone: for, in ſtrictneſs, no other chords are there employed but three, that of the tonic, that of the dominant, and that of the ſub-dominant; as this laſt, in the double employment, conſtitutes the ſeventh from the ſecond note, which is employed upon the 6th. With reſpect to what M. D'Alembert adds in his *Elements of Muſic*, p. 80. and which he repeats in the *Encyclopedie*, article *Double-emploi*. M. Rouſſeau differs from him as well as from M. Rameau. See the *Muſical Dictionary*. On the whole the double employment cannot be uſed with too much reſerve, and the greateſt maſters are the moſt temperate in practiſing it.

DOUBLE FICHE, or DOUBLE FICHY, in heraldry, the denomination of a croſs, when the extremity has two points; in contradiſtinction to fiché, where the extremity is ſharpened away to one point.

* DOUBLE-FOUNTED. *adj.* [*double* and *fount.*] Having two ſources.—

Here the *double-founted* ſtream
Jordan, true limit eaſtward. *Milton.*

* DOUBLE-HANDED. *adj.* [*double* and *hand.*] Having two hands.—All things being *double-handed*, and having the appearances both of truth and falſehood, where our affections have engaged us, we attend only to the former. *Glanville.*

* DOUBLE-HEADED. *adj.* [*double* and *head.*] Having the flowers growing one to another.—The double rich ſcarlet nonſuch is a large *double-headed* flower, of the richeſt ſcarlet colour. *Mortimer.*

DOUBLE ISLAND POINT, a cape on the NE. coaſt of New Holland. Lon. 153. 12. E. Lat. 25. 58. S.

* *To* DOUBLE-LOCK. *v. a.* [*double* and *lock.*] To ſhoot the lock twice; to faſten with double ſecurity.—He immediately *double-locked* his door, and ſat down carefully to reading and comparing both his orders. *Tatler.*

* DOUBLE-MINDED. *adj.* [from *double* and *mind*] Unſettled; undetermined.—A *double-minded* man is unſtable in all his ways. *James.*

* DOUBLENESS. *n. ſ.* [from *double.*] The ſtate of being double.—If you think well to carry this as you may, the *doubleneſs* of the benefit defends the deceit from reproof. *Shakeſpeare.*

DOUBLE OCTAVE, in muſic, an interval compoſed of 15 notes in diatonic progreſſion, and which, for that reaſon, is called a *fifteenth*. "It is (ſays Rouſſeau) an interval compoſed of two octaves, called by the Greeks DISDIAPASON." It deſerves, however, to be remarked, that in intervals leſs diſtant and compounded, as in the *third*, the *fifth*, the *ſimple octave*, &c. the loweſt and higheſt extremes are included in the number from whence the interval takes its name. But, in the *double octave*, when termed a fifteenth, the ſimple number of which it is compoſed gives the name. This is by no means analogical, and may occaſion ſome confuſion. We ſhould rather chooſe, therefore, to run any hazard which might occur from uniformly including all the terms of which the component intervals conſiſt, and call the *double* octave a *ſixteenth*, according to the general analogy.

* DOUBLE-PLEA. *n. ſ.* [*duplex placitum*, Latin.] Is that in which the defendant alleges for himſelf two ſeveral matters, in bar of the action, whereof either is ſufficient to effect his deſire in debarring the plaintiff. *Cowel.*

* DOUBLE-QUARREL, is a complaint made by any clerk or other to the archbiſhop of the province, againſt an inferiour ordinary, for delaying juſtice in ſome cauſe eccleſiaſtical. The effect is, that the archbiſhop directs his letters, under the authentical ſeal, to all clerks of his province, commanding them to admoniſh the ſaid ordinary within nine days to do the juſtice required, or otherwiſe to cite him to appear before him or his official: and laſtly to intimate to the ſaid ordinary, that if he neither performs the thing enjoined, nor appears at the day aſſigned, he himſelf will proceed to perform the juſtice required. And this ſeems to be termed a *double-quarrel*, becauſe it is moſt commonly made againſt both the judge, and him at whoſe petition juſtice is delayed. *Cowel.*

* DOUBLER. *n. ſ.* [from *double.*] He that doubles any thing.

* DOUBLE-SHINING. *adj.* [*double* and *ſhine.*] Shining with double luſtre.—

He was
Among the reſt that there did take delight,
To ſee the ſports of *double-ſhining* day. *Sidney.*

(1.) * DOUBLET. *n. ſ.* [from *double*] 1. The inner garment of a man; the waiſtcoat: ſo called from being double for warmth, or becauſe it makes the dreſs double.—What a pretty thing a man is, when he goes in his *doublet* and hoſe, and leaves off his wit! *Shakeſpeare.*—It is common enough to ſee a countryman in the *doublets* and breeches of his grandfather. *Addiſon on Italy.* 2. Two; a pair. Thoſe *doublets* on the ſides of his tail ſeem to add ſtrength to the muſcles which move the tail fins. *Grew.*

(2.) DOUBLET, among lapidaries, implies a counterfeit ſtone compoſed of two pieces of cryſtal, and ſometimes glaſs ſoftened, together with proper colours between them; ſo that they make the ſame appearance to the eye as if the whole ſubſtance of the cryſtal had been tinged with theſe colours. The impracticability of imparting tinges to the body of cryſtals, while in their proper and natural ſtate, and the ſoftneſs of glaſs, which renders ornaments made of it greatly inferior in wear to cryſtal, gave inducements to the introduction of colouring the ſurface of cryſtal wrought in a proper form, in ſuch a manner, that the ſurfaces of two pieces ſo coloured being laid together, the effect might appear the ſame as if the whole ſubſtance of the cryſtal had been coloured. The cryſtals, and ſometimes white tranſparent glaſs ſo treated, were called *doublets*; and at one time prevailed greatly in uſe, on account of the advantages, with reſpect to wear, ſuch doublets had, when made of cryſtal, over glaſs, and the brigh-neſs of the colours which could with certainty be given to counterfeit ſtones this way, when colour-

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ed glaſs could not be procured, or at leaſt not without a much greater expence. Doublets have not indeed the property which the others have, of bearing to be ſet tranſparent, as is frequently required in drops of ear rings and other ornaments: but when mounted in rings, or uſed in ſuch manner that the ſides of the pieces, where the joint is made, cannot be inſpected, they are, when formed of cryſtal, preferable to the coloured glaſs; and the art of managing them is therefore, in ſome degree, of the ſame importance with that of preparing glaſs for counterfeiting gems; and is therefore properly an appendage to it, as being entirely ſubſervient to the ſame intention. See GLASS, COLOURING OF.

(3.) DOUBLETS, a game on dice within tables; the men, which are only 15, being placed thus: Upon the ſize, cinque, and quatre points, there ſtand three men a-piece; and upon the trey, deuce, and ace, only two. He that throws higheſt has the benefit of throwing firſt, and what he throws he lays down, and ſo does the other: what the one throws, and has not, the other lays down for him, but on his own account; and thus they do till all the men are down, and then they bear. He that is down firſt, bears firſt; and will doubtleſs win the game, if the other throws not doublets to overtake them: which he is ſure to do, ſince he advances or bears as many as the doublets make, viz. eight for two fours.

* DOUBLE-TONGUED. *adj.* [*double* and *tongue.*] Deceitful; giving contrary accounts of the ſame thing.—The deacons muſt be grave, not *double-tongued*, not given to much wine, not greedy of filth lucre. 1 *Tim.*

(1.) DOUBLING, among hunters, is applied to a hare, which is ſaid to double, when ſhe keeps in plain fields, and winds about to deceive the hounds.

(2.) DOUBLING, in the manege, a term uſed of a horſe, who is ſaid to double his reins, when he leaps ſeveral times together, to throw his rider: thus we ſay, *the ramingue doubles his reins, and makes pontievis.*

(3.) DOUBLING, in the military art, is the putting two ranks or files of ſoldiers into one. Thus, when the word of command is, *double your ranks*, the 2d, 4th, and 6th ranks march into the 1ſt, 3d, and 5th, ſo that the 6 ranks are reduced to 3, and the intervals between the ranks become double what they were before.

(4.) DOUBLING UPON, in naval tactics, the act of incloſing any part of a hoſtile fleet between two fires, or of cannonading it on both ſides. It is uſually performed by the van or rear of that fleet which is ſuperior in number, taking the advantage of the wind, or other circumſtances, and tacking or veering round the van or rear of the enemy, who will thereby be expoſed to great danger, and can ſcarcely avoid being thrown into general confuſion.

* DOUBLON. *n. ſ.* [Fr.] A Spaniſh coin containing the value of two piſtoles.

* DOUBLY. *adv.* [from *double.*] In twice the quantity; to twice the degree.—

Young Hoſtis, on a muſe by Mars begot,
Born, Cæſar like, to write and act great deeds,
Impatient to revenge his fatal ſhot,
His right hand *doubly* to his left ſucceeds. *Dryd.*

(1.) DOUBS, a department of France, bounded on the N. by thoſe of Upper Saone and Upper Rhine; on the E. by the Helvetic republic; on the SW. by the department of Jura, and on the NW. by that of Upper Saone. It comprehends part of the ci-devant province of Franche Comté. Beſançon is the capital.

(2.) DOUBS, or DOUX, a river of France, which, riſes at the foot of Mount Jura, paſſes by St Hypolite, Clerval, Beſançon, Dole, &c. and runs into the Saon, near Verdun.

* DOUBT. *n. ſ.* [from the verb.] 1. Uncertainty of mind; ſuſpenſe; undetermined ſtate of opinion.—Could any difficulty have been propoſed, the reſolution would have been as early as the propoſal; it could not have had time to ſettle into *doubt*. *South.*—Thoſe who have examined it, are thereby got paſt *doubt* in all the doctrines they profeſs. *Locke.* 2. Queſtion; point unſettled.—Hippocrates commends the fleſh of the wild ſow above the tame, and no *doubt* but the animal is more or leſs healthy according to the air it lives in. *Arbuthnot.* 3. Scruple; perplexity; irreſolution.—

Our *doubts* are traitors,
And makes us loſe, by fearing to attempt,
The good we oft might win. *Shakesp.*

4. Uncertainty of condition.—And thy life ſhall hang in *doubt* before thee; and thou ſhalt fear day and night, and ſhalt have no aſſurance of thy life. *Deuteronomy.*—

I'm bound in
To ſaucy *doubts* and fears. *Shakeſ.*

5. Suſpicion; apprehenſion of ill.—I deſire to be preſent with you now, and to change my voice; for I ſtand in *doubt* of you. *Gal.* iv. 20. 6. Difficulty objected.—

To ev'ry doubt your anſwer is the ſame,
It ſo fell out, and ſo by chance it came. *Blackm.*

(1.) * *To* DOUBT. *v. a.* [*doubter*, Fr. *dubito*, Lat.] 1. To hold queſtionable; to think uncertain. 2. To think endangered —

He from the terror of this arm ſo late
Doubted his empire. *Milton's Par. Loſt.*

3. To fear; to ſuſpect.—He did ordain the interdicts and prohibitions which we have to make entrance of ſtrangers, which at that time was frequent *doubting* novelties and commixture of manners. *Bacon.*—

If they turn not back perverſe;
But that I *doubt*. *Milton.*

4. To diſtruſt; to hold ſuſpected.—

To teach vain wits a ſcience little known,
T' admire ſuperior ſenſe, and *doubt* their own.
Pope.

(2.) * *To* DOUBT. *v. n.* 1. To queſtion; to be in uncertainty.—Even in matters divine, concerning ſome things, we may lawfully *doubt* and ſuſpend our judgment, inclining neither to one ſide or other; as, namely, touching the time of the fall both of man and angels. *Hooker.*—Can we conclude upon Luther's inſtability, becauſe in a ſingle notion no way fundamental, an enemy writes that he had ſome *doubtings*? *Atterbury.* 2. To queſtion any event, fearing the worſt.—

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Doubting things go ill, often hurt more;
That to be ſure they do. *Shakeſp. Cymbeline.*

3. Sometimes with *of* in both the foregoing ſenſes.—Solyman ſaid he had hitherto made war againſt divers nations, and always had the victory, *whereof* he *doubted* not now alſo. *Knolles's Hiſt. of Turks.*

Have I not manag'd my contrivance well,
To try your love and make you *doubt of* mine?
Dryden.

4. To fear; to be apprehenſive of ill.—If there were no fault in the title, I *doubt* there are too many in the body of the work. *Baker on Learning.*—This is enough for a project, without any name; I *doubt* more than will be reduced into practice. *Swift.* 5. To ſuſpect; to have ſuſpicion.—

The king did all his courage bend
Againſt thoſe four which now before him were,
Doubting not who behind him doth attend.
Daniel.

6. To heſitate; to be in ſuſpenſe; to waver undetermined.—

At firſt the tender blades of graſs appear,
And buds that yet the blaſt of Eurus fear,
Stand at the door of life, and *doubt* to clothe the year. *Dryden.*

* DOUBTER. *n. ſ.* [from *doubt.*] One who entertains ſcruples; one who hangs in uncertainty.

(1.) * DOUBTFUL. *adj.* [*doubt* and *full.*] 1. Dubious; not ſettled in opinion.—

Methinks, I ſhould know you, and know this man;
Yet I am *doubtful.* *Shakeſp. King Lear.*

2. Ambiguous; not clear in its meaning: as, a *doubtful* expreſſion. 3. That about which there is doubt, that which is not yet determined or decided; obſcure; queſtionable; uncertain.—In handling the right of a war, I am not willing to intermix matter *doubtful* with that which is out of doubt; for as in capital cauſes, wherein but one man's life is in queſtion, the evidence ought to be clear; ſo much more in a judgment upon a war, which is capital to thouſands. *Bacon.*—In *doubtful* caſes, reaſon ſtill determines for the ſafer ſide; eſpecially if the caſe be not only *doubtful* but alſo highly concerning, and the venture be a ſoul, and an eternity. *South.* 4. Hazardous; of uncertain event.—

New counſels to debate
What *doubtful* may enſue. *Milton.*

5. Not ſecure; not without ſuſpicion.—Our manner is always to caſt a *doubtful* and a more ſuſpicious eye towards that, over which we know we have leaſt power. *Hooker, Dedicat.* 6. Not confident; not without fear.—

With *doubtful* feet and wavering reſolution
I come, ſtill dreading thy diſpleaſure, Samſon.
Milton.

7. Partaking different qualities.—

Looks
Downcaſt and damp, yet ſuch wherein appear'd
Some glimpſe of joy, which on his count'nance caſt
Like *doubtful* hue. *Milton.*

(2.) DOUBTFUL HARBOUR, a bay on the W. coaſt of the ſouthernmoſt iſland of New Zealand, in the South Pacific ocean. Lon. 168. 50. W. Lat. 45. 16. S.

(3.) DOUBTFUL ISLAND, an iſland in the South Pacific ocean, ſeen by M. Bougainville. Lon. 141. 38. W. Lat. 17. 20. S.

* DOUBTFULLY. *adv.* [from *doubtful.*] 1. Dubiouſly; irreſolutely. 2. Ambiguouſly; with uncertainty of meaning.—Knowing how *doubtfully* all allegories may be conſtrued, and this book of mine being a continual allegory, I have thought good to diſcover the general intention. *Spenſer.*

* DOUBTFULNESS. *n. ſ.* [from *doubtful.*] 1. Dubiouſneſs; ſuſpenſe; inſtability of opinion.—Though *doubtfulneſs* or uncertainty ſeems to be a medium between certain truth and certain falſhood in our minds, yet there is no ſuch medium in things themſelves. *Watts.* 2. Ambiguity; uncertainty of meaning.—In arguing, the opponent uſes as comprehenſive and equivocal terms as he can, to involve his adverſary in the *doubtfulneſs* of his expreſſions: and therefore the anſwerer, on his ſide, makes it his play to diſtinguiſh as much as he can. *Locke.* 3. Hazard; uncertainty of event or condition.

(1.) DOUBTING, the act of with-holding our aſſent from any propoſition, on ſuſpicion that we are not able peremptorily to decide between the reaſons for and againſt it. Doubting is diſtinguiſhed by the ſchoolmen into two kinds, *dubitatio ſterilis*, and *dubitatio efficax*. The former is that where no determination enſues: in this manner the Sceptics and Academics doubt, who with-hold their aſſent from every thing. See SCEPTICS, &c. The latter is followed by judgment, which diſtinguiſhes truth from falſehood; ſuch is the doubting of the Peripatetics and Carteſians. The laſt in particular perpetually inculcate the deceitfulneſs of our ſenſes, and tell us that we are to doubt of every one of their reports, till they have been examined and confirmed by reaſon. On the other hand, the Epicureans teach, that our ſenſes always tell truth; and that, if we go ever ſo little from them, we come within the province of doubting. See CARTESIANS, EPICUREANS, &c.

(2.) DOUBTING, in rhetoric, a figure whereon the orator appears ſome time fluctuating, and undetermined what to do or ſay. Tacitus furniſhes us with an inſtance of doubting, almoſt to a degree of diſtraction, in thoſe words of Tiberius written to the ſenate: *Quid ſcribam, P. S. aut quomodo ſcribam, aut quid omnino non ſcribam hoc tempore, dii me deæque pejus perdant quam perire quotidie ſentio, ſi ſcio.*

* DOUBTINGLY. *adv.* [from *doubt.*] In a doubting manner; dubiouſly; without confidence.—Whatſoever a man imagineth *doubtingly*, or with fear, muſt needs do hurt, if imagination have any power at all; for a man repreſenteth that oftener that he feareth, than the contrary. *Bacon.*

(1.) * DOUBTLESS. *adj.* [from *doubt.*] Free from fear; void of apprehenſion of danger.—

Pretty child, ſleep *doubtleſs* and ſecure,
That Hubert, for the wealth of all the world,
Will not offend thee. *Shakeſ. King John.*

(2.) * DOUBTLESS. *adv.* Without doubt; without queſtion; unqueſtionably.—All their deſires, deſerts, or expectations the Conqueror had no other means to ſatisfy, but by the eſtates of ſuch as appeared open enemies to him, and *doubtleſs* many innocent perſons ſuffered in this kind. *Hak.*

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* DOUCET. *n. f.* [*douce*, Fr.] A cuſtard. This word I find only in *Skinner*, and in *Ainſworth*.

DOUCETS, or DOULCETS, among ſportſmen, denote the teſtes of a deer or ſtag.

DOUCHTRIN, *n. f.* [*dochter*, Sax.] A daughter. *Chaucer. Obſ.*

DOUCINE, in architecture, a moulding concave above and convex below, ſerving commonly as a cymatium to a delicate corniche. It is likewiſe called GULA.

* DOUCKER. *n. f.* [*colymbus*; from *To douck*, corrupted from *To duck*.] A bird that dips in the water.—The colymbi, or *douckers*, or loons, are admirably conformed for diving, covered with thick plumage, and their feathers ſo ſlippery, that water cannot moiſten them. *Ray.*

DOUDEVILLE, a town of France, in the department of Lower Seine, 21 miles NNE. of Rouen.

DOUE, a town of France, in the department of Maine and Loire, and ci-devant province of Anjou; containing about 800 citizens, chiefly employed in manufacturing druggets. It has one of the fineſt fountains in France; and near it, is a vaſt Roman amphitheatre cut out of the ſolid rock. It lies 9 miles SW. of Saumur, and 203. of Angers.

(1.) * DOVE. *n. f.* [*palumbus*; *duvo*, old Teutonick; *taub*, *daub*, German.] 1. A wild pigeon.

So ſhews a ſnowy *dove* trooping with crows,
As yonder lady o'er her fellows ſhows. *Shak.*

Say, will the falcon, ſtooping from above,
Smit with her varying plumage, ſpare the *dove*? *Pope.*

Not half ſo ſwift the trembling *doves* can fly,
When the fierce eagle cleaves the liquid ſky;
Not half ſo ſwiftly the fierce eagle moves,
When through the ſkies he drives the trembling *doves*. *Pope.*

2. A pigeon.—I have here a diſh of *doves*, that I will beſtow upon your worſhip. *Shak.*

(2.) DOVE, in geography, a river of England, in Derbyſhire, which riſes in the Peak, divides that county from Staffordſhire, and falls into the Trent, 4 miles N. of Burton.

(3.) DOVE, in ornithology. See COLUMBA.

DOVE-BURN, a town W. of Spalding, Lincoln.

* DOVECOT. *n. f.* [*dove* and *cot*.] A ſmall building in which pigeons are bred and kept,—

Like an eagle in a *dovecot*, I
Flutter'd your Volſcians in Corioli;
Alone I did it. *Shak.*

DOVE-DALE, one of the moſt romantic ſpots in Derbyſhire, where the Dove runs in a chaſm between precipitous rocks. It is ſituated near Aſhborn.

* DOVEHOUSE. *n. f.* [*dove* and *houſe*.] A houſe for pigeons.—The hawk ſets up for protector, and makes havock in the *dovehouſe*. *L'Eſtrange.*

DOVBIN, a town of Egypt, 7 miles SSE. of Siut.

DOVE-LIKE, *adj.* Innocent; harmleſs.

(1.) DOVER, a borough and ſea port town of England, in the county of Kent. It ſends two members to parliament, ſtyled *barons of the Cinque-ports*, of which Dover is the chief. By the Romans this town was named DUBRIS, and by the Saxons DOFRA, probably from the Britiſh word *Dour*, which ſignifies water. The convenience of its ſituation drew the attention of the Roman governors, who ruled here while they poſſeſſed this part of the iſland; and there ſtill remain indubitable teſtimonies of their care of this important place. For the defence of the town, the Romans, or, according to ſome, ARVIRAGUS, a Britiſh king, their confederate, by cutting out walls with infinite labour in the ſolid rock, conſtructed a ſtony fortreſs; and, as its venerable remains ſtill prove, erected alſo a light-houſe for the benefit of navigation. The Saxons, Danes, and Normans, had a very high opinion of this place; and when the barons invited over the young prince, afterwards Lewis VIII. of France, his father Philip Auguſtus conceived a bad opinion of the expedition, becauſe the caſtle and port of Dover were held for king John, though a great part of the kingdom had ſubmitted to Lewis. In its moſt flouriſhing ſtate, the fortreſs was impregnable, and the town a very opulent emporium. It had 21 wards, each of which furniſhed a ſhip for the public ſervice, 10 gates, 7 pariſh churches, many religious houſes, hoſpitals, and other public edifices. The decay of the town was brought on by that of the harbour. To recover this, Henry VIII. ſpent no leſs than 63,000l. in conſtructing piers, and 5000l. in building a caſtle between this and Folkſtone, called *Sandgate*; where the ſhore was flat, and the landing eaſy. Notwithſtanding all this expence, however, it was again choked up in the reign of queen Elizabeth, by whom it was cleared at a vaſt expence, ſo that ſhips of ſome hundred tons could enter it. Since that time it has again declined, notwithſtanding of many efforts for its relief, and great aſſiſtance from time to time given by parliament for this purpoſe. As the haven, however, is ſtill capable of receiving veſſels of ſmall burden; and as the packets to France are ſtationed here in time of peace, it is ſtill a place of conſequence, and the people are active and induſtrious. It contains 3570 houſes, and 16,000 inhabitants. It is ſtrong both by nature and art, being ſituated between high cliffs, and having an ancient caſtle built on a high hill, E. of the town. It was repaired in 1756, and has barracks for 3000 men. The cliffs, which are very high, afford a fine proſpect of the French coaſt. Dover has markets on Wedneſday and Saturday; and it lies 15 miles S. of Canterbury, 21 miles N. of Calais, and 72 SE. of London. Lon. 1. 23. E. Lat. 51. 8. N.

(2.) DOVER, a town of Egypt, 14 m. S. of Siut.

(3.) DOVER, a conſiderable townſhip of the United States, in Stafford county, New Hampſhire; incorporated in 1633, and containing 1998 inhabitants, in 1790.

(4.) DOVER, a town in the above townſhip, and the ſhire town of the county; ſituated on the ſouthern ſide of the Cochecho, about 4 miles above its junction with Salmon Fall river, 10 miles S. by E. of Rocheſter, 6 from Berwick, in Maine, and 12 NW. by N. from Portſmouth. The Indians named it *Winichahanat*, and *Cochecho*; by the firſt ſettlers, it was called *Northam*. The public buildings are a congregational church, court-houſe, and gaol. At Dover is a high neck of land, between the main branch of Piſcataqua and Back river, about 2 miles long, and half a mile wide, riſing gently along a fine road, and declining on each

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each ſide, like a ſhip's deck. It commands an extenſive and variegated proſpect of the rivers, bays, adjacent ſhores, and diſtant mountains. It has often been admired by travellers as an elegant ſituation for a city, and by military gentlemen for a fortreſs. The firſt ſettlers pitched here, but the trade has long ſince been removed to Cochecho falls. Lon. 70. 50. W. Lat. 43. 11. N.

(5.) DOVER, a townſhip of New Jerſey, in Monmouth county, between Shrewſbury and New Stafford, extending from the ſea to the county line. Although a large townſhip, it contains only 910 inhabitants, who live moſtly upon the ſea-ſhore. There is but one church, "the property (ſays Dr Morſe,) of a generous and benevolent individual; who gives liberty to miniſters of all denominations to preach in it whenever they pleaſe."

(6.) DOVER, a townſhip of Maſſachuſetts, in Norfolk county, incorporated in 1650. It contains 485 inhabitants, and lies 15 miles ſouthward of Boſton.

(7.) DOVER, the metropolis of Delaware ſtate, in Kent county, on the SW. ſide of Jones creek, about 4½ miles NW. from its mouth, in the Delaware; 12 miles from Duck creek, 48 from Wilmington, and 76 SSW. of Philadelphia. It contains about 100 houſes, built principally of brick. It has 4 ſtreets, which interſect each other at right angles, in the centre of the town. The area included within theſe interſections extends into a ſpacious parade; on the E. ſide of which is an elegant ſtate-houſe. The town has a lively appearance, and drives on a conſiderable trade with Philadelphia, chiefly in flour. Lon. 75. 34. W. Lat. 39. 10. N.

(8.) DOVER, a town in York county, Pennſylvania, ſeated on the Fox Run, containing a German Lutheran and Calviniſt church, united; and about 40 houſes.

(9.) DOVER, STRAITS OF, the narrow channel between Dover and Calais, which ſeparates Great Britain from the French coaſt. Britain is ſuppoſed by many to have been once peninſulated, the preſent ſtraits occupying the ſite of the iſthmus which joined it to Gaul. "No certain cauſe (ſays Mr Pennant, in his *Arct. Zool. Vol. I. Introd.* p. ii.) can be given for the mighty convulſion which tore us from this continent; whether it was rent by an earthquake, or whether it was worn through by the continual daſhing of the waters." "The correſpondency of ſtrata, (he adds) on part of the oppoſite ſhores of Britain and France, leaves no room to doubt but that they were once united. The chalky cliffs of Blancnez between Calais and Bologne, and thoſe to the weſtward of Dover, exactly tally: the laſt are vaſt and continued; the former ſhort, and the termination of the immenſe bed. Between Bologne and Folkſtone (about ſix miles from the latter) is another memorial of the junction of the two countries; a narrow ſubmarine hill, called the RIP-RAPS, about a quarter of a mile broad, and ten miles long, extending eaſtwards towards the Goodwin Sands. Its materials are boulder-ſtones, adventitious to many ſtrata. The depth of water on it, in very low ſpring tides, is only 14 feet. The fiſhermen from Folkſtone have often touched it with a 15 feet oar; ſo that it is juſtly the dread of navigators. Many a tall ſhip has periſhed on it, and ſunk inſtantly into twenty-one fathoms of water. In July 1782, the Belleiſle of 64 guns ſtruck, and lay on it during three hours; but, by ſtarting her beer and water, got clear off." Theſe celebrated ſtraits are only 21 miles wide in the narroweſt part. From the pier at Dover to that of Calais 24. It is ſaid that their breadth is diminiſhing, and that they are two miles narrower than they were in ancient times. An accurate obſerver for fifty years remarks, that the increaſed height of water, from a decreaſe of breadth, has been apparent even in that ſpace. The depth of the channel at a medium in the higheſt ſpring-tides is about 25 fathoms; the bottom either coarſe ſand or rugged ſcars, which have for ages unknown reſiſted the attrition of the currents. From the ſtraits both E. and W. is a gradual increaſe of depth through the channel to 100 fathoms, till ſoundings are totally loſt. The ſpring tides in the ſtraits riſe on an average 24 feet, the neap tides 15. The tide flows from the German ſea, paſſes the ſtraits, and meets, with a great rippling, the weſtern tide from the ocean, between Fairleigh near Haſtings and Bologne; a proof that, if the ſeparation of the land was effected by the ſeas, it muſt have been by the overpowering weight of thoſe of the north.

DOVERA, a town of Italy, in the department of Olone, and ci-devant duchy of Milan, 24 miles W. of Milan.

DOVERCOURT, a town near Harwich, Eſſex.

DOVERDALE, NW. of Droitwich, Worceſter.

DOVERIDGE, in Derby, 2 m. from Utoxeter.

DOVERN, a river of Scotland, in Banffſhire, which divides the pariſhes of Banff and Gamrie. It abounds with ſalmon. The fiſhery upon it, in the latter, belonging to the Earl of Fife, lets for 1000l. a-year. The ſalmon are cured at Macduff, and ſent to London, and thence to the continent.

DOUERO, a river of Spain. See DOURO.

DOVERS, a town in Surrey, SE. of Ryegate.

* DOVETAIL. *n. ſ.* [*dove* and *tail.*] A form of joining two bodies together, where that which is inſerted has the form of a wedge reverſed, and therefore cannot fall out.

* DOUGH. *n. ſ.* [*dah*, Saxon; *deegh*, Dutch.]

1. The paſte of bread, or pies, yet unbaked.—

> You that from pliant paſte would fabricks raiſe,
> Expecting thence to gain immortal praiſe,
> Your knuckles try, and let your ſinews know
> Their power to kneed, and give the form to *dough*. *King.*

2. *My cake is* DOUGH. My affair has miſcarried; my undertaking has never come to maturity.—

> *My cake is dough*, but I'll in among the reſt:
> Out of hope of all, but my ſhare of the feaſt. *Shak.*

* DOUGHBAKED. *adj.* [*dough* and *baked.*] Unfiniſhed; not hardened to perfection; ſoft.—

> For when, through taſteleſs flat humility,
> In *doughbak'd* men ſome harmleſſneſs we ſee,
> 'Tis but his phlegm that's virtuous, and not he. *Donne.*

* DOUGHTY. *adj.* [*dohtig*, Saxon; *doughti*, virtue,

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virtue, Dutch.] 1. Brave; noble; illuſtrious; eminent. Uſed of men and things.—

Such reſtleſs paſſion did all night torment
The flatt'ning courage of that fairy knight,
Deviſing how that *doughty* tournament,
With greateſt honour, he atchieven might.
Fairy Queen.

2. It is now ſeldom uſed but ironically, or in burleſque.—If this *doughty* hiſtorian hath any honour or conſcience left, he ought to beg pardon.—

She ſmil'd to ſee the *doughty* hero ſlain;
But, at her ſmile, the beau reviv'd again. *Pope.*

* DOUGHY. *adj.* [from *dough.*] Unſound; ſoft; unhardened.—Your ſon was miſled with a ſnipt taffeta fellow there, whoſe villanous ſaffron would have made all the unbaked and *doughy* youth of a nation in his colour. *Shak.*

DOUGIELISKI, a town of Lithuania, in the palatinate of Wilna, 16 miles NNE. of Wilna.

(1.) DOUGLAS, Baſil William, Lord DAER, 2d ſon of Dunbar earl of Selkirk, to whoſe title and fortune, by the death of his elder brother he was heir apparent. Notwithſtanding theſe high proſpects, his lordſhip was a man of republican ſentiments, and was anxious to reſtore that balance to the democratic part of the Britiſh conſtitution, of which he thought it had been partly deprived by the ſeptennial act, &c. ſince the revolution in 1688. Conſiſtently with theſe ſentiments, he was a keen advocate for the plan of parliamentary reform and univerſal ſuffrage, propoſed by the duke of Richmond and Mr Pitt in 1782; and upon theſe principles, and with a view to promote theſe objects, attended the general meeting of noblemen and gentlemen, as well as the convention of the Friends of the People, both held at Edinburgh, on the 12th, 13th, and 14th Dec. 1792. And it was remarked, that upon theſe occaſions, he was the only perſon, who, in addreſſing the meetings, made uſe of the term *Citizen*, then but recently adopted by the French. Nor did the unpopularity which afterwards fell upon the Friends of the People, in Scotland, prevent lord Daer from attending the third convention, held at Edinburgh, in Nov. 1793, to which he was elected a delegate. Fortunately for his lordſhip, however, the counteſs his mother, being ſuddenly taken ill, he was called to the country, before the convention, by aſſuming the title of *Britiſh*, and other imprudent ſteps, had rendered themſelves objects of the attention of government, and thus ſubjected ſome of their leading members to public proſecution. Theſe facts we only mention as characteriſtical marks of lord Daer's zeal, for what he eſteemed a good cauſe. Of his lordſhip's prudence in acting ſo conſpicuous a part, we cannot, conſiſtently with that impartiality, which we wiſh on all occaſions to preſerve,—preſume to ſay any thing. But, that his motives were moſt upright and diſintereſted, we may ſafely affirm; as in the ultimate iſſue of the buſineſs, whether ſucceſsful or not, his lordſhip had much to loſe—nothing to gain. And indeed, it is allowed by all who had the pleaſure of lord Daer's acquaintance, ſetting aſide political opinions, that he was a young nobleman of uncommon worth and excellence. Though heir to a princely fortune he never indulged in the intoxicating cup of pleaſure, nor liſtened to her ſyren voice. His active mind was eagerly bent upon buſineſs, and in that public buſineſs which more immediately concerned the two counties, in which his father's eſtate was ſituated, he took a large and important ſhare. Nothing could exceed the felicity with which he conceived, the ardour with which he purſued, or the judgment which he diſplayed, in executing the many objects, which came under his attention. In tracing out the line of a new road, or improving the direction of an old one, the abilities of lord Daer were unrivalled. Of his ſuperiority in this reſpect, the counties of Wigton and Kirkcudbright afford many monuments. Diſintereſted and patriotic, his ſacrifices to public convenience were worthy of public gratitude. He ſpared not his choiceſt fields, when a road could be improved by cutting through them. Of almoſt every inſtitution formed to extend the limits of human knowledge, or promote the intereſts of mankind, lord Daer was a member; and to every public undertaking his ſubſcriptions were liberal and exemplary. As a public ſpeaker, his method was perſpicuous, his matter judicious, and his manner perſuaſive. In his ſocial intercourſe with mankind, he was modeſt, eaſy and courteous. He could deſcend from the dignity of his rank, without impairing the dignity of his character. In every domeſtic relation, his private virtues ſhone with a mild and attractive luſtre. Nothing could diſcompoſe the tranquillity of his temper, or ſour the native ſuavity of his manners. Perhaps too cloſe an attention to buſineſs and an exceſs of temperance (if the paradoxical expreſſion be admiſſible) produced that weak ſtate of health, for which lord Daer was adviſed to try the air of a milder climate. He accordingly went to Ivy Bridge in Devonſhire, in Sept. 1794, but died on the 5th of Nov. following, in the 32d year of his age, unmarried; and was interred in the Cathedral church of Exeter.

(2.) DOUGLAS, Gavin, biſhop of Dunkeld in Scotland, the 3d ſon of Archibald earl of Angus, was born in 1474. Where he was educated, is not known; but it is certain he ſtudied theology: a ſtudy, however, which did not eſtrange him from the muſes; for he employed himſelf at intervals in tranſlating into beautiful verſe the poem of Ovid *de Remedio Amoris*. The advantages of foreign travel, and the converſation of the moſt learned men in France and Germany, to whom his merit procured him the readieſt acceſs, completed his education. With his ſuperior recommendations and worth it was impoſſible he could remain unnoticed. His firſt preferment was to be provoſt of the collegiate church of St Giles in Edinburgh; a place at that time of great dignity and revenue. In 1514, the queen regent appointed Douglas abbot of Aberbrothock, and ſoon after abp. of St Andrew's; but her power not being ſufficient to eſtabliſh him in that dignity, he relinquiſhed his claim in favour of his competitor Foreman, who was ſupported by the pope. In 1515, he was by the queen appointed biſhop of Dunkeld; and was ſoon after confirmed by Leo X. Nevertheleſs it was ſome time before he could obtain peaceable poſſeſſion of his ſee. The duke of Albany, who in this year was declared regent,

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oppoſed

oppoſed him becauſe he was ſupported by the queen; and, in order to deprive him of his biſhopric, accuſed him of acting contrary to law in receiving bulls from Rome. On this accuſation he was committed to the caſtle of Edinburgh, where he continued in confinement above a year; but the regent and the queen being at laſt reconciled, he obtained his liberty, and was conſecrated biſhop of Dunkeld. In 1517, he attended the duke of Albany to France; but returned ſoon after to Scotland. In 1521, the diſputes between the earls of Arran and Angus having thrown the kingdom into violent commotion, he retired to England, where he became intimately acquainted with Polydore Virgil the hiſtorian. He died in London of the plague in 1522; and was buried in the Savoy. He wrote, 1. The Palace of Honour: a moſt ingenious poem under the ſimilitude of a viſion; in which he paints the vanity and inconſtancy of all worldly glory. It abounds with incidents, and a very rich vein of poetry. 2. *Aurææ Narrationes*: a performance now loſt; in which, it is ſaid, he explained, in a moſt agreeable manner, the mythology of the poetical fictions of the ancients. 3. *Comœdiæ aliquot ſacræ*: None of which are now to be found. 4. *Thirteen Bukes of Eneades, of the famoſe poet Virgil, tranſlatet out of Latin verſes into Scottiſh metre, every buke having its particular prologue.* Imprinted at London 1553, in 4to; and reprinted at Edinburgh 1710, in folio. The laſt is the moſt eſteemed of all his works. He undertook it at the deſire of lord Henry Sinclair, a munificent patron of arts in thoſe times: and he completed it in 18 months. It is ſaid, that he compiled an hiſtorical treatiſe *De Rebus Scoticis*; but no remain of it hath deſcended to the preſent times.

(3.) Douglas, Lord. See Scotland, history of.

(4.) Douglas, a pariſh of Scotland, in Lanarkſhire, about 12 miles long and from 4 to 6 broad; 40 miles from the ſea coaſt every way. The ſoil is various, but chiefly a cold wet till. The climate is moiſt, but healthy, the winds often blowing impetuouſly about the equinoxes from the SW. There are coal mines in the pariſh, with ſeams from two to 7 feet thick, which will not be exhauſted for ſome centuries. The annual produce at a medium, is 60,000 loads of 2½ cwt. worth 1250l. at the hill. There is alſo plenty of lime and free-ſtone. Oats are almoſt the only crop, the ground being fitter for paſture than tillage; and accordingly there are kept on it about 13,500 ſheep. The great roads from Edinburgh to Ayr, and from Glaſgow to England, paſs through this pariſh. Lord Douglas has, within theſe 30 years, planted 1100 acres, oak, elm, beech, plane, aſh, and fir trees. The population of the pariſh, including the town, N° 6, was 1715, in 1791.

(5.) Douglas, a river in Lanarkſhire, which riſes at the foot of the hill Cairn Table, 9 miles above the town, (N° 6.) and after receiving the waters of the rivulets, Gleſpine, Kinnocks and Monks, which water the pariſh (N° 4.) falls into the Clyde, 7 miles below Douglas.

(6.) Douglas, a town in the above pariſh (N° 4.) ſeated on the river (N° 5.) above Lanark, 37 miles SW. of Edinburgh. Its ancient caſtle was burnt about 40 years ago, but an elegant new ſeat is built on its ſite. Two cotton-works were erected in it, in 1791, when it contained 674 inhabitants.

(7.) Douglas, the capital of the Iſle of Man. It has lately increaſed both in trade and buildings. The harbour, for ſhips of a tolerable burden, is the ſafeſt in the iſland, and is much mended by a fine mole that has been built. It is ſeated on the eaſtern ſide. Lon. 4. 25. W. Lat. 54. 7. N.

(8.) Douglas bridge, a village of Ireland, in Tyrone, Ulſter.

(9.) Douglas Castle. See Castle-Douglas.

(10.) Douglas-moor. See Crawford, N° 1.

(11.) Douglass, a village of Ireland, in Cork, 126 miles from Dublin. It has a manufacture of ſail cloth.

(12.) Douglass, a townſhip of Maſſachuſetts, the ſouthernmoſt in Worceſter county, having the ſtate of Rhode-Iſland on the S. and that of Connecticut on the SW. It is very rocky, and contains 1080 inhabitants. It lies 16 miles S. of Worceſter, and 47 SW. of Boſton. It was incorporated in 1746, and was named in honour of William Douglas, M. D. of Boſton, a native of Scotland, and a conſiderable benefactor to the town.

(13.) Douglass, a townſhip of Pennſylvania, in Montgomery county.

(14.) Douglass, Cape, a promontory on the NW. coaſt of N. America, which forms the W. ſide of the entrance into Cook's river, oppoſite Point Bede, which forms the E. ſide. It is a very lofty promontory, and its elevated ſummit appears above the clouds, forming two exceeding high mountains. Lon. 206. 10. E. Lat. 58. 56. N.

DOUGLEDY, a river of S. Wales, which joins the Clethy, about 3 miles S. of Haverford Weſt, in Pembrokeſhire.

DOUGLI. See Bengal, N° I. § 10; & Chinsura.

DOULA BASSENDAR, a town of Aſia, in the country of Kemaoon, 17 miles N. of Luckno.

DOULAINCOURT, a town of France, in the department of Upper Marne, 10 miles SW. of Joinville.

DOULATABAD. See Dowlatabad.

DOULEIA, [δουλεια,] in antiquity, a puniſhment among the Athenians, by which the criminal was reduced to the condition of a ſlave. It was never inflicted upon any but the *ἀστοι, ſojourners* and *freed ſervants*.

DOULENS, or Dourlens, a town of France, in the department of Somme, and ci-devant province of Picardy, ſeated on the Autie, 15 miles N. of Amiens, and 18 SW. of Arras. Lon. 2. 23. E. Lat. 50. 10. N.

DOULEVENT, a town of France, in the department of Upper Marne, 9 m. SW. of Joinville.

DOULOGH'S, St, a village 4 m. from Dublin.

DOULTON, a town in Devonſhire.

DOUNLEY, in Suſſex, N. of Chicheſter.

DOVOLE, a river of Northumberland, which runs into the Tyne, by Dilſton.

DOURAK, a town of Perſia, near the confluence of the Euphrates and Tigris; remarkable for the reeds of which the Perſians make their pens. Lon. 56. 57. E. Lat. 32. 15. N.

DOURDAN, a town of France, in the department of Seine and Oiſe, and ci-devant province of

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of the Isle of France. It has a manufactory of silk and worsted stockings, and is seated on the Orge, 25 miles SW. of Paris, and 8 N. of Estampes. Lon. 2. 10. E. Lat. 48. 35. N.

DOURGNE, a town of France, in the department of Tarn, 9 miles S. of Castres.

DOURLACH, a town of Germany, in Suabia, capital of Baden-Dourlach. It was burnt by the French in 1689. The inhabitants are protestants. It is seated on the Giessen, 12 miles S. of Philipsburg. Lon. 9. 28. E. Lat. 49. 2. N.

DOURLERS, or DOULERS, a town of France, in the department of the North, 6 miles S. of Mauberge.

DOURO, or DOUERO, a river of Spain, which rises in Old Castile, in the Sierra of Urbion. It runs from E. to W. and after crossing Portugal, falls into the Atlantic near Oporto.

(1.) * *To* DOUSE. *v. a.* [*douse*; but probably it is a cant word formed from the sound.] To put over head suddenly in the water.

(2.) * *To* DOUSE. *v. n.* To fall suddenly into the water.—

It is no jesting, trivial matter,
To swing i' th' air, or *douse* in water. *Hudibras.*

(3.) *To* DOUSE, in sea language, is to lower suddenly, or slacken; and it is applied to a sail in a squall of wind, an extended hawser, &c.

DOUTHWAIT, a town in Cumberland, between Keswick and Ulswater.

DOUTY'S FALLS, a village of the United States, in York county, district of Maine, with a post office; 7 miles from Berwick, and 8 from Sandford.

DOUW, Gerhard, a celebrated painter, born at Leyden in 1613. He received his first instructions from Bartholomew Dolendo, an engraver, and Peter Kouwhoorn a painter on glass; but at the age of 15 he became a disciple of Rembrandt. He continued with him for three years; and then found himself qualified to study nature, the most unerring director. From Rembrandt he learned the true principles of colouring, and obtained a complete knowledge of the chiaro-scuro; but to that knowledge he added a delicacy of pencil, and a patience in working up his colours to the highest degree of neatness, superior to any other master. His pictures are usually of a small size, with figures so exquisitely touched, so transparent, so wonderfully delicate, as to excite astonishment as well as pleasure. He designed every object after nature, and with an exactness so singular, that each figure appears as perfect as nature itself, in respect to colour, freshness, and force. It is incredible what vast sums have been and still are given for his paintings. He was exceedingly curious in finishing them, and patiently assiduous beyond example. Of that patience Sandrart gives a strong instance. Having once, in company with Bamboccio, visited Douw, they could not forbear admiring the prodigious neatness of a picture which he was then painting, in which they took particular notice of a broom; and expressing their surprise at the excessive neatness of the finishing that minute object, Douw told them he should spend 3 days more on that broom before he should account it complete. In a family picture of Mrs Spiering, the same author says, that the lady had sat 5 days for the finishing one of her hands that leaned on an arm-chair. Few, therefore, would sit to him for their portraits; so he indulged himself mostly in works of fancy, in which he could introduce objects of still life, and employ as much time on them as suited his inclination. Houbraken testifies, that his great patron Mr Spiering allowed him 1000 guilders a year, and Sandrat assures us, that this pension was granted him on no other consideration, than that he should give his benefactor the option of every picture he painted, for which he was immediately to receive the utmost of his demand. Douw died in 1674, aged 61. He is doubtless the most wonderful in his finishing of all the Flemish masters. His colouring has exactly the true and lovely tints of nature; and whatever pains he may have taken, there is no look of labour or stiffness. His pictures are also remarkable, not only for retaining their original lustre, but for having the same beautiful effect at any distance. There are several of them at Turin, wonderfully beautiful; especially one, of a Doctor attending a sick woman, and surveying an urinal. In the gallery at Florence there is a night-piece by candle light, which is exquisitely finished; and in the same apartment, a mountebank attended by a number of figures, which it seems impossible either sufficiently to commend or to describe.

DOVY, } or TAVY, a river of Wales, which
DOUYE, } rises in the SE. part, of Merionethshire, passes Machynleth, Montgomeryshire and Cardiganshire, and dividing N. from S. Wales, falls into the Irish channel, at Aberdawy, 7 miles N. of Aberistwyth.

DOUZE, a town of France, in the department of Dordogne, 7 miles SE. of Perigueux.

DOUZY, a town of France, in the department of Ardennes, 4 miles E. of Sedan.

DOW, a river of England, in Yorkshire.

(1.) * DOWAGER. *n. s.* [*douairiere*, French.] 1. A widow with a jointure.—

She lingers my desires,
Like to a stepdame or a *dowager*,
Long wintering on a young man's revenue.
Shakespeare.

—Widows have a greater interest in property, than either maids or wives; so that it is as unnatural for a *dowager* as a freeholder to be an enemy to our constitution. *Addison.* 2. The title given to ladies who survive their husbands.—

Catharine no more
Shall be call'd queen; but princess *dowager*,
And widow to prince Arthur. *Shakesp.*

(2.) DOWAGER is a title applied chiefly, if not solely, to the widows of princes, dukes, earls, and persons of high rank. See QUEEN DOWAGER.

DOWALTON LOCH, a lake of Scotland, in Wigtonshire, 3 miles in circumference, abounding with perches, pikes and eels. It surrounds the ruins of a house and garden, which anciently belonged to a family named *M'Dowal*.

DOWARD HILL, a hill in Herefordshire.

DOWBRIDGE, a village of Northamptonsh. seated on the Avon, where it enters Warwickshire.

(1.) DOWDSWELL, a town in Gloucestersh. at the source of the Chilt, 9 m. NE. of Gloucester.

(2.) DOWDSWELL, UPPER, in Gloucestershire, near Cotswold hills, 12 miles from Gloucester.

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(1.) * DOWDY. *adj.* Aukward.—

No housewifery the *dowdy* creature knew;
To sum up all, her tongue confess'd the shrew.
Gay.

(2.) DOWDY. *n. s.* An aukward, ill dressed, inelegant woman.—Laura, to his lady, was but a kitchen wench; Dido, a *dowdy*; Cleopatra, a gipsy; Helen and Hero, hildings and harlots. *Shakesp. Romeo & Juliet.*

(1.) * DOWER. DOWERY. *n. s.* [*douaire*, Fr.] 1. That which the wife bringeth to her husband in marriage —

His wife brought in *dow'r* Cilicia's crown,
And in herself a greater *dow'r* alone. *Dryden.*

Rich, though depriv'd of all her little store,
For who can seize fair virtue's better *dow'r*?
Melmouth.

2. That which the widow possesses.—His patrimonial territories of Flanders were in *dower* to his mother-in law. *Bacon.* 3. The gifts of a husband for a wife.—Ask me never so much *dowery* and gift, and I will give according as you shall say unto me; but give me the damsel to wife. *Gen.* xxxiv. 12. 4. Endowment; gift.—

What spreading virtue, what a sparkling fire;
How great, how plentiful, how a rich a *dow'r*,
Do'st thou within this dying flesh inspire!
Davies.

(2.) DOWER, in law, (*Dotarium*, *Doarium*, or *Dos*,) a portion of lands or tenements which a widow enjoys for term of life from her husband, in case she survives him: and which, at her death, descends to their children. See JOINTURE. For consummating a dower; three things are necessary, viz. marriage, seizin, and the husband's death. There were formerly five kinds of dower in this kingdom viz. 1. Dower by the common law: 2. Dower by custom; 3. Dower ad ostium ecclesiæ; 4. Dower ex assensu patris; and 5. Dower de la plus belle. But only the first two are now in use. *Dower by the common law*, is a third part of such lands or tenements whereof the husband was sole seized in fee-simple, or fee-tail, during the marriage, which the wife is to enjoy during her life; for which there lies a writ of dower.—*Dower by custom* varies according to the custom and usage of the place, and is to be governed accordingly; and where such custom prevails, the wife cannot wave the provision thereby made for her, and claim her thirds at common law; because all customs are equally binding with the common law itself.

* DOWERED. *adj.* [from *dower*.] Portioned; supplied with a portion.—

Will you with those infirmities she owes,
Unfriended, new adapted to our hate,
Dower'd with our curse, and stranger'd with our oath,
Take her, or leave her? *Shakesp. King Lear.*

DOWERFIELD, a village in Dorsetshire.

* DOWERLESS *adj.* [from *dower*.] Wanting a fortune; unportioned.—

Thy *dow'rless* daughter, king, thrown to my chance,
Is queen of us, and ours, and our fair France.
Shakesp.

DOWES-AMNER, a village in Gloucestershire, 3 miles N. of Cricklade.

DOWESBY, NE. of Pokingham, Lincolnsh.

(1.) DOWGLAS, a river in Lancashire.

(2.) DOWGLAS, a village in Lancashire, NW. of Wigan, seated on the river N° 1.

* DOWLAS. *n. s.* A coarse kind of linen.—*Dowlas*, filthy *dowlas*; I have given them away to bakers wives, and they have made boulters of them. *Shakesp.*

DOWLAS HEAD, a cape of Ireland, on the coast of Kerry in Munster. Near this are several large caves, one of which has its entrance so low as hardly to admit of a boat with a man standing up in it; but, further in, the roof is as high as that of a Gothic cathedral; and, when a person speaks in it, the voice is so reverberated from the sides and top as to make a very great noise.

(1.) DOWLATABAD, or DOWLET-ABAD, a province in the Decçan of Hindoostan, formerly called *Amednagur*, bounded on the N. by Candeish and Malwa: on the W. by the Balagat mountains; on the S. by Visiappur and Golconda, and on the E. by Berar. It is also called Balagat. See BALAGAT, N° 1. In this province, near the capital, are the pagodas of Elora, most of which are cut out of the natural rock. For two leagues together little is to be seen but pagodas, in which there are some thousands of figures, which, from their sculpture, appear to be of early Hindoo origin. Aurungabad is the chief city.

(2.) DOWLATABAD, DOWLET-ABAD, or AMEDNAGUR, a town and fort in the above province, (N° 1.) 15 miles from Aurungabad. See AMEDNAGUR. Lon. 76. 0. E. Lat. 19. 55. N.

DOWLES, a town NW. of Bewdley, Shropsh.

(1.) * DOWN. *adv.* 1. On the ground; from the height at which any thing was to a lower situation.—

Whom they hit, none on their feet might stand,
Though standing else as rocks; but *down* they fell
By thousands. *Milt. Par. Lost.*

Down sinks the giant with a thund'ring sound,
His pond'rous limbs oppress the trembling ground. *Dryden.*

2. Tending towards the ground. 3. From former or latter times; as, this has been the practice *down* from the conquest. 4. Out of sight; below the horizon.—

How goes the night, boy?
—The moon is *down*; I have not heard the clock,
And she goes *down* at twelve. *Shakesp. Macbeth.*

5. To a total subjection: used of men and things.—What remains of the subject, after the decoction is continued to be boiled *down*, with the addition of fresh water, to a vapid fat. *Arbuthnot.* 6. Into disgrace; into declining reputation.—It has been still preached up, but acted *down*; and dealt with, as the eagle in the fable did with the oyster, carrying it up on high, that, by letting it fall he might dash it in pieces. *South.*—There is not a more melancholy object in the learned world, than a man who has written himself *down*. *Addison.* 7. [Answering to *up*.] Here and there.—Let them wander *up* and *down* for meat, and grudge if they be not satisfied. *Psal.* lix. 15.

(II.) * DOWN. *interj.* 1. An exhortation to destruction

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deſtruction or demolition.—Go, ſome pull down the Savoy; others to the Inns of Courts: *down* with them all. *Shakeſp.*—If there be ten, ſhrink not; but *down* with them. *Shakeſp.* 2. A contemptuous threat.—

Down, down to hell, and ſay I ſent thee thither. *Shakeſp.*

(III. 1.) * DOWN. *n. ſ.* [*dun*, Daniſh.] 1. Soft feathers.—

Virtue is the rougheſt way;
But proves at night a bed of *down*. *Wotton.*

We tumble on our *down*, and court the bleſſing
Of a ſhort minute's ſlumber. *Denham's Sophy.*

—A tender weakly conſtitution is very much owing to the uſe of *down* beds. *Locke.* 2. Any thing that ſooths or mollifies.—

Thou boſom ſoftneſs! *down* of all my cares!
I could recline my thoughts upon this breaſt
To a forgetfulneſs of all my griefs,
And yet be happy. *Southern's Oroonoko.*

3. Soft wool, or tender hair.—

On thy chin the ſpringing beard began
To ſpread a doubtful *down*, and promiſe man. *Prior.*

4. The ſoft fibres of plants which wing the ſeeds.—Any light thing that moveth, when we find no wind, ſheweth a wind at hand; as when feathers, or *down* of thiſtles, fly to and fro in the air. *Bacon's Natural Hiſtory.*

(2.) DOWN. in botany, (§ III. 1. *def.* 4.) See HAIR.

(3.) DOWN, in commerce, (§ III. 1. *def.* 1.) the fine feathers from the breaſts of ſeveral birds, particularly of the duck kind. That of the eider duck, (See ANAS, N° 28.) is the moſt valuable. Theſe birds pluck it from their breaſts and line their neſts with it. We are told that the quantity of down found in one neſt more than filled the crown of a hat, yet weighed no more than three quarters of an ounce. *(Brit. Zool.)* Three pounds of this down may be compreſſed into a ſpace ſcarce bigger than one's fiſt; yet is afterwards ſo dilatable as to fill a quilt five feet ſquare. *(Salern. Orn.* p. 416.) That found in the neſts is moſt valued, and termed *live down*; it is infinitely more elaſtic than that plucked from the dead bird, which is little eſteemed in Iceland. The beſt ſort is ſold at 45 fiſh *per* pound when cleanſed, and at 16 when not cleanſed. There are generally exported every year on the company's account 1500 or 2000 lb. of both ſorts, excluſively of what is privately exported by foreigners. In 1750, the Iceland Company ſold as much in quantity of this article as amounted to 3,745 banco dollars, beſides what was ſent directly to Gluckſtadt. *Von. Troil.* p. 146.

(IV. i.) * DOWN. *n. ſ.* [*dun*, Saxon; *dune*, Erſe, a hill.] A large open plain: properly a flat on the top of an hill.—

On the *downs* we ſee, near Wilton fair,
A haſten'd hare from greedy greyhound go. *Sidney.*

—Hills afford pleaſant proſpects; as they muſt needs acknowledge who have been on the *downs* of Suſſex. *Ray.*—

How Will a-wiſp miſleads night-fairing clowns
O'er hills and ſinking bogs, and pathleſs *downs*. *Gay.*

(ii.) DOWN, in geography, a county of Ireland in the province of Ulſter, bounded on the E. and S. by the Iriſh ſea; on the W. by the county of Armagh: and on the N. by that of Antrim. It lies oppoſite to the Iſle of Man, Cumberland, and Weſtmoreland; and the N. part of it fronts the Mull of Galloway in Scotland, and is about 44 miles from it. It is about 42 miles in length, and 26 in breadth, and contains 72 pariſhes. It ſent 14 members to the Iriſh parliament, two for the county, and 12 for the boroughs of Down-Patrick, (N° 2,) Newry, Newton, Killeleagh, Bangor, and Hillſborough. The ſurface of this county is rough and full of hills; yet the air is temperate and healthy. The hills and iſlands are frequented by ſwans and other fowls, and Lough Coin, or the lake of Strangford, abounds with ſalmon, mullets, and other ſea fiſh. The ſoil naturally produces wood, unleſs conſtantly kept open and plowed; and the low grounds degenerate into bogs and moſs, where the drains are neglected. But by the induſtry of the inhabitants it produces good crops of corn, particularly oats; and, where marl is found, barley. This laſt is exported from Killough to Dublin. The ſtaple commodity is the linen manufacture; which has been eſtimated on an average at 151,960l. This county has been much improved by inland navigation. A canal runs from Newry to S. Bann in Lough Neagh; another has been lately cut from this lake to Belfaſt, at the expence of the marquis, and the Lagan has alſo been rendered navigable. The population before the late civil war was eſtimated at 204,500, and the number of houſes, before the Orange men began to burn whole villages, at 36,636.

(iii.) DOWN, or DOWN-PATRICK, the capital of the above county, one of the moſt ancient in that kingdom. It is a market town and a biſhopric, ſaid to have been erected in the 5th century by St Patrick, but is now united to the ſee of Connor. Within 200 paces of the town, on the aſcent of a hill, are the ruins of an old cathedral, remarkable for the tomb of St Patrick the founder, in which they ſay the bodies of St Bridget and St Columba are alſo laid. The town near the S. is adorned with ſeveral handſome public and private buildings; divided into 4 long ſtreets. About a mile from this town is Patrick's well, which many people frequent to drink at ſome ſeaſons of the year, and others to perform a penance enjoined them by the popiſh prieſts. The linen manufacture is carried on here. Down Patrick is ſeated at the SE. corner of Lough Coin on the river Newry, 7 miles W. of Strangford Bay, 25 E. of Newry, and 74 NE. of Dublin. Lon. 5. 50. W. Lat. 54. 23. N.

(iv.) DOWN, a village of Scotland, in Perthſhire.

(V.) * DOWN. *prep.* [*aduna*, Saxon] 1. Along a deſcent; from a higher place to a lower.—Let go thy hold when a great wheel runs *down* a hill, leſt it break thy neck with following it; but the great one that goes upward, let him draw after. *Shakeſp. King Lear.*—A man falling *down* a precipice, though in motion, is not at liberty, becauſe he cannot ſtop that motion if he would. *Locke.* 2. Towards the mouth of a river.—Mahomet puts his chief ſubſtance into certain boats, to be conveyed *down* the river, as purpoſing to fly. *Knolles.*

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(VI.) * DOWN. [*To go.*] To be digeſted; to be received.—If he be hungry more than wanton, bread alone will *down;* and if he be not hungry, 'tis not fit he ſhould eat. *Locke.*—I know not how abſurd this may ſeem to the maſters of demonſtration; and probably it will hardly *down* with any body at firſt hearing. *Locke.*

* *To* DOWN. *v. a.* [from the particle.] To knock; to ſubdue; to ſuppreſs; to conquer.—

The hidden beauties ſeem'd in wait to lie,
To *down* proud hearts, that would not willing die. *Sidney.*

* DOWNCAST. *adj.* [*down* and *caſt.*] Bent down; directed to the ground.—Wanton languiſhing borrowed of her eyes the *downcaſt* look of modeſty. *Sidney.*—

Thy *downcaſt* looks, and thy diſorder'd thoughts,
Tell me my fate; I aſk not the ſucceſs
My cauſe has found. *Addiſon's Cato.*

DOWNDERRY, a village of Ireland.

(1.) DOWNE, or DOWNS, a townſhip of the United States, in Cumberland county, New Jerſey.

(2.) DOWNE, a village in Eſſex, between Harlow and Hatfield.

(3.) DOWNE, a village in Kent.

DOWNEEN, a town of Ireland, in Cork.

* DOWNFAL. *n. ſ.* [from *down* and *fall.*] Ruin; calamity; fall from rank and ſtate.—

Why doſt thou ſay king Richard is depos'd?
Darſt thou, thou little better thing than earth,
Divine his *downfal?* *Shakeſp. Rich.* II.

—We have ſeen ſome, by the ways by which they had deſigned to riſe uncontrollably, to have directly procured their utter *downfal.* *South.* 2. A ſudden fall, or body of things falling.—

Each *downfal* of a flood the mountains pour
From their rich bowels, rolls a ſilver ſtream *Dryd.*

3. Deſtruction of fabricks.—

Not more againſt the matrons of renown,
When tyrant Nero burn'd th' imperial town,
Shriek'd for the *downfal* in a doleful cry,
For which their guiltleſs lords were doom'd to die. *Dryden.*

* DOWNFALLEN. *participal adj.* [*down* and *fallen.*] Ruin'd; fallen.—The land is now divorced by the *downfallen* ſteep cliffs on the farther ſide. *Carew's Survey of Cornwall.*

DOWNGATE ROCK, lies on the coaſt of Tyrone, in Ulſter, Ireland, 108 miles from Dublin.

* DOWNGYRED. *adj.* [*down* and *gyred.*] Let down in circular wrinkles.—

Lord Hamlet, with his ſtockings looſe,
Ungarter'd, and *downgyred* to his ancles. *Shak.*

(1.) DOWNHAM, a town of Norfolk, 10 miles S. of Lynn, famous for its good butter; there being 1000, and ſometimes 2000, firkins bought here every Monday, and ſent up the river Ouſe to Cambridge; from whence it is conveyed to London in the Cambridge-waggons, and hence called *Cambridge butter.* Downham has a market on Sat. and is ſeated on the Ouſe; 35 miles NE. of Cambridge, and 86 N. by E. of London. Lon. 0. 20. E. Lat. 54. 40. N.

(2—7.) DOWNHAM, the name of 6 Engliſh villages: viz. 1. in Cambridge near Ely: 2. in Eſſex, NE. of Billericay: 3. in Lancaſh. S. of Giſborn: 4. in Northumberland, S. of Workcaſtle: 5. in Suffolk, SE. of Brandon: and, 6. in Yorkſh. SE. of Richmond.

(1.) * DOWNHILL. *adj.* [*down* and *hill.*] Declivous; deſcending.—And the firſt ſteps a *downhill* greenſward yields. *Congreve.*

(2.) * DOWNHILL. *n. ſ.* Declivity; deſcent.

Heavy the third, and ſtiff, he ſinks apace;
And though 'tis *downhill* all, but creeps along the race. *Dryden.*

DOWN HILLS, hills of Ireland, in the county of Armagh, 117 miles from Dublin.

DOWNINGS, a poſt town of Pennſylvania, in Cheſter county, on the E. ſide of Brandywine creek; 33 miles W. by N. of Philadelphia, and near 7 NW. of Weſtcheſter.

DOWNLAND, a village in Devonſhire.

* DOWNLOOKED. *adj.* [*down* and *look.*] Having a dejected countenance; gloomy; ſullen; melancholy.—

Jealouſy ſuffus'd, with jaundice in her eyes,
Diſcolouring all ſhe view'd, in tawney dreſs'd;
Downlook'd, and with a cuckow on her fiſt. *Dryden.*

* DOWNLYING. *adj.* [*down* and *lie.*] About to be in travail of childbirth.

DOWN-PATRICK. See DOWN, § IV. N° iii.

(1.) DOWNRIGHT. *adj.* [*down* and *right.*] 1. Plain; open; apparent; undiſguiſed.—An admonition from a dead author, or a caveat from an impartial pen, will prevail more than a *downright* advice, which may be miſtaken as ſpoken magiſterially. *Bacon.*—It is *downright* madneſs to ſtrike where we have no power to hurt. *L'Eſtrange.* 2. Directly tending to the point; plain; artleſs.—I would rather have a plain *downright* wiſdom, than a fooliſh and affected eloquence. *Ben Jonſon.* 3. Unceremonious; honeſtly ſurly.—When it came to the count to ſpeak, old Fact ſo ſtared him in the face, after his plain *downright* way, that the count was ſtruck dum. *Addiſon.* 4. Plain; without palliation.—the idolatry was direct and *downright* in the people, whoſe credulity is inimitable. *Brown.*—Religion ſeems not in danger from *downright* atheiſm, ſince rational men muſt reject that for want of proof. *Rogers.*

(2.) * DOWNRIGHT. *adv.* 1. Strait or right down; down perpendicularly.—

A giant's ſlain in fight,
Or mov'd o'erthwart, or cleft *downright.* *Hudibras.*

2. In plain terms; without ceremony.—

Elves, away,
We ſhall chide *downright* if I longer ſtay. *Shakeſ.*

3. Completely; without ſtopping ſhort.—This paper put Mrs Bull in ſuch a paſſion, that ſhe fell *downright* into a fit. *Arbuthnot.*

(1.) DOWNS, [from *Dune,* Fr. of *Dun,* Celt, a mountain,] a bank or elevation of ſand, which the ſea gathers and forms along its ſhores; and which ſerves it as a barrier.

(2.) DOWNS, a famous road for ſhips, extending 6 miles along the E. coaſt of Kent, between N. and S. Foreland; where both the outward and homeward-bound ſhips frequently make ſome ſtay; and ſquadrons of men of war rendezvous in time of war. It affords excellent anchorage; and is defended by the caſtles of Deal, Dover, and Sandwich, as well as by GOODWIN SANDS.

(3.) DOWNS,

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(3.) DOWNS, a town in Wicklow, Ireland.
(4.) DOWNS, or DOWNE. See DOWNE, N° 1.
DOWNSAY, a village in Shropshire.
* DOWNSITTING. *n. s.* [*down* and *sit.*] Rest; repose; the act of sitting down, or going to rest. —Thou knoweſt my *downſitting* and mine uprising; thou underſtandeſt my thoughts afar off. *Pſal.* cxxxix. 2.
(1.) DOWNTON, or DUNKTON, an ancient borough in Wiltshire, which ſends two members to parliament. Its chief trade is in malt, paper, leather, laces, &c. It is ſeated on the Avon, 6 miles SE. of Saliſbury, and 84 WSW. of London. Lon. 1. 36. W. Lat. 51. 0. N.
(2—4.) DOWNTON, 3 villages; 1. in Herefordſhire: 2. in Shropſhire, E. of Shrewſbury: and 3. in Suſſex.
(1.) * DOWNWARD. *adj.* 1. Moving on a declivity; tending towards the centre; tending to the ground.—

With *downward* force,
That drove the ſand alone, he took his way,
And roll'd his yellow billows to the ſea. *Dryd.*

2. Declivous; bending.—

When Aurora leaves our northern ſphere,
She lights the *downward* heaven, and riſes there.
Dryden.

4. Depreſſed; dejected.—At the loweſt of my *downward* thoughts, I pulled up my heart to remember that nothing is atchieved before it be thoroughly attempted, and that lying ſtill doth never go forward. *Sidney.*
(2.) * DOWNWARD. } *adv.* [*dunewearð*, Sax.] 1.
* DOWNWARDS. } Toward the centre.—As you lift up the glaſſes the drop will aſcend ſlower and ſlower, and at length reſt, being carried *downward* by its weight, as much as upwards by the attraction. *Newton.* 2. From a higher ſituation to a lower.—Hills are ornamental to the earth, affording pleaſant proſpects to them that look *downwards* from them upon the ſubjacent countries. *Ray.* 3. In a courſe of ſucceſſive or lineal deſcent.

A ring the Count doth wear,
That *downward* hath ſucceeded in his houſe,
From ſon to ſon, ſome four or five deſcents.
Shakeſp.

* DOWNY. *adj.* [from *down.*] 1. Covered with down or nap.—There be plants that have prickles, yet have *downy* or velvet rind upon their leaves; as ſtockgillyflowers and coltsfoot; which down or nap conſiſteth of a ſubtile ſpirit, in a ſoft ſubſtance. *Bacon.*—

In her hand ſhe held
A bough of faireſt fruit, that *downy* ſmild,
New gather'd and ambroſial ſmell diffus'd.
Milton.

2. Made of down or ſoft feathers.—

Belinda ſtill her *downy* pillow preſt,
Her guardian ſylph prolong'd the balmy reſt.
Pope.

3. Soft; tender; ſoothing.—

Banquo! Donalbain! Malcolm! awake!
Shake off this *downy* ſleep, death's counterfeit,
And look on death itſelf. *Shakeſp. Macbeth.*

* DOWRE. } *n. ſ. douaire*, French. It
(1.) DOWRY. } ought to be written *dower.*] 1. A portion given with a wife. See DOWER.—I could marry this wench for this *dowre*. *Sidney.*—

The king muſt die, that I may make you great
And give a crown in *dowry*, with my love.
Dryden.

2. A reward paid for a wife.—

This own hand
An hundred of the faithleſs foe ſhall ſlay,
And for a *dowre* a hundred foreſkins pay. *Cowl.*

3. A gift; a fortune given.
(2.) DOWRY is otherwiſe called *maritagium*, marriage goods, and differs from dower. See DOWER, § 1 and 2.
(3.) DOWRY, is alſo uſed in a monaſtic ſenſe, for a ſum of money given along with a maid upon entering her into ſome religious order. In France, before the revolution, the dowry of perſons entering a monaſtery, to make profeſſion of a religious life, was limited by law. That given upon entering a monaſtery of Carmelites, Urſulines, and others not regularly founded, but eſtabliſhed after the year 1600, by letters patent, did not exceed the ſum of 8000 livres in towns where parliaments were held, nor 6000 in other places.
DOXFORD, a town in Northumberland.
(1.) * DOXOLOGY. *n. ſ.* [δοξα and λογος.] A form of giving glory to God.—David breaks forth into theſe triumphant praiſes and *doxologies*, Bleſſed be the Lord God of Iſrael, who has kept me this day from ſhedding blood, and from avenging myſelf with my own hand. *South.*—Little did Athanaſius imagine, that ever it would have been received in the chriſtian church, to conclud etheir books with a *doxology* to God and the bleſſed Virgin. *Stillingfleet.*
(II.) DOXOLOGY, an hymn uſed in praiſe of the Almighty, diſtinguiſhed by the title of *greater* and *leſſer*. Both the doxologies have a place in the church of England, the former being repeated after every pſalm, and the latter uſed in the communion ſervice.
1. DOXOLOGY, the GREATER, or the angelic hymn, was of great note in the ancient church. It began with theſe words, which the angels ſung at our Saviour's birth, *Glory be to God on high, &c.* It was chiefly uſed in communion ſervice, and in private devotions.
2. DOXOLOGY, THE LESSER, was anciently only a ſingle ſentence, without reſponſe, running in theſe words, *Glory be to the Father, and to the Son, and to the Holy Ghoſt, world without end, Amen.* Part of the latter clauſe, *As it was in the beginning, is now, and ever ſhall be*, was inſerted ſome time after the firſt compoſition. Some read this ancient hymn, *Glory be to the Father, and to the Son with the Holy Ghoſt*: Others, *Glory be to the Father, in or by the Son, and by the Holy Ghoſt.* This difference of expreſſion occaſioned no diſputes in the church, till the followers of Arius began to make uſe of the latter as a diſtinguiſhing character of their party, when it was entirely laid aſide by the Catholics, and the uſe of it was ſufficient to bring any one under ſuſpicion of heterodoxy. The doxology was uſed at the cloſe of every ſolemn office. The weſtern church repeated it at the end of every pſalm. Many of their prayers were alſo concluded with it, particularly the ſolemn thankſgiving or conſecration prayer at the eucharift. It was alſo the ordinary concluſion of their ſermons.

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DOXY. *n. f.* A whore; a looſe wench.—

When daffodils begin to pure,
With heigh! the *doxy* over the dale. *Shakeſp.*

DOYAYACE, a town of Poland, in the palatinate of Lemberg, 36 miles ESE. of Lemberg.

DOYET, a town of France, 7 miles W. of Montmarault.

DOYLSTOWN, a village of Pennſylvania, in Bucks county, 10 miles SW. of Howell's ferry, on Delaware river, 15 NW. of Newton, and 33 W. by N. of Philadelphia.

DOYNTON, a town of Glouceſterſhire.

DOZARY, a town of Lithuania, in the palatinate of Minſk, 36 miles NNE. of Minſk.

(1) * *To* DOZE. *v. a.* [*dwæs*, Sax. *daes*, Dut.] 1. To ſtupify; to dull.—He was now much decayed in his parts, and with immoderate drinking *dozed* in his underſtanding. *Clarendon.*

(2.) * DOZE. *v. n.* 1. To ſlumber; to ſleep lightly.—There was no ſleeping under his roof: if he happened to *doze* a little, the jolly cobler waked him. *L'Eſtrange.* 2. To live in a ſtate of drouſineſs; to be half aſleep.—It has happened to young men of the greateſt wit to waſte their ſpirits with anxiety and pain, ſo far as to *doze* upon their work with too much eagerneſs of doing well. *Dryden.*—

Chiefleſs armies *doz'd* out the campaign,
And navies yawn'd for orders on the main. *Pope.*

* DOZEN. *n. f.* [*douzaine*, French.] The number of twelve. It is ſeldom uſed but on light occaſions.—We cannot lodge and board a *dozen* or fourteen gentlewomen, but we keep a baudy-houſe ſtraight. *Shakeſp.*—By putting twelve units together, we have the complex idea of a *dozen*. *Locke.*—The number of diſſenters was ſomething under a *dozen* with them. *Swift.*

* DOZINESS. *n. f.* [from *dozy*.] Sleepineſs; drouſineſs. Little uſed.—A man, by a violent fit of the gout in his limbs, finds a *doziness* in his head, or a want of appetite. *Locke.*

* DOZY. *adj.* [from *doze*.] Sleepy; drouſy; ſluggiſh.—

The yawning youth ſcarce half awake, eſſays
His lazy limbs and *dozy* head to raiſe. *Dryden.*

(1.) DRAABURG, or OBER TRAABURG, a town of Germany, in the duchy of Stiria, 56 miles E. of Clagenfurt, and 42 ENE. of Brixen. Lon. 10. 35. E. Lat. 46. 48. N.

(2.) DRAABURG, or UNTER TRAABURG, a town of Germany, in the duchy of Carinthia, 112 miles SSW. of Vienna, and 48 WNW. of Pettaw.

* DRAB. *n. f.* [*drabbe*, Saxon, lees.] A whore; a ſtrumpet.—If your worſhip will take order for the *drabs* and the knaves, you need not to fear the bawds. *Shakeſp.*—

Curs'd be the wretch ſo venal and ſo vain,
Paltry and proud as *drabs* in Drury-lane. *Pope.*

DRABA, in botany, a genus of the ſiliculoſa order, belonging to the tetradynamia claſs of plants; and in the natural method ranking under the 39th order, *Siliquoſæ*. The ſilicula is entire, and oval oblong; with the valves a little plain, parrallel to the partition: there is no ſtyle. There are ſix ſpecies; of which the one chiefly worthy of notice is the

DRABA VERNA, or early whitlow graſs. It has naked ſtalks with leaves a little ſerrated. The bloſſoms are white, and at night the flowers hang down. It grows on old walls and dry banks. It is one of the earlieſt flowering plants we have, and is good to eat as a ſalad. Goats, ſheep, and horſes eat it: cows are not fond of it; ſwine refuſe it.

DRABRICIUS, Nicholas, a celebrated enthuſiaſt, born in Moravia in 1587. He was admitted miniſter in 1616; but on account of the ſevere edicts againſt the Proteſtants, he retired to Hungary in 1619. He then commenced woollen-draper, and ſoon afterwards became a hard drinker. When about 50 years of age he aſſumed the prophetical office, and had his firſt viſion on the 23d Feb. 1638, by which he was promiſed in general great armies from the north and eaſt, which ſhould cruſh the houſe of Auſtria. He then received orders to write down what had been revealed to him, and to begin like the ancient prophet, *The word of the Lord came unto me.* In 1654, Drabricius was reſtored to his miniſtry, and had more viſions than ever, which he communicated to his coadjutor Comenius, that he might publiſh them to all nations. Comenius did not know what to do, fearing that if he did not print them he ſhould diſobey God, and if he did he would be expoſed to the ridicule of men. He took a middle way: he printed them, but would not diſtribute the copies, and entitled the book *Lux in Tenebris*. Some ſay Drabricius was burnt as a falſe prophet; others, that he died in Turkey.

DRABLER, in the ſea language, a ſmall ſail in a ſhip, which is the ſame to a bonnet, that a bonnet is to a courſe, and is only uſed when the courſe and bonnet are too ſhoal to clothe the maſt. See BONNET, § 7, and COURSE, § 4.

DRABLING, in angling, is a method of catching barbel. Take a large line of ſix yards; which, before faſtening it to the road, muſt be put thro' a piece of lead, that if the fiſh bite, it may ſlip to and fro, and that the water may ſomething move it on the ground; bait with a lobe worm well ſecured, and ſo by its motion the barbel will be enticed into the danger without ſuſpicion. The beſt places are in running water near piles, or under wooden bridges, ſupported with oaks floated and ſlimy.

DRABOWICE, a town of Poland, in the palatinate of Kiow, 36 miles SW. of Czerkaſy.

DRABS, in the ſalt works, a kind of wooden boxes for holding the ſalt when taken out of the boiling pan; the bottoms of which are made ſhelving or inclining forwards, that the briny moiſture of the ſalt may drain off.

DRAC, an imaginary being, formerly much dreaded by the country people in many parts of France. The dracs were ſuppoſed to be malicious or at leaſt trickſome demons; but which was very rare, if one of them happened to take a fancy to a man or woman, they were ſure to be the better for it. They were ſaid to lay gold cups and rings over the ſurface of pits and rivers, as baits to draw women and children in; but their uſual dwelling was ſome old empty houſe, whence they made excurſions in human form, viſible or inviſible as beſt ſuited their purpoſe. The country folks uſed to ſhudder at the very name of the drac. Some were poſitive that they had ſeen them; and happy was that village, in which there was not a houſe

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houſe execrated as the lurking-place of this tremendous being. But the ſceptical philoſophy now prevailing in the republic, whatever miſchief it may otherwiſe produce, will at leaſt be ſo far beneficial as to extirpate all future dread of the dracs.

DRACÆNA, in botany, a genus of the monogynia order, belonging to the hexandria claſs of plants. The corolla is ſexpartite and erect; the filaments a little thicker about the middle; the berry trilocular and monoſpermous.

DRACHENFELS, a town of Germany, in the circle of the Lower Rhine, and ci-devant electorate of Cologne, annexed to the French republic, in Dec. 1797, and included in the department of the Rhine and Moſelle. It has a citadel, and is ſeated 4 miles SW. of Bonn, and 7 NNW. of Lintz.

* DRACHM. *n. ſ.* [*drachma*, Lat.] 1. An old Roman coin.—

See here theſe movers, that do prize their honours/
At a crack'd *drachm*. *Shak.*

2. The eighth part of an ounce.

DRACHMA. See COIN, § II. iv. N° 1.

DRACKEMBURG, or DRAKENBURG, a town of Germany, in the county of Hoya, on the Weſer, where a bloody battle was fought in the year 1547, between the Imperialiſts and the Saxons. It is 6 miles N. of Nienburg.

(I.) DRACO, a celebrated lawgiver of Athens. When archon, he made a code of laws for his fellow citizens, wherein all crimes were made capital; and even idleneſs was puniſhed with death as well as murder. See ATTICA, § 7. Theſe laws were at firſt enforced, but they were afterwards neglected on account of their extreme ſeverity; and Solon totally aboliſhed them, except that one which puniſhed a murderer with death. The reſpect of Draco's admirers proved fatal to him. When at Ægina, he appeared on the theatre, he was received with repeated applauſe; but the people, according to the cuſtom of the Athenians, ſhowing their reſpect by throwing their garments upon him, they did it in ſuch profuſion, that Draco was ſoon hid under them, and ſmothered. He lived about A. A. C. 624.

(II.) DRACO. See ASTRONOMY, § 548.

(III.) DRACO, the DRAGON, in zoology, a genus belonging to the order of amphibia reptilia; the characters of which are theſe: it has four legs, a cylindrical tail, and two membranaceous wings, radiated like the fins of a fiſh, by which he is enabled to fly, but not to any great diſtance at a time. There are two ſpecies, both harmleſs creatures, feeding on flies, ants, and ſmall inſects, viz.

1. DRACO PRÆPOS, with the wings fixed to the fore-legs. It is a native of America.

2. DRACO VOLANS, the flying dragon, with the wings entirely diſtinct from the fore-legs. It is found in America and the Eaſt Indies. See *Plate* CIX, *fig.* 7.

(IV.) DRACO VOLANS, in meteorology, a fiery exhalation, frequent in marſhy and cold countries. It is moſt common in ſummer; and though principally ſeen playing near the banks of rivers, or in boggy places, yet ſometimes mounts up to a conſiderable height in the air, to the no ſmall terror of the amazed beholders; its appearance being that of an oblong, ſometimes roundiſh, fiery body, with a long tail. It is entirely harmleſs, frequently ſticking on the hands and cloaths of people without injuring them in the leaſt.

DRACOCEPHALUM, DRAGON'S HEAD, a genus of the gymnoſpermia order, belonging to the didynamia claſs of plants. The throat of the corolla is inflated, the upper lip concave. There are 13 ſpecies, moſt of them herbaceous, annual or perennial plants, from 18 inches to 3 feet high, garniſhed moſtly with entire leaves, and whorled ſpikes of ſmall monopetalous and ringent flowers, of a blue, white, or purple colour. They are all eaſily propagated by ſeeds, which may be ſown either in ſpring or autumn. They require no culture but to keep them clear from weeds.

DRACONARIUS, [Δρακοναρίος, and Δρακοντιοφόρος, Gr.] in antiquity, DRAGON-BEARER. The Perſians, Parthians, Scythians, &c bore dragons on their ſtandards; whence the ſtandards themſelves were called DRACONDS. See next article. The Romans borrowed the cuſtom from the Parthians; or, as Caſaubon has it, from the Dacæ; or, as Codin, from the Aſſyrians. The Roman emperors carried it to Conſtantinople.

DRACONES, among the Romans, were figures of dragons painted in red on their flags, as appears from Ammianus Marcellinus: but among the Perſians and Parthians they were like the Roman eagles, figures in full relievo; ſo that the Romans were frequently deceived, and took them for real dragons. See laſt article.

DRACONTIC MONTH, the time of one revolution of the moon from her aſcending node, called *caput draconis*, to her return thither.

DRACONTIUM, in botany, DRAGONS; A genus of the polyandria order, belonging to the gynandria claſs of plants; and in the natural method ranking under the 2d order, *Piperitæ*. The ſpatha is cymbiform, or ſhaped like a boat; the ſpadix covered all over; there is no calyx; there are five petals; the berries polyſpermous. There are five ſpecies, all natives of the Indies. The only one which makes any appearance is the

DRACONTIUM PERTUSUM, with leaves having holes, and a climbing ſtalk. It is a native of moſt of the Weſt India iſlands, and has trailing ſtalks which put out roots at every joint, that faſten to the trunks of trees, walls, or any ſupport which is near them, and thereby riſe to 25 or 30 feet. The leaves are placed alternately upon long foot-ſtalks: they are 4 or 5 inches long, 2½ broad; and have ſeveral oblong holes in each, which at firſt ſight appear as if eaten by inſects, but they are natural to the leaves. The flowers are produced at the top of the ſtalk, which always ſwells to a much larger ſize in that part than in any other: theſe are covered with an oblong ſpatha or hood of a whitiſh green colour, which opens longitudinally on one ſide, and ſhows the piſtil, which is cloſely covered with flowers of a pale yellow, inclining to white. This plant is eaſily propagated by cuttings; which if planted in pots filled with poor ſandy earth, and plunged into a hot-bed, will ſoon put out roots; but the plants are ſo tender, that they muſt be preſerved in a ſtove.

(1.) DRACOT,

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(1.) DRACOT, a village in Staffordſhire, between Cheadle and Utoxeter.

(2.) DRACOT, between Tame and Oxford.

DRACUNCULI, in medicine, ſmall long worms which breed in the muſcular parts of the arms and legs, called GUINEA WORMS. This diſtemper is very common in Guinea, and particularly among the natives: Kempfer found it ſo alſo at Ormuz, upon the Perſian Gulph, and likewiſe in Tartary. From Dr Tawne's Treatiſe on the Diſeaſes of the Weſt Indies, we learn, that this diſtemper is not ſo frequent any where as on the Gold Coaſt, at Anamboe, and Cormantyn. The worm is white, round, and uniform, very much reſembling white round tape, or bobbin. It lodges between the interſtices and membranes of the muſcles, where it inſinuates itſelf, ſometimes exceeding five ells in length. It occaſions no great pain at the beginning; but at ſuch times as it is ready to make its exit, the part adjoining to the extremity of the worm, where it attempts its excluſion, begins to ſwell, throb, and be inflamed: this generally happens about the ancle, leg, or thigh, and ſeldom higher. The countries where this diſtemper is in any degree prevalent, are very hot and ſultry, liable to great droughts, and the inhabitants make uſe of ſtagnating and corrupted water, in which it is very probable that the ova of theſe animalcula may be contained; for ſuch white people as drink this water, are troubled with the diſeaſe as well as the negroes. Surgeons ſeldom attempt to extract this worm by making an inciſion; but as ſoon as they perceive the tumour riſe to a competent bulk, they endeavour to bring it to a ſuppuration, with all convenient expedition; and then the head of the worm diſcovers itſelf, which they ſecure, by tying it to a bit of ſtick or cotton, that it may not draw itſelf up again: thus they continue to roll it round the ſtick, ſometimes one inch, ſometimes two or more, each day, taking care not to break the worm, for it would be very difficult to recover the end of it again; and an abſceſs would be formed, not only at the ſuppurated part, but likewiſe through the whole winding of the muſcles, where the dead putrifying worm remains, which generally occaſions very obſtinate ulcers. During the extraction of the worm, the patient ſhould be plied with bitter aloetic and other anthelmintic medicines, in order to diſlodge the worm the ſooner from his tenement. When the worm is totally extracted, the remaining ulcer may be treated in the ſame manner as other common ulcers; nor does any farther inconvenience remain in the parts of which it had poſſeſſion. To prevent their forming again, waſh the parts with wine, vinegar, alum, nitre, or common ſalt, or with a ſtrong lixivium of oak-aſhes, and afterwards anoint them with an ointment of the common kind uſed for ſcorbutic eruptions, with a ſmall mixture of quickſilver.

(1.) * DRACUNCULUS. *n. ſ.* [Latin.] A worm bred in the hot countries, which grows to many yards length between the ſkin and fleſh.

(2.) DRACUNCULUS, in botany. See ARUM, § II. 5.

DRACUT, a townſhip of the United States, in the N. part of Middleſex county, on the bank of the Merrimack, oppoſite Patucket Falls. It contains 1217 inhabitants, and lies 30 miles NNW. of Boſton, and 28 SW. of Exeter, in New Hampſhire.

* DRAD. *adj.* [for *dread*, or the part. paſſive of *To dread*.] Terrible; formidable; dreaded.—

Th' utmoſt ſand breach they ſhortly fetch,
Whilſt the *drad* danger does behind remain.
Fairy Queen.

(1.) * DRAFF. *n. ſ.* [*droſ*, dirty, Saxon; *draf*, Dutch, the ſediment of ale.] 1. Refuſe; lees; dregs: properly ſomething fluid.—You would think I had 150 tattered prodigals lately come from ſwine keeping, from eating *draff* and huſks. *Shak.*—

'Twere ſimple fury, ſtill thyſelf to waſte
On ſuch as have no taſte;
To offer them a ſurfeit of pure bread
Whoſe appetite is dead!
No, give them grains their fill;
Huſks, *draff*, to drink and ſwill. *B. Jonſon.*

Here rather let me drudge, and earn my bread,
'Till vermin, or the *draff* of ſervile food,
Conſume me. *Milton.*

2. Refuſe; ſweepings. Perhaps improper.—

Younger brothers but the *draff* of nature.
Dryden.

(2.) DRAFF is uſed in ſome places for the waſh given to hogs, and the grains to cows.

* DRAFFY. *adj.* [from *draff*.] Worthleſs; dreggy.

* DRAFT. *adj.* [corrupted for *draught*.] Employed to draw.—Ulyſſes and old Neſtor yoke you like *draft* oxen, and make you plough up the wair. *Shak.*

(1.) * DRAG. *n. ſ.* [from the verb.] 1. A net drawn along the bottom of the water.—

Caſting nets were ſpread in ſhallow brooks,
Drags in the deep, and baits were hung on hooks.
Dryden.

—The creatures are but inſtruments in God's hand: the returning our acknowledgments to them is juſt the ſame abſurdity with theirs who burnt incenſe to the *drag*, and ſacrificed to the net. *Rogers.* 3. An inſtrument with hooks to catch hold of things under water.—You may in the morning find it near to ſome fixed place, and then take it up with a *drag* hook, or otherwiſe. *Walton.* 3. A kind of car drawn by the hand.—The *drag* is made ſomewhat like a low car; it is uſed for the carriage of timber, and then is drawn by the handle by two or more men. *Moxon.*

(2.) DRAG, in ſea language, is a machine conſiſting of a ſharp, ſquare, iron ring, encircled with a net, and commonly uſed to take the wheel off from the platform or bottom of the decks. The word is alſo uſed for whatever hangs over the ſhip in the ſea, as ſhirts, coats, or the like; boats when towed, or whatever elſe may retard the ſhip's way when ſhe ſails.

(1.) * *To* DRAG. *v. a.* [*dragan*, Saxon.] 1. To pull along the ground by main force; to draw heavily along.—

Such his aſpect, when foil'd with bloody duſt,
Dragg'd by the chords which thro' his feet were thruſt.
Dunham.

—While I have any ability to hold a commerce with you, I will never be ſilent; and this chancing to

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to be a day that I can hold a pen, I will *drag* it as long as I am able. *Swift.* 2. To draw any thing burthenſome; any thing from which one cannot diſengage one's ſelf.—

'Tis long ſince I, for my celeſtial wife,
Loath'd by the gods, have *dragg'd* a ling'ring life. *Dryden.*

Can I, who lov'd ſo well,
To part with all my bliſs to ſave my loves?
Oh! can I *drag* a wretched life without him?
Smith.

3. To draw contemptuouſly along, as a thing unworthy to be carried.—He triumphs in St Auſtin's opinion; and is not only content to *drag* me at his chariot-wheels, but he makes a ſhew of me. *Stillingfleet.* 4. To pull about with violence and ignominy.—The conſtable was no ſooner eſpied but he was reproached with diſdainful words, beaten and *dragged* in ſo barbarous a manner, that he hardly eſcaped with his life. *Clarendon.* 5. To pull roughly and forcibly.—

To fall, that's juſtice;
But then, to *drag* him after! For to die,
And yet in death to conquer, is my wiſh. *Dryd.*

(2.) * *To* DRAG. *v. n.* To hang ſo low as to trail or grate upon the ground.—A door is ſaid to *drag*, when, by its ill hanging on its hinges, the bottom edge of the door rides in its ſweep upon the floor. *Moxon.*

DRAGE, a town of Germany, in the duchy of Holſtein, 4 miles N. of Itzehoa.

DRAGEMEL, a town of Germany, in the duchy of Carniola, on the Save, 6 miles N. of Laubach.

(1.) * *To* DRAGGLE. *v. a.* [from *drag.*] To make dirty by dragging on the ground.—

You'll ſee a *draggled* damſel, here and there,
From Billingſgate her fiſhy traffick bear. *Gay.*

—He wore the ſame gown five years, without *draggling* or tearing. *Swift.*

(2.) * *To* DRAGGLE. *v. n.* To grow dirty by being drawn along the ground.—

His *draggling* tail hung in the dirt,
Which on his rider he would ſtirt. *Hudibras.*

* DRAGNETS. *n. ſ.* [*drag* and *net.*] A net which is drawn along the bottom of the water.—

Dragnets were made to fiſh within the deep,
And caſtingnets did rivers bottoms ſweep.
May's Virgil.

—Some fiſherman, that had been out with a *dragnet*, and caught nothing, had a draught towards the evening, which put them in hope of a ſturgeon at laſt. *L'Eſtrange.*—One of our late great poets is ſunk in his reputation, becauſe he could never forgive any conceit which came in his way, but ſwept, like a *dragnet*, great and ſmall. *Dryden.*—Whatſoever old Time, with his huge *dragnet*, has conveyed down to us along the ſtream of ages, whether it be ſhells or ſhellfiſh, jewels or pebbles, ſticks or ſtraws, ſeaweeds or mud, theſe are the ancients, theſe are the fathers. *Watts.*

DRAGOE, a town of Denmark, in the iſland of Amak, 6 miles from Copenhagen.

DRAGOGNA, a river of Italy, in Iſtria.

(1.) DRAGOMAN, or DROGMAN, a term of general uſe through the Eaſt for an interpreter, whoſe office is to facilitate commerce between the orientals and occidentals. Theſe are kept by the ambaſſadors of Chriſtian nations reſiding at the Porte for this purpoſe The word is formed from the Arabic *targemen* or *targiman*, of the verb *tarjemen*, "he has interpreted." From *dragoman* the Italians formed *dragomano*, and, with a nearer relation to its Arabic etymology, *turcimanno*; whence the French and our *truchman*, as well as *dragoman* and *drogman*.

(2.) DRAGOMAN, a town of European Turkey, in the province of Bulgaria, 22 miles WNW. of Sofia.

DRAGOMESTRO, a town of European Turkey, in Livadia, 44 miles WNW. of Lepanto.

DRAGOMIRNA, a town of European Turkey, in Moldavia, 8 miles N. of Suczava.

(1.) * DRAGON. *n. ſ.* [*draco*, Lat. *dragon*, Fr.] A kind of winged ſerpent, perhaps imaginary, much celebrated in the romances of the middle age.—

I go alone,
Like to a lonely *dragon*, that his fen
Makes fear'd and talk'd of more than ſeen.
Shakeſpeare.

And you, ye *dragons!* of the ſcaly race,
Whom glittering gold and ſhining armours grace;
In other nations harmleſs are you found,
Their guardian genii and protectors own'd.
Rowe.

On ſpiry volumes there a *dragon* rides;
Here, from our ſtrict embrace, a ſtream he glides.
Pope.

2. A fierce violent man or woman. 3. A conſtellation near the North pole.

(1.) DRAGON, in aſtronomy, § 1. *def.* 3. See ASTRONOMY, § 548.

(3.) * DRAGON. *n. ſ.* [*dranunculus*, Latin.] A plant.

(4.) DRAGON, in botany, § 3. See ARUM, § II. N° 5.

(5.) DRAGON, in zoology. See DRACO, § 3. N° 1, 2.

(6.) DRAGON, WILD. See ARTEMISIA, N° III, § 4.

(1.) DRAGONERA, a town of Italy, in the kingdom of Naples, and province of Capitanata, 15 miles N. of Volturara.

(2.) DRAGONERA, a ſmall uncultivated iſland in the Mediterranean, not above a mile from the W. coaſt of the iſland of Majorca. Lon. 19. 0. E. Peak of Teneriffe Lat. 39. 35. N.

(1.) * DRAGONET. *n. ſ.* [from *dragon.*] A little dragon.—

Or in his womb might lurk ſome hidden neſt
Of many *dragonets*, his fruitful ſeed. *Fairy Q.*

(2.) DRAGONET, or DRAGON-FISH, } in ichthyology. See CALLIONYMUS.

(1.) * DRAGONFLY. *n. ſ.* [*dragon* and *fly*; *libella.*] A fierce ſtinging fly.—The body of the cantharides is bright coloured; and it may be, that the delicate coloured *dragonflies* may have likewiſe ſome corroſive quality. *Bacon.*

(2.) DRAGON FLY. See LIBELLULA.

DRAGON GUM, or GUM TRAGACANTH. See ASTRAGALUS, N° 2.

DRAGON HILL, a hill near Aſhbury, Berkſhire,

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* DRAGONISH. *adj.* [from *dragon.*] Having the form of a dragon; dragonlike. An arbitrary word.—

Sometimes we ſee a cloud that's *dragoniſh;*
A vapour ſometimes like a bear or lion. *Shak.*

* DRAGONLIKE. *adj.* [*dragon* and *like.*] Furious; fiery.—

He fights *dragonlike,* and does atchieve as ſoon
As draw his ſword. *Shak.*

DRAGONNE'E, in heraldry, where the upper half reſembles a lion or other beaſt, the other half going off like the hinder part of a dragon.

DRAGONS, in botany. See ARUM, § II. N° 5. and DRACONTIUM.

(1.) * DRAGONSBLOOD. *n. ſ.* [*dragon* and *blood.*] So called from a falſe opinion of the dragon's combat with the elephant.—*Dragonſblood* is a reſin, ſo named as to ſeem to have been imagined an animal production. *Hill.*—Take *dragonſblood,* beat it in a mortar, and put it in a cloth with *aqua vitæ,* and ſtrain them together. *Peacham.*

(2.) DRAGONS-BLOOD, a gummi-reſinous ſubſtance brought from the Eaſt Indies, either in oval drops wrapped up in flag leaves, or in large maſſes compoſed of ſmaller tears. It is ſaid to be obtained from the palmijuncus draco, the calamus rotang, the dracæna draco, the pterocarpus draco, and ſeveral other vegetables. The writers on the materia medica prefer the former, though the others are often of equal goodneſs. The fine dragon's blood of either ſort breaks ſmooth, free from any viſible impurities, of a dark red colour, which changes upon being powdered into an elegant bright crimſon. Several artificial compoſitions, coloured with the true dragon's blood, or Brazil wood, are ſometimes ſold for this commodity. Some of theſe diſſolve like gums in water; others crackle in the fire without proving inflammable; whilſt the genuine ſanguis draconis readily melts and catches flame, and is not acted on by watery liquors. It totally diſſolves in pure ſpirit, and tinges a large quantity of the menſtruum of a deep red colour. It is likewiſe ſoluble in expreſſed oils, and gives them a red hue, leſs beautiful than that communicated by anchuſa. This drug in ſubſtance has no ſenſible ſmell or taſte; when diſſolved, it diſcovers ſome degree of warmth and pungency. It is uſually, but without foundation, looked upon as a gentle aſtringent; and ſometimes directed as ſuch in extemporaneous preſcription againſt ſeminal gleets, the fluor albus, and other fluxes. In theſe caſes, it is ſuppoſed to produce the general effects of reſinous bodies, lightly incraſſating the fluids, and ſomewhat ſtrengthening the ſolids. But in the preſent practice it is very little uſed. A ſolution of dragon's blood in the ſpirit of wine is uſed for ſtaining marble, to which it gives a red tinge, which penetrates more or leſs deeply according to the heat of the marble during the time of application. But as it ſpreads at the ſame time that it ſinks deep, for fine deſigns the marble ſhould be cold. Mr Du Fay ſays, that by adding pitch to this ſolution the colour may be rendered deeper.

(1.) * DRAGONSHEAD. *n. ſ.* A plant.

(2.) DRAGONS HEAD. See DRACOCEPHALUM.

(3.) DRAGONS HEAD AND TAIL, *(caput & cauda draconis,)* in aſtronomy, are the nodes of the planets; or the two points wherein the ecliptic is interſected by the orbits of the planets, and particularly that of the moon; making with it angles of 5° 18'. One of theſe points looks northward, the moon beginning then to have N. Lat. and the other ſouthward, where ſhe commences S. Thus her deviation from the ecliptic ſeems (according to the fancy of ſome) to make a figure like to that of a dragon, whoſe belly is where ſhe has the greateſt latitude; the interſection repreſenting the head and tail, from which reſemblance the denomination ariſes. But theſe points abide not always in one place, but have a motion of their own in the zodiac, retrograde-wiſe 3' 11" per day; completing their circle in 18 years 225 days: ſo that the moon can be but twice in the ecliptic during her monthly period, but at all other times ſhe will have a latitude or declination from the ecliptic. About theſe points of interſection all eclipſes happen. They are uſually denoted by theſe characters ☊ dragon's head, and ☋ dragon's tail.

DRAGON-SHELL, in natural hiſtory, a name given by people curious in ſhells to a ſpecies of concamerated patella or limpet. It has a top very much bent, and is of an aſh-colour on the outſide, but of an elegant and bright fleſh-colour within. It has been found ſticking on the back of a tortoiſe, as the common limpets do on the ſides of the rock; and ſome have been affixed to large ſhells of the pinna marina brought from the Eaſt Indies at different times.

(1.) * DRAGONTREE. *n. ſ.* A ſpecies of palm.

(2.) DRAGON TREE. See DRACONTIUM.

DRAGON WORT. See ARTEMISIA, N° III. § 4.

(1.) * DRAGOON. *n. ſ.* [from *dragen,* German, to carry.] A kind of ſoldier that ſerves indifferently either on foot or horſeback.—Two regiments of *dragoons* ſuffered much in the late action. *Tatler.*

(2.) DRAGOONS are divided into brigades as the cavalry: and each regiment into troops; each troop having a captain, lieutenant, cornet, quarter-maſter, two ſerjeants, three corporals, and two drums. Some regiments have hautboys. They are very uſeful on any expedition that requires diſpatch; for they can keep pace with the cavalry, and do the duty of infantry: they encamp generally on the wings of the army, or at the paſſes leading to the camp; and ſometimes they are brought to cover the general's quarters; they march in front and rear of the army. The firſt regiment of dragoons raiſed in England was in 1681, and called the regiment of dragoons of North Britain. In battles or attacks they generally fight ſword in hand after the firſt fire. Their arms are, a ſword, firelock, and bayonet.

* *To* DRAGOON. *v. a.* [from the noun.] To perſecute by abandoning a place to the rage of ſoldiers.—

In politicks I hear you're ſtaunch,
Directly bent againſt the French;
Deny to have your freeborn foe
Dragoon'd into a wooden ſhoe. *Prior.*

DRAGOONING, one of the methods uſed by Papiſts for converting refractory heretics. The following account of the dragooning the French Proteſtants,

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Proteſtants, after the revocation of the edict of Nantes, under Louis XIV. is taken from a French piece tranſlated in 1686. The troopers, ſoldiers, and dragoons went into the Proteſtants houſes, where they marred and defaced their houſhold ſtuff, broke their looking-glaſſes, and other utenſils and ornaments, let their wine run about their cellars, and threw about their corn and ſpoiled it. Thoſe things which they could not deſtroy in this manner, ſuch as furniture of beds, linens, wearing apparel, plate, &c. they carried to the market place, and ſold them to the Jeſuits and other Roman catholics. By theſe means the Proteſtants in Montaubon alone were, in four or five days, ſtripped of above a million of money. But this was not the worſt. They turned the dining-rooms of gentlemen into ſtables for their horſes: and treated the owners of the houſes where they quartered with the higheſt indignity and cruelty, laſhing them about from one to another, day and night, without intermiſſion, not ſuffering them to eat or drink; and when they began to ſink under the fatigue and pains they had undergone, they laid them on a bed, and when they thought them ſomewhat recovered, made them riſe, and repeated the ſame tortures. When they ſaw the blood and ſweat run down their faces and other parts of their bodies, they ſluiced them with water, and putting over their heads kettle drums, turned upſide down, they made a continued din upon them till theſe unhappy creatures loſt their ſenſes. When one party of theſe tormentors were weary, they were relieved by another, who practiſed the ſame cruelties with freſh vigour. At Negrepliſſe, a town near Montaubon, they hung up Iſaac Favin, a Proteſtant citizen of that place, by his arm-pits, and tormented him a whole night, by pinching and tearing off his fleſh with pinchers. They made a great fire round a boy of about 12 years old, who, with hands and eyes lifted up to heaven, cried out, "My God, help me!" And when they found the youth reſolved to die rather than renounce his religion, they ſnatched him from the fire juſt as he was on the point of being burnt. In ſeveral places the ſoldiers applied red-hot irons to the hands and feet of men and breaſts of women. At Nantes they hung up ſeveral women and maids by their feet, and others by their armpits, and thus expoſed them to public view ſtark naked. They bound to poſts mothers that gave ſuck, and let their ſucking infants lie languiſhing in their ſight for ſeveral days and nights, crying, mourning, and gaſping for life. Some they bound before a great fire, and being half roaſted, let them go; a puniſhment worſe than death. Amidſt a thouſand hideous cries and a thouſand blaſphemies, they hung up men and women by the hair, and ſome by their feet, on hooks in chimnies, and ſmoaked them with wiſps of wet hay till they were ſuffocated. They tied ſome under the arms with ropes, and plunged them again and again into wells; they bound others like criminals, put them to the torture, and with a funnel filled them with wine, till the fumes of it took away their reaſon, when they made them ſay they conſented to be catholics. They ſtripped them naked, and after a thouſand indignities, ſtuck them with pins and needles from head to foot. They cut and laſhed them with knives; and ſometimes with red-hot pinchers took hold of them by the noſe and other parts of the body, and dragged them about the rooms till they made them promiſe to be catholics, or till the cries of theſe miſerable wretches, calling upon God for help, forced them to let them go. They beat them with ſtaves, and thus bruiſed, and with broken bones, dragged them to the church, where their forced preſence was taken for an abjuration. In ſome places they tied fathers and huſbands to their bedpoſts, and before their eyes raviſhed their wives and daughters with impunity. They blew up men and women with bellows till they burſt them. If any to eſcape theſe barbarities endeavoured to ſave themſelves by flight, they purſued them into the fields and woods, where they ſhot at them like wild beaſts, and prohibited them from departing the kingdom (a cruelty never practiſed by Nero or Dioclefian) upon pain of confiſcation of effects, the galleys, the laſh, and perpetual impriſonment; inſomuch that the priſons of the ſea-port towns were crammed with men, women, and children, who endeavoured to ſave themſelves by flight from their dreadful perſecution. With theſe ſcenes of deſolation and horror, the popiſh clergy feaſted their eyes, and made them only a matter of laughter and ſport. "Though my heart akes (ſays the writer of this tract,) whilſt I am relating theſe barbarities, yet for a perpetual memorial of the infernal cruelty practiſed by theſe monſters, I beg the reader's patience to lay before him two other inſtances, which, if he hath a heart like mine, he will not be able to read without watering theſe ſheets with his tears. The firſt is of a young woman, who being brought before the council, upon refuſing to abjure her religion, was ordered to priſon. There they ſhaved her head, ſinged off the hair from other parts of her body; and having ſtripped her ſtark naked, led her through the ſtreets of the city, where many a blow was given her, and ſtones flung at her: then they ſet her up to the neck in a tub full of water, where, after ſhe had been for a while, they took her out, and put on her a ſhift dipt in wine, which, as it dried and ſtuck to her ſore and bruiſed body, they ſnatched off again, and then had another ready dipped in wine to clap on her. This they repeated ſix times, thereby making her body exceeding raw and ſore. When all theſe cruelties could not ſhake her conſtancy, they faſtened her by the feet in a kind of gibbet, and let her hang in that poſture, with her head downward, till ſhe expired. The other is of a man in whoſe houſe were quartered ſome of theſe miſſionary dragoons. One day, having drunk plentifully of his wine, and broken their glaſſes at every health, they filled the floor with the fragments, and by often walking over them reduced them to very ſmall pieces. This done, in the inſolence of their mirth, they reſolved on a dance, and told their proteſtant hoſt that he muſt be one of their company; but as he would not be of their religion, he muſt dance quite barefoot; and thus barefoot they drove him about the room, treading on the ſharp points of the broken glaſſes. When he was no longer able to ſtand, they laid him on a bed, and in a ſhort time, ſtripped him ſtark naked, and rolled him

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from one end of the room to the other, till every part of his body was full of the fragments of glass. After this they dragged him to his bed, and having sent for a surgeon, obliged him to cut out the pieces of glass with his instruments, thereby putting him to the most exquisite and horrible pains that can possibly be conceived. These, fellow Protestants, were the methods used by the most Christian king's apostolic dragoons to convert his heretical subjects to the Roman catholic faith! These, and many other of the like nature, were the torments to which Lewis XIV. delivered them over to bring them to his own church! and as popery is unchangeably the same, these are the tortures prepared for you, if ever that religion should be permitted to become settled amongst you; the consideration of which made Luther say of it, what every man that knows any thing of Christianity must agree with him in, 'If you had no other reason to go out of the Roman church, this alone would suffice, that you see and hear, how contrary to the law of God, they shed innocent blood. This single circumstance shall, God willing, ever separate me from the papacy. And if I was now subject to it, and could blame nothing in any of their doctrines: yet for this crime of cruelty, I would fly from her communion, as from a den of thieves and murderers."

DRAGOT, a town of European Turkey, in Albania, on the Crevasta, 36 miles SSE. of Durazzo.

DRAGUIGNAN, a town of France, in the dept. of Var, containing about 9000 inhabitants. It is 13 miles NW. of Frejus, and 28½ W. of Antibes. Lon. 6. 32. E. Lat. 43. 31. N.

DRAGUSZANI, a town of European Turkey, in Moldavia, 48 miles E. of Jassi.

DRAHEIM, a town of Germany, in the circle of Upper Saxony, and duchy of Pomerania, 20 miles SW. of New Stettin.

(1.) * DRAIN. *n. s.* [from the verb.] The channel through which liquids are gradually drawn; a water course: a sink.—If your *drains* be deep, that you fear cattle falling into them, cover them. *Mortimer.*—

Why should I tell of ponds and *drains?*
What carps we met with for our pains? *Swift.*

(2.) DRAINS, in the fen countries, are certain large cuts or ditches of 20 or 30, nay sometimes 40 feet wide, carried through the marshy ground to some river or other place, capable of discharging the water out of the fen lands.

(3.) DRAINS, DR ANDERSON'S GENERAL REMARKS ON. To clear wet and boggy lands of their superfluous moisture, is an art of the highest importance, not only to the agriculture, but to the health of a country; yet it is only of late years that the principles of this art became well understood, and opened the way for many improvements. Dr James Anderson of Edinburgh, in his *Essays on Agriculture*, seems to have been the first who treated the subject scientifically; but before quoting his ingenious introductory observations, it may be remarked, That land becomes charged with moisture from two causes: 1. From water collected in the higher grounds, and filtrating among the different beds of gravel and other porous materials, forming springs below, and flowing over the surface, or stagnating underneath it. 2. From rain or water lodging and becoming stagnant on the surface, from the clayey or impervious nature of the soil or superior stratum. The first of these is the cause of bogs, swamps, and morasses, and is the most difficult to remedy. Dr Anderson's observations (Vol. II. p. 219, &c.) are rational and well founded. "Springs, says he, are formed in the bowels of the earth, by water percolating through the upper strata where that is of a porous texture, which continues to descend downwards till it meets with a stratum of clay that intercepts it in its course; where, being collected in considerable quantities, it is forced to seek a passage through the porous strata of sand, gravel, or rock, that may be above the clay, following the course of these strata till they approach the surface of the earth, or are interrupted by any obstacle which occasions the water to rise upwards, forming springs, bogs, and the other phenomena of this nature; which being variously diversified in different circumstances, produce that variety of appearance in this respect that we often meet with. This being the case, we may naturally conclude that an abundant spring need never be expected in any country that is covered to a great depth with sand, without any stratum of clay to force it upwards, as is the case in the sandy deserts of Arabia, and the immeasurable plains of Libya: neither are we to expect abundant springs in any soil that consists of an uniform bed of clay from the surface to a great depth; for it must always be in some porous stratum that the water flows in abundance; and it can be made to flow horizontally in that, only when it is supported by a stratum of clay, or other substance that is equally impermeable by water. Hence the *rationale* of that rule so universally established in digging for wells, that if you begin with sand or gravel, &c. you need seldom hope to find water till you come to clay; and if you begin with clay, you can hope for none in abundance till you reach to sand, gravel, or rock. It is necessary that the farmer should attend to this process of nature with care, as his success in draining bogs, and every species of damp and spouting ground, will in a great measure depend upon his thorough knowledge of this,—his acuteness in perceiving in every case the variations that may be occasioned by particular circumstances, and his skill in varying the plan of his operations according to these. As the variety of cases that may occur in this respect is very great, it would be a very tedious task to enumerate the whole, and describe the particular method of treating each; I shall therefore content myself with enumerating a few particular cases, to shew in what manner the principles above established may be applied to practice." See § 4—6.

(4.) DRAINS, DR ANDERSON'S METHOD OF MAKING. "Let *fig.* 1. *Plate* CX. represent a perpendicular section of a part of the earth, in which AB is the surface of the ground, beneath which are several strata of porous substances, which allow the water to sink through them till it reaches the line CD, that is supposed to represent the upper surface of a solid bed of clay; above which lies a stratum of rock, sand, or gravel. In this case it is plain, that when the water reaches the bed of clay,

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Fig. 1.

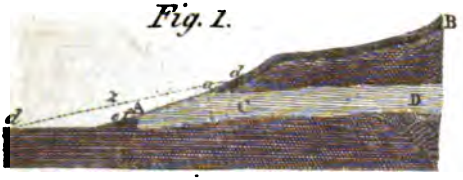

Fig. 3.

Fig. 2.

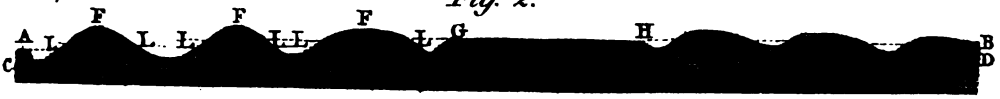

Fig. 4.

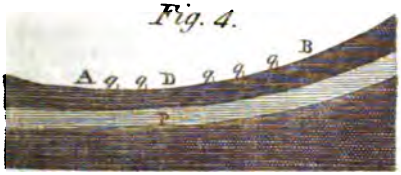

Fig. 5.

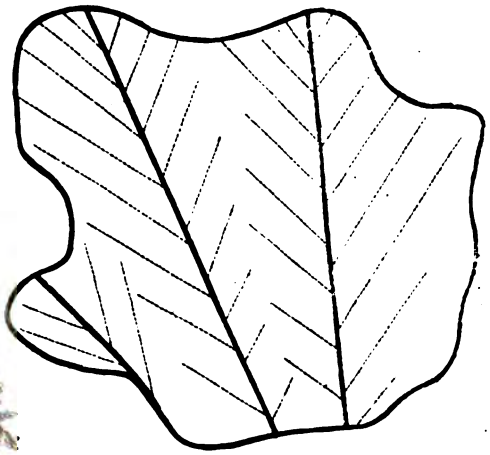

Fig. 7. A Dun *or Burgh.*

Fig. 6.
Draw Bridge.

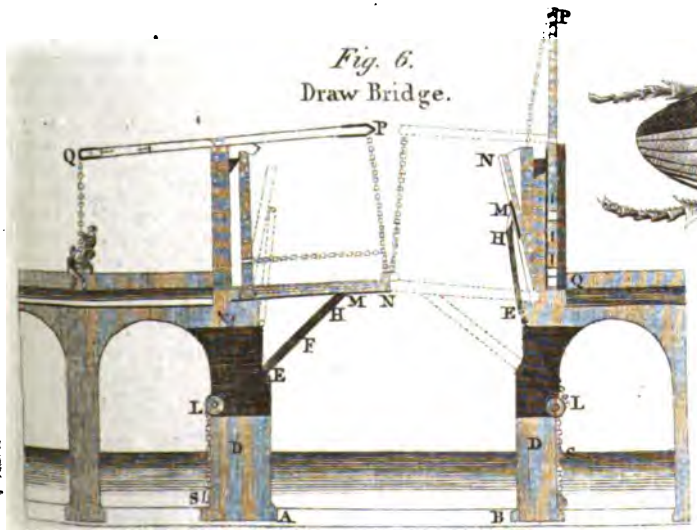

Fig. 9.
Dytiscus.

Fig. 8.

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clay, and can ſink no farther, it muſt there accumulated into a body; and ſeeking for itſelf a paſſage, it flows along the ſurface of the clay, among the ſand or gravel, from D towards C; till at laſt it iſſues forth, at the opening A, a ſpring of pure water. If the quantity of water that is accumulated between D and C is not very conſiderable, and the ſtratum of clay approaches near the ſurface; in that caſe, the whole of it will iſſue by the opening at A, and the ground will remain dry both above and below it. But, if the quantity of water is ſo great, as to raiſe it to a conſiderable height in the bed of ſand or gravel, and if that ſtratum of ſand is not diſcontinued before it reaches the ſurface of the ground, the water, in this caſe, would not only iſſue at A, but would likewiſe ooze out in ſmall ſtreams through every part of the ground between A and *a*; forming a barren patch of wet ſandy or gravelly ground upon the ſide of a declivity, which every attentive obſerver muſt have frequently met with. To drain a piece of ground in this ſituation is perhaps the moſt unprofitable taſk that a farmer can engage in; not only becauſe it is difficult to execute, but alſo becauſe the ſoil that is gained is but of very little value. However, it is lucky, that patches of this kind are ſeldom of great breadth, although they ſometimes run along the ſide of the declivity in a horizontal direction for a great length. The only effectual method of draining this kind of ground, is to open a ditch as high up as the higheſt of the ſprings at *a*, which ſhould be of ſuch a depth as not only to penetrate through the whole bed of ſand or gravel, but alſo to ſink ſo far into the bed of clay below, as to make a canal therein ſufficiently large to contain and carry off the whole of the water. Such a ditch is repreſented by the dotted lines *a e z*: but as the expence of making a ditch of ſuch a depth as this would ſuppoſe, and of keeping it afterwards in repair, is very great, it is but in very few caſes that this mode of draining would be adviſeable; and never, unleſs where the declivity happens to be ſo ſmall, as that a great ſurface is loſt for little depth, as would have been the caſe here if the ſurface had extended in the direction of the dotted line *a d*. But ſuppoſing that the ſtratum of clay, after approaching toward the ſurface at A, continued to keep at a little depth below ground; and that the ſoil which lay above it was of a ſandy or ſpungy nature, ſo as to allow the water to penetrate it eaſily; even ſuppoſing the quantity of water that flowed from D to C was but very inconſiderable, inſtead of riſing out at the ſpring A, it would flow forward along the ſurface of the clay among the porous earth that forms the ſoil, ſo as to keep it conſtantly drenched with water, and of conſequence render it of very little value. Wetneſs ariſing from this cauſe, is uſually of much greater extent than the former; and, as it admits of an eaſy cure, it ought not to be one moment delayed; as a ditch of a very moderate depth opened at A, and carried through a part of the ſtratum of clay (as repreſented by the dotted lines A *k f*), would intercept and carry off the whole of the water, and render the field as dry as could be deſired. It is, therefore, of very great conſequence to the farmer, accurately to diſtinguiſh between theſe two caſes, ſo nearly allied to each other in appearance; and, as this can be eaſieſt done by boring, every one who has much ground of this kind ought to provide himſelf with a ſet of boring irons, which he will likewiſe find uſe for on other occaſions. I might here enumerate a great variety of caſes which might be reduced to the ſame head with the foregoing: but as any attentive reader may, after what has been ſaid, be able eaſily to diſtinguiſh theſe, I ſhall only in general obſerve, that every ſoil of a ſoft and porous texture, that lies upon a bed of hard clay, whatever its ſituation in other reſpects may be, will in ſome meaſure be ſubject to this diſeaſe. And if it is upon a declivity of any conſiderable length, the undermoſt parts of the field will be much damaged by it, unleſs ditches are thrown up acroſs the declivity, at proper diſtances from one another, to intercept the water in its deſcent. It may not likewiſe be improper here to obſerve, that in caſes of this nature, unleſs where the ſoil is of a very great depth, the malady will always be increaſed, by raiſing the ridges to a conſiderable height; as will appear evident by examining *fig.* 2. in which the line AB repreſents the ſurface of a field of this nature, and CD the ſurface of the bed of clay. Now, if this field were raiſed into high ridges, as at FFF, ſo that the furrows EEE deſcended below the ſurface of the clay, it is plain, that all the water that ſhould ſink through the middle of the ridge, would run along the ſurface of the clay till it came to the ſides of the ridge L L L L L L, which would thus be kept continually ſoaked with water. Whereas, if the ground had been kept level, as in the part of the field from G to H, with open furrows H, at moderate diſtances from each other, the water would immediately ſink to the clay, and be carried off by the furrows, ſo as to damage the ſoil far leſs than when the ridges are high. If the ſoil is ſo thin as that the plough can always touch the clay, the ridges ought to be made narrow and quite flat, as from G to H; but if there is a little greater depth of ſoil, then it ought to be raiſed into ridges of a moderate height, as from H to B, ſo as to allow the bottom of the furrow to reach the clay: but neither is this neceſſary where the ſoil is of any conſiderable depth. I have ſeen ſome induſtrious farmers, who having ground in this ſituation, have been at the very great expence of making a covered drain in each furrow. But, had they rightly underſtood the nature of the diſeaſe, they never would have thought of applying ſuch a remedy; as muſt appear evident at firſt ſight to thoſe who examine the figure. The ſucceſs was what might be expected from ſuch a fooliſh undertaking. Theſe obſervations, it is hoped, will be ſufficient as to the manner of treating wet, ſandy, or porous ſoils. I now proceed to take notice of ſuch as are of a ſtiff, clayey nature, which are often very different in appearance, and require a different treatment from theſe. See § 5.

(5.) DRAINS, DR ANDERSON'S METHOD OF MAKING, IN CLAYEY GROUNDS. "Suppoſe that (in *fig.* 3.) the ſtratum of ſand or gravel DC ſhould be diſcontinued, as at E, and that the ſtratum above it ſhould be of a coherent clayey nature. In this caſe, the water that flowed towards E; being there

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there pent in on every ſide, and being accumulated there in great quantities, it muſt at length force a paſſage for itſelf in ſome way; and preſſing ſtrongly upon the upper ſurface, if any one part is weaker than the reſt, it there would burſt forth and form a ſpring, (as ſuppoſe at A.) But if the texture of every part of this ſtratum were equally ſtrong, the water would ſqueeze through many ſmall crannies, and would ooze out in numberleſs places, as between A and F, ſo as to occaſion that kind of wetneſs that is known by the name of a *ſpouting clayey ſoil*. The cure, in this caſe, is much more eaſily effected than in any of the former; for if a ditch of a conſiderable ſize is opened, as at A, towards the lowermoſt ſide of the ſpouting ground, ſo deep as to penetrate through the upper ſtratum of clay, and reach to the gravel, the water will riſe up through it at firſt with very great violence, which will gradually decreaſe as the preſſure from the water behind is diminiſhed; and when the whole of the water accumulated in this ſubterraneous reſervoir is run off, there being no longer any preſſure upon the clay above it, the whole ſoon becomes as dry as could be deſired, and continues ſo ever afterwards, if the ditch is always kept open. This I ſpeak from experience, I having rendered ſome fields of this kind that were very wet, quite dry by this method of treating them. It will hardly be neceſſary for me here to put the farmer upon his guard, to be particularly careful in his obſervations, that he may diſtinguiſh between the wetneſs that is produced from this cauſe, and that which proceeds from the cauſe before mentioned; becauſe the treatment that would cure the one would be of no uſe at all to the other. The attentive obſerver likewiſe will readily perceive, that if any field that is wet from this cauſe admits of being plowed, it will be in equal danger of being hurt by being raiſed into high ridges, with the other kind of damp ground before mentioned. For as the depth of earth above the reſervoir would be ſmaller in the deep furrows than any where elſe, there would, of conſequence, be leſs reſiſtance to the water in that place, ſo that it would ariſe there in greater abundance. And if, in this caſe, a farmer ſhould dig a drain in each furrow, as a conſiderable quantity of water would riſe into them, in ſome caſes, the ground might be improved, or even quite drained thereby, eſpecially if they ſhould have accidentally reached the gravel in any one place; although at an expence much greater than was neceſſary. I take notice of this circumſtance, in ſome meaſure to prevent the prejudice, that ſome inattentive obſervers might entertain, againſt what was ſaid before of this method of draining, from their having accidentally ſeen ſome fields that may have been bettered by it."

(6.) DRAINS, DR ANDERSON'S METHOD OF MAKING, IN MARSHY GROUNDS. "Bogs (continues the Dr,) are only a variety of this laſt mentioned kind of wet ground; and, therefore, ought in general to be drained after the ſame manner with them. Clay is a ſubſtance that ſtrongly reſiſts the entrance of water into it: but when it is long drenched with it, it is, in proceſs of time, in ſome meaſure diſſolved thereby; loſes its original firmneſs of texture and conſiſtence; and becomes a ſort of ſemi-fluid maſs, which is called a *bog*; and as theſe are ſometimes covered with a ſtrong ſcurf of a particular kind of graſs, with very matted roots, which is ſtrong enough to bear a ſmall weight without breaking, although it yields very much, it is in theſe circumſtances called a *ſwaggle*. But, whatever be the nature of the bog, it is invariably occaſioned by water being forced up through a bed of clay, as juſt now deſcribed, and diſſolving or ſoftening, if you will, a part thereof. I ſay only a part; becauſe whatever may be the depth of the bog or ſwaggle, it generally has a partition of ſolid clay between it and the reſervoir of water under it, from whence it originally proceeds: for if this were not the caſe, and the quantity of water were conſiderable, it would meet with no ſufficient reſiſtance from the bog, and would iſſue through it with violence, and carry the whole ſemi-fluid maſs along with it. But this would more inevitably be the caſe, if there was a cruſt at the bottom of the bog, and if that cruſt ſhould ever be broken, eſpecially if the quantity of water under it were very conſiderable: and as it is probable, that, in many caſes of this ſort, the water ſlowly diſſolves more and more of this under cruſt, I make no doubt, but that, in the revolution of many ages, a great many eruptions of this kind may have happened, though not deemed of ſufficient importance to have the hiſtory of them tranſmitted to poſterity. Of this kind, although formed of a different ſubſtance, I conſider the flow of the Solway moſs in Northumberland to have been; which, upon the 16th Nov. 1771, burſt its former boundaries, and poured forth a prodigious ſtream of ſemi-fluid matter, which in a ſhort time covered ſeveral hundred acres of very fine arable ground. Nor will any one, who is acquainted with the nature of moſs,—who knows its reſemblance to clay in its quality of abſorbing and retaining water, and its very eaſy diffuſibility therein, be ſurpriſed at this; as, from all theſe properties, it is much better adapted for forming an extenſive bog, and therefore in greater danger of producing an extenſive devaſtation by an eruption of the water into it, than thoſe that are formed of any kind of clay whatever. If the bog, or ſwampy ground, is upon a declivity, the ditch ought to be carried acroſs the field about the place where the loweſt ſprings ariſe. But if the ſurface of the ground is level or nearly ſo, as between A and B, *Fig.* 4. and the ſprings break out in ſeveral places, *q q q q q*, ſo as to form ſoft quagmires interſperſed through the whole of the field, it will be of little conſequence in what part the drain is opened; for if it is dug up ſo deep as to allow the water to riſe in it with freedom, it will iſſue through that opening, and the field will be left perfectly dry. But as it may frequently happen that the ſtratum of gravel ſhould be at a conſiderable depth beneath the ſurface of the earth, and as it may be ſometimes even below the level of the place into which the drain muſt be emptied, it might ſometimes be extremely difficult to make a ditch ſo deep as to reach the bed of ſand or gravel. But it is lucky for us that this is not abſolutely neceſſary in the preſent caſe; as a drain of 2 or 3 feet deep, as at D, will be equally effectual with one that ſhould go to the gravel. All that is neceſſary

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neceſſary in this caſe, is to ſink pits (P) in the courſe of the drain, at a moderate diſtance from one another, which go ſo deep as to reach the gravel; for as the water there meets with no reſiſtance, it readily flows out at theſe openings, and is carried off by the drain without being forced up through the earth; ſo that the ground is left entirely dry ever after. I have likewiſe drained ſeveral fields in this way: and as I have generally found the appearance pretty much alike, I ſhall, for the information of the inexperienced reader, give a ſhort account of them. If you attempt to make your pit in one of theſe ſoft quaggy places where the water is found in great abundance, you will meet with very great difficulty in forming it; for as the ſubſtance of which it is compoſed is ſoft, it will always flow into the hole as faſt as you dig it; on which account I would adviſe, not to attempt to make the pit in the ſwaggle, but as near it in the ſolid earth as you conveniently can. However, if it is pretty firm, and of no great extent, it is ſometimes practicable to make a pit in the ſoft bog at the drieſt time of the year. This I have ſometimes practiſed, which gave me an opportunity of obſerving the nature of theſe bogs more perfectly than I otherwiſe would have had. In the trials of this kind that I have made, this ſoft quaggy ground has ſeldom been above three or four feet deep, below which I have always found a ſtratum of hard tough clay uſually mixed with ſtone; and ſo firm, that nothing but a mattock or pick axe could penetrate it: and as this is comparatively ſo much drier than the ground above it, an inexperienced operator is very apt to imagine that this is the bottom that he is in ſearch of. In digging through this ſtratum, you will frequently meet with ſmall ſprings oozing out in all directions; ſome of them that might fill the tube of a ſmall quill, and others ſo ſmall as to be ſcarce perceptible: but without regarding theſe, you muſt continue to dig on without intermiſſion till you come to the main body of the reſervoir, if I may ſo call it, that is contained in the rock, gravel, or ſand; which you will generally find from two to four feet below the bottom of the ſwaggle, and which you will be in no danger of miſtaking when you come to it: for, if there has been no opening made before that in the field, as ſoon as you break the cruſt immediately above the gravel or rock, the water burſts forth like a torrent, and on ſome occaſions riſes like a *jet d'eau*, to a conſiderable height above the bottom of the ditch; and continues to flow off with great impetuoſity for ſome time, till the pent up water being drained off, the violent boiling up begins to ſubſide, and the ſtrength of the current to abate; and, in a ſhort time, it flows gently out like any ordinary ſpring;—allowing it to remain in this ſtate, the quaggy earth begins to ſubſide, and gradually becomes firmer and firmer every day; ſo that, in the ſpace of a few months, thoſe bogs which were formerly ſo ſoft as hardly to ſupport the weight of a ſmall dog, becomes ſo firm, that oxen and horſes may tread upon them without any danger of ſinking, at the very wetteſt ſeaſon of the year. I have had a field of this nature, that, by having only one ſuch pit as I have now deſcribed opened in it, was entirely drained to the diſtance of above a hundred yards around it in every direction. But as it is poſſible that the ſtratum in which the water runs may be in ſome places interrupted, it will be in general expedient to make ſeveral of theſe pits, if the field is of great extent; always carrying the drain forward through the lowermoſt part of the field, or as near the quag as you conveniently can; and ſinking a pit wherever you may judge it will be moſt neceſſary. But if the ſtratum of gravel is not interrupted, there will be no violent burſt of water at opening any of theſe after the firſt, as I have frequently experienced. To keep theſe wells from cloſing up after they are made, it is always expedient to fill them up with ſmall ſtones immediately after they are made, which ought to riſe to the height of the bottom of the drain. I have often imagined that the expence of digging theſe pits might be ſaved by boring a hole through this ſolid ſtratum of clay with a large wimble made on purpoſe; but as I never experienced this, I cannot ſay whether or not it would anſwer the deſired end exactly. If the whole field that is to be drained conſiſts of one extenſive bog, it will require a long time before the whole work can be entirely finiſhed, as it will be impoſſible to open a drain through it till one part of it is firſt drained and becomes ſolid ground. In a ſituation of this kind, the undertaker, after having opened a drain to convey the water from the loweſt part of the bog, muſt approach as near to the ſwampy ground as he can, and there make his firſt pit; which will drain off the water from the neareſt parts of the bog. When this has continued open for ſome time, and that part of the bog is become ſo ſolid as to admit of being worked, let him continue the ditch as far forward through it, as the ſituation it is in will admit of, and there ſink another pit; and proceed gradually forward in the ſame manner; making croſs cuts where neceſſary, till the whole be finiſhed. In this manner may any bog or track of ſpouting ground of this nature be rendered dry at a very inconſiderable expence; and as there can be no other method of draining ground of this ſort effectually, I recommend the ſtudy of it to the attention of every diligent farmer who may have occaſion for it. Let him firſt be extremely cautious in examining all the circumſtances of his particular fields, that he may be certain which of the claſſes above enumerated it may be ranked with; and, when he is perfectly ſure of that, he may proceed without fear, being morally certain of ſucceſs. There is, however, one kind of damp ground not yet particularly ſpecified, that I have purpoſely omitted taking notice of till this time, as I have never had any opportunity of examining particularly into the nature of it, nor of aſcertaining by experience what is the moſt proper method of treating it.—This ſoil I have now particularly in my eye conſiſts of a deep ſtrong clay that does not vary its nature even on the ſurface, but in as far as manures may have rendered it more friable and tender: the colour uſually inclines to a reddiſh caſt, and, for the moſt part, it is ſituated upon the ſide of ſome declivity. This bed of clay reaches to a great depth, without any variation, and is intermixed with a conſiderable quantity of ſmall round ſtones. Many ſoils of the ſort now deſcribed, are apt to be continually

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finually moiſt and full of water during the winter ſeaſon; but when the dry weather of ſummer ſets in, the moiſture is diminiſhed, and the ſurface becomes hard; and it is rent into many large gaps which allow free admiſſion to the ſun and air, ſo as to ſcorch up almoſt every plant that is ſowed upon it: and as theſe ſoils are uſually in themſelves naturally fertile when drained, it were to be wiſhed that ſome method could be diſcovered, that would be leſs expenſive than what is uſually practiſed with regard to ſome ſoils of this kind in Eſſex; where they make covered drains of two and a half feet deep, running diagonally through the whole field, at the diſtance of 20 feet from each other." See § 7.

(7.) DRAINS, Mr BAYLEY'S METHOD OF MAKING. T. B. Bayley, Eſq. of Hope, near Manchester, gives the following directions for making covered drains, in the *Georgical Eſſays*. "Firſt make the main drains down the ſlope or fall of the field. When the land is very wet, or has not much fall, there ſhould, in general, be two of theſe to a ſtatute acre; for the ſhorter the narrow drains are, the leſs liable they will be to accidents. The width of the trench for the main drains ſhould be 30 inches at top, but the width at the bottom muſt be regulated by the nature and ſize of the materials intended to be uſed. If the drain is to be made of bricks 10 inches long, 3 inches thick, and 4 inches in breadth, then the bottom of the drain muſt be 12 inches; but if the common ſale bricks are uſed, then the bottom muſt be proportionably contracted. In both caſes there muſt be an interſtice of one inch between the bottom brick and the ſides of the trench, and the vacuity muſt be filled up with ſtraw, ruſhes, or looſe mould. For the purpoſe of making theſe drains, I order my bricks to be moulded 10 inches long, 4 broad, and 3 thick; which dimenſions always make the beſt drain. The method I purſue in conſtructing my main drains is as follows.—When the ground is ſoft and ſpongy, the bottom of the drain is laid with bricks placed acroſs. On theſe, on each ſide, two bricks are laid flat, one upon the other, forming a drain ſix inches high and four broad; which is covered with bricks laid flat. When the bottom of the trench is found to be a firm and ſolid body, as clay or marle, the bottom of the drain does not then require being laid with bricks. In that caſe the ſides are formed by placing one brick edgewiſe inſtead of 2 laid flat. This latter method is much cheaper, and in ſuch land equally durable with the other. When ſtones are uſed inſtead of bricks, the bottom of the drain ſhould be about eight inches in width. And here it will be proper to remark, that, in all caſes, the bottom of the main drains muſt be ſunk four inches below the level of the narrow ones, even at the point where the latter fall into them. The main drains ſhould be kept open till the narrow ones are begun from them, after which they may be finiſhed; but before the earth is returned upon the ſtones or bricks, it will be adviſeable to throw in ſtraw, ruſhes, or bruſh-wood, to increaſe the freedom of the drain. The ſmall narrow drains ſhould be cut at the diſtance of 16 or 18 feet from each other; and ſhould fall into the main drain at very acute angles, to prevent any ſtoppage. At the point where they fall in, and eight or ten inches above it, they ſhould be made firm with brick or ſtone. Theſe drains ſhould be 18 inches wide at top, and 16 at bottom."—*Plate* CX. *fig.* 3, repreſents a field with drains laid out according to Mr Bayley's method. The black lines repreſent the main drains, and the dotted lines repreſent the narrow drains communicating with the former from all parts of the field.

(8.) DRAINS, Mr ELKINGTON'S RULES FOR MAKING. About the ſame time that Dr Anderſon had reduced the ſyſtem of draining to ſcientific principles in Scotland, Mr Joſeph Elkington of Princethorp in Warwickſhire, appears to have made ſome ſimilar diſcoveries in England. The priority, indeed, is claimed by Dr Anderſon, but as each party has his merits, and as the public is doubtleſs highly indebted to both, we ſhall not preſume to decide upon this point. The great object of Mr Elkington's ſyſtem is the draining of lands rendered wet by waters confined beneath the ſurface, and attempting to riſe in the manner of ſprings. Among theſe, bogs or moraſſes are the chief. Having attempted, a conſiderable number of year ago, to drain a piece of ground of this kind on his farm at Princethorp, by making a trench of 5 feet deep, but without ſucceſs, he thought it might be of uſe to know, what kind of ſtrata lay under the trench. Accordingly he forced an iron crow, of about 1¼ inch in diameter, three feet down, and upon taking it out, was agreeably ſurpriſed, to find a great quantity of water burſt forth, and run down the trench. This led him to think of applying an augre, an inſtrument fitter for the purpoſe of boring, which upon trial he found equalled his expectations; and by continuing the ſame plan, with the augre, he at laſt drained all the wet parts of his farm, which were numerous, and had proved deſtructive to his ſheep, by inducing the rot. When a moraſs is to be drained, his firſt object is to aſcertain the direction in which the trench is to be dug. The ſubſtance of his rules for this, as laid before the Board of Agriculture, in 1796, are theſe: 1. To obtain as much knowledge as poſſible reſpecting the ſtrata in the neighbourhood. 2. To direct the trench ſo as to hit the bottom of the bed, which occaſions the miſchief, and the particular ſpot where the main ſpring lies. 3. If there are various beds through which the water iſſues, to prefer the ſtone one for draining the whole; and to make the trench from 6 to 8 yards from the tail of the bed, where the rock ends, becauſe in limeſtone and other rocks, the *tail*, as it is technically termed, is harder than any other part of the rock; but a few yards above it, it is ſofter, and the water is more acceſſible. The tail of theſe beds may often be found jutting out in a point. 4. To direct the trench in a line with the bottom of the hill; as it makes the beſt ſeparation between the upland and meadow incloſures, where the ſpring can be beſt intercepted. The trench, however, muſt be carried in or near the line of the ſpring; for, if it diverges to any diſtance, all chance of reaching the ſpring by tapping, is over, and the labour of digging it probably loſt. 5. To make a new trench, rather than to tap the ſpring in any old brook, or run of water; 6. and laſtly, having fixed on the line of direction, and marked out the trench,

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trench, to begin at the bottom or loweſt level, carrying the trench gradually up. The fall of the water need not be above a few inches in 100 yards. The auger, which muſt often be uſed for tapping, need not exceed two inches in diameter. Mr Elkington bored a hole with one, to the depth of 90 feet, which threw up water equal to 3 hhds. in a minute, and completely drained all the neighbourhood. In ſuch caſes farther operations in draining are unneceſſary. In other caſes, the trench being once made, and the ſpring cut off, by tapping, or otherwiſe, it remains only to determine, whether it is to be kept open or covered. If the drain can be made a fence, he prefers leaving it open: if not, to cover it. His mode is, to make it ſquare, either of brick or flat ſtones. A trench made of a particular kind of bricks, invented by Mr Elkington, may laſt for 50, or even 100 years. Mr Elkington propoſes a farther improvement of this diſcovery, by applying the treaſures of water thus obtained to the purpoſe of flooding dry grounds, as well as to the turning of mills, and other engines uſed in manufactures.

* *To* DRAIN. *v. a.* [*trainer*, Fr.] 1. To draw off gradually.—Salt water, *drained* through twenty veſſels of earth, hath become freſh. *Bacon.*—The fountains *drain* the water from the ground adjacent, and leave but ſufficient moiſture to breed moſs. *Bacon.*—In times of dearth it *drained* much coin of the kingdom, to furniſh us with corn from foreign parts. *Bacon.* 2. To empty by drawing gradually away what it contains.—

Sinking waters, the firm land to *drain*,
Fill'd the capacious deep, and form'd the main.
Roſcommon.

The royal babes a tawny wolf ſhall *drain*. *Dryd.*—Had the world laſted from all eternity, theſe comets muſt have been drained of all their fluids. *Cheyne.* 3. To make quite dry.—When wine is to be bottled, waſh your bottles, but do not *drain* them. *Swift.*

DRAINY, a pariſh of Scotland, in the county of Elgin, 4 miles long, 2 broad, and 6 from the borough. It is a peninſula; being bounded on the N. by the Moray Frith, on the S. by the lake of Spynie, and on the E. by the Loſſie, and ſeparated from the pariſh of Duffus on the W. It conſiſts of two ancient pariſhes, called KINNEDAR and OGSTOWN. It lies low, and ſcarce one half of it is arable, the greater part being mooriſh; but the reſt is very fertile. The principal crop is barley. Potatoes and flax are alſo cultivated. But huſbandry is ſtill in its infancy, though it is the chief employment of the people. The principal town is LOSSIEMOUTH. The population in 1791, was 1040, and had decreaſed 134, ſince 1755.

(1.) * DRAKE. *n. ſ.* [of uncertain etymology.]—The male of the duck.—The duck ſhould hide her eggs from the *drake*, who will ſuck them if he finds them. *Mortimer.* 2. [from *draco*, dragon, Fr.] A ſmall piece of artillery.—Two or three ſhots, made at them by a couple of *drakes*, made them ſtagger. *Clarendon.*

(2.) DRAKE, in ornithology. See ANAS.

(3.) DRAKE, Sir Francis, the renowned Engliſh admiral, was the ſon of Edmund Drake a ſailor, and born near Taviſtock in Devonſhire, in 1545. He was brought up under the care of Sir John Hawkins, who was his kinſman; and, at the age of 18, was purſer of a ſhip trading to Biſcay. At 20, he made a voyage to Guinea; and, at 22, was made captain of the Judith. In that capacity he was in the harbour of St John de Ulloa, in the gulph of Mexico, where he behaved moſt gallantly in the glorious actions under Sir John Hawkins, and returned with him to England with great reputation, but little money. Upon this he projected a deſign againſt the Spaniards in the Weſt Indies; which he no ſooner publiſhed, than he had volunteers enough ready to accompany him. In 1570, he made his firſt expedition with two ſhips; and in 1571, with one only, in which he returned ſafe, if not with ſuch advantages as he expected. He made another expedition in 1572, wherein he gained conſiderable booties. In theſe expeditions he was much aſſiſted by a nation of Indians, who then were, and have been ever ſince, engaged in perpetual wars with the Spaniards. The prince of theſe people was named *Pedro*; to whom Drake preſented a fine cutlaſs from his ſide, which he ſaw the Indian greatly admired. Pedro, in return, gave him four large wedges of gold; which Drake threw into the common ſtock, ſaying, That he thought it but juſt that ſuch as bore the charge of ſo uncertain a voyage on his credit, ſhould ſhare the utmoſt advantage that voyage produced. Then, embarking his men with all the wealth he had obtained, which was very conſiderable, he bore away for England, where he arrived in Auguſt 1573. His ſucceſs in this expedition, joined to his honourable behaviour towards his owners, gained him a high reputation; and the uſe he made of his riches, a ſtill greater. For, fitting out three ſtout frigates at his own expence, he ſailed with them to Ireland; where, under Walter earl of Eſſex, the father of the famous unfortunate earl, (ſee DEVEREUX, N° 1.) he ſerved as a volunteer, and did many glorious actions. After the death of his noble patron, he returned into England; where Sir Chriſtopher Hatton introduced him to Q. Elizabeth. Thus he acquired a capacity of undertaking that grand expedition which will render his name immortal. The firſt thing he propoſed was a voyage into the South Seas through the Straits of Magellan; which was what hitherto no Engliſhman had ever attempted. The project was well received at court: the queen furniſhed him with means; and his own fame quickly drew together a ſufficient force. The fleet with which he ſailed, on this extraordinary undertaking, conſiſted only of five veſſels, ſmall when compared with modern ſhips, and no more than 164 able men. He ſailed on the 13th Dec. 1577; on the 25th fell in with the coaſt of Barbary, and on the 29th with cape Verd. On the 13th March he paſſed the equinoctial, made the coaſt of Brazil on the 5th April, and entered the River de la Plata, where he loſt the company of two of his ſhips; but meeting them again, and taking out their proviſions, he turned them adrift. On the 29th May he entered the port of St Julian's, where he continued two months for the ſake of laying in proviſions; on the 20th Aug. he entered the Straits of

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of Magellan, and on the 25th Sept. paſſed them, having then only his own ſhip. On the 25th Nov. he came to Machao, which he had appointed for a place of rendezvous in caſe his ſhips ſeparated; but captain Winter, his vice admiral, having repaſſed the Straits, was returned to England. Thence he continued his voyage along the coaſts of Chili and Peru, taking all opportunities of ſeizing Spaniſh ſhips, and attacking them on ſhore, till his men were ſated with plunder; and then, coaſting America to the height of 48°, he endeavoured to find a paſſage that way back into our ſeas, but could not. However, he landed, and called the country *New Albion*, taking poſſeſſion of it in the name of queen Elizabeth; and, having careened his ſhip, ſet ſail from thence, on the 29th Sept. 1579, for the Moluccas. He is ſuppoſed to have choſen this paſſage round, partly to avoid being attacked by the Spaniards at a diſadvantage, and partly from the lateneſs of the ſeaſon, whence dangerous ſtorms and hurricanes were dreaded. On the 13th Oct. he fell in with certain iſlands inhabited by the moſt barbarous people he had met with in all his voyage: on the 4th Nov. he had ſight of the Moluccas; and, coming to Ternate, was extremely well received by the king thereof, who appears, from the moſt authentic relations of this voyage, to have been a wiſe and polite prince. On the 10th Dec. he made Celebes; where his ſhip unfortunately ran upon a rock, the 9th Jan. following; from which, beyond all expectation, and almoſt miraculouſly, they got off, and continued their courſe. On the 16th March he arrived at Java Major; and on the 25th began to think of returning home. On the 15th June he doubled the Cape of Good Hope, having then on board 57 men, and but three caſks of water. On the 12th July he paſſed the line, reached the coaſt of Guinea on the 16th, and there watered. On the 11th Sept. he made the iſland of Tercera; and on the 3d Nov. entered the harbour of Plymouth. This voyage round the world was performed in two years and about ten months. Shortly after his arrival, the queen going to Deptford, went on board his ſhip; where, after dinner, ſhe conferred on him the order of knighthood, and declared her abſolute approbation of all he had done. She likewiſe gave directions for the preſervation of his ſhip, that it might remain a monument of his own and his country's glory. This celebrated ſhip, which had been contemplated many years at Deptford, at length decaying, it was broke up, and a chair, made out of the planks, was preſented to the univerſity of Oxford. In 1585, he ſailed with a fleet to the Weſt Indies; and took the cities of St Jago, St Domingo, Carthagena, and St Auguſtin. In 1587, he went to Liſbon with a fleet of 30 ſail; and having intelligence of a great fleet aſſembled in the bay of Cadiz, which was to have made part of the armada, he with great courage entered that port, and burnt there upwards of 10,000 tons of ſhipping: which he afterwards merrily called *burning the king of Spain's beard*. In 1588, when the armada from Spain was approaching our coaſts, Sir Francis Drake was appointed vice-admiral under Charles lord Howard of Effingham, high admiral of England, where fortune favoured him as remarkably as ever; for he made prize of a very large galleon, commanded by Don Pedro de Valdez, who was reputed the projector of this invaſion; and who ſurrendered, as ſoon as he learned it was Drake who ſummoned him. This Don Pedro remained about two years Sir Francis Drake's priſoner in England; and, when he was releaſed, paid him for his own and his captains liberties, a ranſom of 35001 Drake's ſoldiers were well recompenſed with the plunder of this ſhip; for they found in it 55,000 ducats of gold, which was divided among them. In 1589, Sir Francis Drake commanded, as admiral, the fleet ſent to reſtore Don Antonio king of Portugal, the command of the land forces being given to Sir John Norris: but they were hardly got to ſea, before the commanders differed, and ſo the attempt proved abortive. The war with Spain continuing, a more effectual expedition was undertaken by Sir John Hawkins and Sir Francis Drake, againſt their ſettlements in the Weſt Indies, than had hitherto been made during the whole courſe of it: but the commanders here again not agreeing about the plan, this alſo did not turn out ſo ſucceſsfully as was expected. All difficulties, before theſe two laſt expeditions, had given way to the ſkill and fortune of Sir Francis Drake; which probably was the reaſon, why he did not bear theſe diſappointments ſo well as he otherwiſe would have done. A ſtrong ſenſe of them is ſuppoſed to have thrown him into a melancholy, which occaſioned a bloody flux; and of this he died on board his own ſhip, near the town of Nombre de Dios in the Weſt Indies, on the 28th Jan. 1595-6. His death was lamented by the whole nation, and particularly by his countrymen; who had great reaſon to love him from the circumſtances of his private life, as well as to eſteem him in his public character. He was elected burgeſs for the town of Boſſiney, alias Tintagal, in the county of Cornwall, in the 27th parliament of queen Elizabeth; and for Plymouth in Devonſhire, in the 35th of the ſame reign. This town had very particular obligations to him: for, in 1587, he undertook to bring water into it, through the want of which, till then, it had been grievouſly diſtreſſed; and he performed it by conducting thither a ſtream from ſprings 8 miles diſtant, that is in a ſtraight line: for in the manner he brought it, the courſe of it runs upwards of 20 miles.

(4.) DRAKE, James, an Engliſh phyſician and author, born at Cambridge in 1667, and educated at that univerſity, where he took his degrees. In 1704, he publiſhed a pamphlet, entitled, *The Memorial of the Church of England*, which gave ſuch offence, that a proclamation was iſſued for diſcovering the author, which obliged him to keep concealed for ſome time. He was afterwards proſecuted for the publication of a newſpaper, entitled *Mercurius Politicus*; but though he was acquitted, it is ſuppoſed that the vexation threw him into a fever, of which he died in 1707. Beſides the above, he publiſhed a ſyſtem of Anatomy, 3 vols, 8vo; a Tranſlation of Herodotus; a Play, called The Sham Lawyer, &c.

(5.) DRAKE, in geography, a harbour of California, ſo called after the celebrated Sir Francis Drake, who diſcovered and took poſſeſſion of the peninſula. Lon. 111. 39. W. Lat. 28. 15. N.

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(6.) DRAKE'S

(6.) DRAKE'S BAY, or DRAKE, SIR FRANCIS, } a baſon in the middle of the Virgin iſles, in the Weſt Indies, 3 or 4 leagues broad, and 6 or 7 long, in which ſhips may anchor, and be landlocked, and ſheltered from all winds.

DRAKELOW, a town in Derby, on the Trent.

DRAKENBORCH, Arnold, profeſſor of eloquence and hiſtory at Utrecht, made himſelf known by ſeveral works, and particularly by his Notes on Titus Livius and Silius Italicus; his fine editions of which are highly eſteemed. He died in 1748, aged 64.

DRAKENEDGE, a village in Warwickſhire.

* DRAM. *n. ſ.* [from *drachm*, *drachma*, Lat.] 1. In weight the eighth part of an ounce.—The trial being made betwixt lead and lead, weighing ſeverally ſeven *drams* in the air, the balance in the water weigheth only four *drams* and forty-one grains, and abateth of the weight in the air two *drams* and 19 grains: the balance kept the ſame depth in the water. *Bacon.* 2. A ſmall quantity, in a kind of proverbial ſenſe.—

One loving hour
For many years of ſorrow can diſpenſe;
A *dram* of ſweet is worth a pound of ſour.
Fairy Queen.

No *dram* of judgment with thy force is join'd;
Thy body is of profit, and my mind. *Dryden.*

3. Such a quantity of diſtilled ſpirits as is uſually drank at once.—Every *dram* of brandy, every pot of ale that you drink, raiſeth your character. *Swift.* 4. Spirits; diſtilled liquors.—

A ſecond ſee, by meeker manners known,
And modeſt as the maid that ſips alone;
From the ſtrong fate of *drams* if thou get free,
Another Durfy, Ward! ſhall ſing in thee. *Pope.*

* *To* DRAM. *v. n.* [from the noun.] In low language, to drink drams; to drink diſtilled ſpirits.

(1.) * DRAMA. *n. ſ.* [δρᾶμα.] A poem accommodated to action; a poem in which the action is not related, but repreſented; and in which therefore ſuch rules are to be obſerved as make the repreſentation probable.—Many rules of imitating nature Ariſtotle drew from Homer, which he fitted to the *drama*; furniſhing himſelf alſo with obſervations from the theatre, when it flouriſhed under Æſchylus, Euripides, and Sophocles. *Dryd.*

(2.) DRAMA. The principal ſpecies of the drama are two, comedy and tragedy. Some others there are of leſs note, as paſtoral, ſatire, tragi-comedy, opera, &c. See POETRY.

(3.) DRAMA, in geography, a town of European Turkey, in the province of Romania, 16 miles NE. of Emboli.

* DRAMATICAL. DRAMATICK. *adj.* [from *drama*.] Repreſented by action; not narrative.—I hope to make it appear, that in the great *dramatick* poem of nature, is a neceſſity of introducing a God. *Bentley.*

* DRAMATICALLY. *adv.* [from *dramatick*.] Repreſentatively; by repreſentation.—Ignorance and errors are ſeverally reprehended, partly *dramatically*, partly ſimple. *Dryden.*

* DRAMATIST. *n. ſ.* [from *drama*.] The author of dramatick compoſitions.—The whole theatre reſounds with the praiſes of the great *dramatiſt*, and the wonderful art and order of the compoſition. *Burnet.*

DRAMBURG, a town of Germany, in the circle of Upper Saxony, and New Mark of Brandenburg, 40 miles SSE. of Colberg, and 118 NE. of Berlin.

(1.) DRANK, *n. ſ.* among farmers, a term uſed to denote wild oats, which never fail to infeſt worn-out lands; ſo that, when ploughed lands run to theſe weeds and thiſtles, the farmer knows it is high time to fallow them, or elſe to ſow them with hay-ſeed, and make paſture of them.

(2.) * DRANK. The preterite of *drink*.

DRANSFELD, a town of Germany, in the circle of Lower Saxony, and principality of Calenberg, 6 miles SW. of Gottingen.

* *To* DRAPE. *v. n.* [*drap*, French; *drapus*, low Latin.] 1. To make cloth.—It was rare to ſet prices by ſtatute; and this act did not preſcribe prices, but ſtinted them not to exceed a rate, that the clothier might *drape* accordingly as he might afford. *Bacon.* 2. To jeer, or ſatyrize. [*drapper*, Fr.] It is uſed in this ſenſe by the innovator *Temple*, whom nobody has imitated.

(1.) * DRAPER. *n. ſ.* [from *drape*.] One who ſells cloth.—If a piece of cloth in a *draper's* ſhop be variouſly folded, it will appear of differing colours. *Boyle.*—The *draper* and mercer may meaſure her. *Howel.*

(2.) DRAPER, Sir William, an Engliſh general, born at Briſtol, where his father was collector of the cuſtoms. He received his education at Eton and King's college, Cambridge, after which he went to the Eaſt Indies, where he roſe to the rank of colonel. In 1763 he took Manilla, in conjunction with admiral Corniſh; but the fort was preſerved from plunder, on condition of paying a ranſom of four millions of dollars, which was never diſcharged. The commander was, however, created a knight of the Bath. In 1769 he was engaged in a controverſy with Junius, in defence of his friend the marquis of Granby. In 1769 he was appointed lieutenant-governor of Minorca, and when that place ſurrendered to the enemy, he brought an accuſation againſt general Murray, the governor, but after his trial general Draper was commanded by the court to make an apology to him. Gen. Draper died at Bath, in 1787.

(1.) * DRAPERY. *n. ſ.* [*drapperie*, Fr.] 1. Clothwork; the trade of making cloth; woollen manufacture.—He made ſtatutes for the maintenance of *drapery*, and the keeping of wools within the realm. *Bacon.*—The reverend clergy ſhould ſet us an example, by contenting themſelves with wearing gowns, and other habiliments of Iriſh *drapery*. *Swift.* 2. Cloth; ſtuffs of wool.—The bulls and frogs had ſerved the lord Strut with *drapery* ware for many years. *Arbuthnot.* 3. The dreſs of a picture or ſtatue.—Poets are allowed the ſame liberty in their deſcriptions and compariſons, as painters in their *draperies* and ornaments. *Prior.*

(2.) DRAPERY, in ſculpture and painting, ſignifies the repreſentation of the clothing of human figures, and alſo hangings, tapeſtry, curtains, and moſt other things that are not carnations or landſcapes. See DRAWING and PAINTING.

* DRAPET. *n. ſ.* [from *drape*.] Cloth; coverlet. Not in uſe.—

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Thence ſhe them brought into a ſtately hall,
Wherein were many tables fair diſpred,
And ready dight with *drapets* feaſtival,
Againſt the viands ſhould be miniſtered.
Fairy Queen.

* DRASTICK. *adj.* [δραστικος.] Powerful; vigorous; efficacious.—It is uſed of a medicine that works with ſpeed; as jalap, ſcammony, and the ſtronger purges. *Quincy.*

DRATON, the name of two towns in Salop; 1. E. of Priors Leigh; and, 2. N. of Acton-Burnel.

(1.) DRAVE, a large navigable river of Germany, which riſes in the archbiſhopric of Saltzburg, runs SE. through Stiria, and, after dividing Hungary from Sclavonia, falls into the Danube at Eſſeck.

(2.) * DRAVE. [the preterite of *drive*.] *Drove* is more uſed.—

He *drave* them beyond Amon's flood
And their ſad bounds mark'd deep in their own blood. *Cowel.*

The foe ruſh'd furious as he pants for breath,
And through his navel *drave* the pointed death. *Pope.*

* DRAUGH. *n. ſ.* [corruptly written for *draff*.] Refuſe; ſwill. See DRAFF.—

We do not act, that often jeſt and laugh;
'Tis old, but true, ſtill ſwine eat all the *draugh*. *Shak.*

(1.) * DRAUGHT. *n. ſ.* [from *draw*.] 1. The act of drinking.—They ſtung up one of their hogſheads, and I drank it off at a *draught*, which I might well do; for it did not hold half a pint. *Gulliver.* 2. A quantity of liquor drank at once.—He had once continued about nine days without drink; and he might have continued longer, if, by diſtempering himſelf one night with hard ſtudy, he had not had ſome inclination to take a ſmall *draught*. *Boyle.*—I have cured ſome very deſperate coughs, by a *draught* every morning of ſpring water, with a handful of ſage boiled in it. *Temple.*—Every *draught*, to him that has quenched his thirſt, is but a further quenching of nature; a proviſion for rheum and diſeaſes. *South.* 3. Liquor drank for pleaſure.—

Were it a *draught* for Juno when ſhe banquets,
I would not taſte thy treaſonous offer. *Milton.*
Unnumber'd ills, that lie unſeen
In the pernicious *draught*: the word obſcene,
Or harſh, which, once clanc'd, muſt ever fly
Irrevocable, the too prompt reply. *Pope.*
Delicious wines th' attending herald brought;
The gold gave luſtre to the purple *draught*. *Pope.*

4. The act of drawing or pulling carriages.—A general cuſtom of uſing oxen for all ſorts of *draught*, would be perhaps the greateſt improvement. *Temple.*—The moſt occaſion that farmers have, is for *draught* horſes. *Mortimer.* 5. The quality of being drawn.—The Hertfordſhire wheel-plough is the beſt and ſtrongeſt for moſt uſes, and of the eaſieſt *draught*. *Mortimer.* 6. Repreſentation by picture.—

Her pencil drew whate'er her ſoul deſign'd,
And oft the happy *draught* ſurpaſs'd the image in her mind. *Dryden.*

7. Delineation; ſketch; outline.—A good inclination is but the firſt rude *draught* of virtue; but the finiſhing ſtrokes are from the will. *South.*—I have, in a ſhort *draught*, given a view of our original ideas, from whence all the reſt are derived. *Locke.* 8. A picture drawn.—Whereas in other creatures we have but the trace of his footſteps, in man we have the *draught* of his hand: in him were united all the ſcattered perfections of the creature. *South.* 9. The act of ſweeping with a net.—Upon the *draught* of a pond not one fiſh was left, but two pikes grown to an exceſſive bigneſs. *Hale.* 10. The quantity of fiſhes taken by once drawing the net.—He laid down his pipe, and caſt his net, which brought him a very great *draught*. *L'Eſtrange.* 11. The act of ſhooting with the bow.—Geffrey of Boullion, at one *draught* of his bow, ſhooting againſt David's tower in Jeruſalem, broached three feetleſs birds called allerions. *Camden.* 12. Diverſion in war; the act of diſturbing the main deſign; perhaps ſudden attack.—I conceive the manner of your handling of the ſervice, by drawing ſudden *draughts* upon the enemy, when he looketh not for you. *Spenſer.* 13. Forces drawn off from the main army; a detachment.—Such a *draught* of forces would leſſen the number of thoſe that might otherwiſe be employed. *Addiſon.* 14. A ſink; a drain.—Whatſoever entereth in at the mouth goeth into the belly, and is caſt out into the *draught*. *Matt.* xv. 17. 15. The depth which a veſſel draws, or ſinks into the water.—

With roomy decks, her guns of mighty ſtrength,
Deep in her *draught*, and warlike in her length. *Dryden.*

—With a ſmall veſſel one may keep within a mile of the ſhore, go amongſt rocks, and paſs over ſhoals, where a veſſel of any *draught* would ſtrike. *Ellis's Voyage.* 16. [In the plural, *draughts*.] A kind of play reſembling cheſs.

(2.) DRAUGHT, in architecture, or as it is pronounced DRAFT, the figure of an intended building deſcribed on paper; wherein are laid down, by ſcale and compaſs, the ſeveral diviſions and partitions of the apartments, rooms, doors, paſſages, conveniencies, &c. in their due proportion. It is exceedingly convenient, before a building is begun to be raiſed, to have draughts of the ichnography, or ground plot of each floor; as alſo of the form and faſhion of each front, with the windows, doors, ornaments, &c. in an orthography, or upright. Sometimes the ſeveral fronts, &c. are taken, and repreſented in the ſame draught, to ſhow the effect of the whole building: this is called a *ſcenography*, or *perſpective*.

(3.) DRAUGHT, in medicine. See POTION.

(4.) DRAUGHT, in trade, called alſo *cleff* or *clouch*, is a ſmall allowance on weighable goods, made by the king to the importer, or by the ſeller to the buyer, that the weight may hold out when the goods are weighed again. The king allows 1 lb. draught for goods weighing no leſs than 1 Cwt. 2 lb. for goods weighing between 1 and 2 Cwt. 3 lb. for goods weighing between 2 and 3 Cwt. 4 lb. from 3 to 10 Cwt. 7 lb. from 10 to 18 Cwt. 9 lb. from 18 to 30 or upwards.

(5.) DRAUGHT is alſo uſed ſometimes for a bill of exchange, and commonly for an order for the payment of any ſome of money due, &c. The perſon

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perſon who gives the order is ſaid to draw upon the other.

(6.) DRAUGHT HOOKS, large hooks of iron, fixed on the cheeks of a cannon carriage, two on each ſide, one near the trunnion hole, and the other at the train, diſtinguiſhed by the name of *fore* and *hind*. Large guns have draught hooks near the middle tranſom, to which are fixed the chains that ſerve to keep the ſhafts of the limbers on a march. The fore and hind hooks are uſed for drawing a gun backwards or forwards, by men with ſtrong ropes, called *draught ropes*, fixed to theſe hooks.

(7.) DRAUGHT HORSE, in farming, a ſort of coarſe made horſe, deſtined for the ſervice of a cart or plough.

(8.) * DRAUGHT-HOUSE. *n. ſ.* [*draught* and *houſe*.] A houſe in which filth is depoſited.—And they brake down the image of Baal, and brake down the houſe of Baal, and made it a *draught-houſe*. 2 *Kings*.

To DRAUGHT, *v. a.* To draw off troops from the main army, or out of one regiment into another.

(1.) DRAUGHTON, a town in Northamptonſhire.

(2.) DRAUGHTON, in Yorkſhire near Skipton.

(1.) * DRAW. *n. ſ.* [from the verb.] 1. The act of drawing. 2. The lot or chance drawn.

(2.) DRAW, a town of Perſia, in the province of Segeſtan, 70 miles NW. of Zareng.

(1.) * *To* DRAW. *v. a.* pret. *drew*; part. paſſ. *drawn*. [*dragan*, Sax.] 1. To pull along; not to carry.—Then ſhall all Iſrael bring ropes to that city, and we will *draw* it into the river. 2 *Sam.* 2. To pull forcibly; to pluck.—He could not *draw* the dagger out of his belly. *Judg.* ii. 22.—The arrow is now *drawn* to the head. *Atterbury*. 3. To bring by violence; to drag.—Do not rich men oppreſs you, and *draw* you before the judgment ſeats? *James*, ii. 6. 4. To raiſe out of a deep place.—They *drew* up Jeremiah with cords, and took him up out of the dungeon. *Jer.* xxxviii. 13.—*Draw* the water for the ſiege. *Nah.* iii. 14. 6. To ſuck.—He hath *drawn* thee dry. *Eccluſ.* xiii. 7.—There was no war, no dearth, no ſtop of trade or commerce; it was only the crown which had ſucked too hard, and now being full, upon the head of a young king, was like to *draw* leſs. *Bacon*.—Sucking and *drawing* the breaſt diſchargeth the milk as faſt as it can be generated. *Wiſeman*. 6. To attract; to call towards itſelf.—We ſee that ſalt, laid to a cut finger, healeth it; ſo as it ſeemeth ſalt *draweth* blood, as well as blood *draweth* ſalt. *Bacon*.—Majeſty in an eclipſe, like the ſun, *draws* eyes, that would not have looked towards it if it had ſhined out. *Suckling*.—7. To draw as the magnet does.—

She had all magnetic force alone,
To *draw* and faſten ſundred parts in one. *Donne*.
Draw out with credulous deſire, and lead
At will the manlieſt reſoluteſt breaſt,
As the magnetic hardeſt iron *draws*. *Milton*.

8. To inhale.—

Thus I call'd, and ſtrayed I know not whither,
From where I firſt *drew* air, and firſt beheld
This happy light. *Milton*.
While near the Lucrine lake, conſum'd to death,
I *draw* the ſultry air, and gaſp for breath,
You taſte the cooling breeze. *Addiſon*.

9. To take from any thing containing or holding.—They *drew* out the ſtaves of the ark. 2 *Chron.* 10. To take off the ſpit or broacher.—

The reſt
They cut in legs and fillets for the feaſt,
Which *drawn* and ſerv'd, their hunger they appeaſe. *Dryden*.

11. To take from a caſk.—

The wine of life is *drawn*, and the mere lees
Are left this vault to brag of. *Shak.*

12. To pull a ſword from the ſheath.—I will *draw* my ſword; my hand ſhall deſtroy them. *Ex.* xv.—He proceeded ſo far in his inſolence as to *draw* out his ſword, with an intent to kill him, *Dryden*. 13. To let out any liquid.—

Some blood *drawn* on me would beget opinion
Of my more fierce endeavour. *Shak.*

—I opened the tumour by the point of a lancet, without *drawing* one drop of blood. *Wiſeman*. 14. To take bread out of the oven.—The joiner puts boards into ovens after the batch is *drawn*. *Mortimer*. 15. To uncloſe or ſlide back curtains.—

Go, *draw* aſide the curtains, and diſcover
The ſev'ral caſkets to this noble prince. *Shak.*
Alarm'd, and with preſaging heart he came,
And *drew* the curtains, and expos'd the dame.
Dryden.

16. To cloſe or ſpread curtains.—Philoclea intreated Pamela to open her grief, who, *drawing* the curtain, that the candle might not complain of her bluſhing, was ready to ſpeak. *Sidney* 17. To extract.—Herbs *draw* a weak juice, and have a ſoft ſtalk. *Bacon*.—Spirits, by diſtillations, may be *drawn* out of vegetable juices, which ſhall flame and fume of themſelves. *Cheyne*. 18. To procure as an agent, cauſe.—When he finds the hardſhip of ſlavery outweigh the value of life, 'tis in his power, by reſiſting his maſter, to *draw* on himſelf death. *Locke*. 19. To produce or bring as an efficient cauſe.—Religion will require all the honour we can do it, by the bleſſings it will *draw* down upon us. *Tillotſon*.—Our voluntary actions are precedent cauſes of good and evil, which they *draw* after them, and bring upon us. *Locke*.—What would a man value land ready cultivated, and well ſtocked, where he had no hopes of commerce with other parts of the world to *draw* money to him by the ſale of the product? *Locke*. 20. To convey ſecretly or gradually. The liers in wait *drew* themſelves along. *Judg.* xx. 37.—In proceſs of time, and as their people increaſed, they *drew* themſelves more weſterly towards the Red Sea. *Raleigh*. 21. To protract; to lengthen; to ſpin.—

How much her grace is alter'd on the ſudden!
How long her face is *drawn*? how pale ſhe looks,
And of an earthly cold? *Shak.*
Hear himſelf repine
At Fates' unequal laws; and at the clue
Which mercileſs in length the midmoſt ſiſter
drew. *Dryden*.

—In ſome ſimilies men *draw* their compariſons into

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to minute particulars of no importance. *Felton on the Claſſicks.* 22. To utter lingeringly.—

The brand amid' the flaming fuel thrown,
Or *drew*, or ſeem'd to *draw*, a dying groan.
Dryden.

23. To derive; to have ſome original cauſe or donor.—Several wits entered into commerce with the Egyptians, and from them *drew* the rudiments of ſciences. *Temple.* 24. To deduce as from poſtulates.—From the events and revolutions of theſe governments are *drawn* the uſual inſtruction of princes and ſtateſmen. *Temple.* 25. To imply; to produce as a conſequential inference.—What ſhews the force of the inference but a view of all the intermediate ideas that *draw* in the concluſion, or propoſition inferred? *Locke.* 26. To allure; to entice.—We have *drawn* them from the city. *Joſ.* viii. 6.—*Draw* me not away with the wicked. *Pſ.* xxviii. 3.—Having the art, by empty promiſes and threats, to *draw* others to his purpoſe. *Hayward.*—The Spaniards, that were in the town, had ſo good memories of their loſſes, in their former ſallies, as the confidence of an army, which came for their deliverance, could not *draw* them forth again. *Bacon's War with Spain.* 27. To lead as a motive.—

Your way is ſhorter;
My purpoſes to *draw* me much about. *Shak.*
Æneas wond'ring ſtood, then aſk'd the cauſe
Which to the ſtream the crowding people *draws.*
Dryden

28. To perſuade to follow.—

I *drew* this gallant head of war
And call'd theſe fiery ſpirits from the world
To outlook conqueſt. *Shak.*

29. To induce; to perſuade.—The Engliſh lords did ally themſelves with the Iriſh, and *drew* them in to dwell among them, and gave their children to be foſtered by them. *Davies.*—Their beauty or unbecomingneſs are of more force to *draw* or deter their imitation than diſcourſes. *Locke.* 30. To win; to gain: a metaphor from gaming.—

This ſeems a fair deſerving, and muſt *draw* me
That which my father loſes. *Shak.*

31. To receive; to take up: as, to *draw* money from the funds.—

For thy three thouſand ducats here is ſix.
—If every ducat in ſix thouſand ducats
Were in ſix parts, and every part a ducat,
I would not *draw* them, I would have my bond. *Shak.*

32. To extort; to force.—

So ſad an object, and ſo well expreſs'd,
Drew ſighs and groans from the griev'd hero's breaſt. *Dryden.*

33. To wreſt; to diſtort.—I wiſh that both you and others would ceaſe from *drawing* the Scriptures to your fantaſies and affections. *Whitgifte.* 34. To compoſe; to form in writing: uſed of formulary or juridical writings.—In the mean time I will *draw* a bill of properties, ſuch as our play wants. *Shak.*—The report is not unartfully *drawn*, in the ſpirit of a pleader, who can find the moſt plauſible topicks. *Swift* —

Shall Ward *draw* contracts with a ſtateſman's ſkill? *Pope.*

35. To withdraw from judicial notice.—Go, waſh thy face, and *draw* thy action; come, thou muſt not be in this humour with me. *Shak.* 36. To eviſcerate; to embowel.—

In private *draw* your poultry, clean your tripe,
And from your eels their ſlimy ſubſtance wipe.
King.

37. To convey a criminal to execution on a ſledge. 38. *To* DRAW *in.* To apply to any purpoſe by diſtortion or violence.—A diſpute, where every little ſtraw is laid hold on, and every thing that can but be *drawn in* any way, to give colour to the argument, is advanced with oſtentation. *Locke.* 39. To repreſent by picture; or in fancy.—

I do arm myſelf
To welcome the condition of the time;
Which cannot look more hideouſly on me,
Than I have *drawn* it in my fantaſy. *Shak.*
Draw the whole world expecting who ſhould reign,
After this combat, o'er the conquer'd main.
Waller.
From the ſoft aſſaults of love
Poets and painters never are ſecure:
Can I, untouch'd, the fair one's paſſions move,
Or thou *draw* beauty, and not feel its power?
Prior.

40. To form a repreſentative image.—The emperor one day took up a pencil which fell from the hand of Titian, who was then *drawing* his picture; and upon the compliment which Titian made him on that occaſion, he ſaid, Titian deſerves to be ſerved by Cæſar. *Dryden.* 41. *To* DRAW *in.* To contract; to pull back.—

Now ſporting muſe, *draw in* the flowing reins;
Leave the clear ſtreams awhile for ſunny plains.
Gay.

42. *To* DRAW *in.* To inveigle; to entice.—It was the proſtitute faith of faithleſs miſcreants that *drew* them *in*, and deceived them. *South.* 43. *To* DRAW *off.* To extract by diſtillation.—Authors, who have thus *drawn off* the ſpirits of their thoughts, ſhould lie ſtill for ſome time, 'till their minds have gathered freſh ſtrength, and by reading, reflection, and converſation, laid in a new ſtock of elegancies, ſentiments, and images of nature. *Addiſon.* 44. To drain out by a vent.—Stop your veſſel, and have a little vent hole ſtopped with a ſpill, which never allow to be pulled out 'till you *draw off* a great quantity. *Mortimer.* 45. *To* DRAW *off.* To withdraw; to abſtract.—It *draws* men's minds *off* from the bitterneſs of party. *Addiſon.* 46. *To* DRAW *on.* To occaſion; to invite.—Under colour of war, which either his negligence *draws on*, or his practices procured, he levied a ſubſidy. *Hayward.* 47. *To* DRAW *on.* To cauſe; to bring by degrees.—The examination of the ſubtle matter would *draw on* the conſideration of the nice controverſies that perplex philoſophers. *Boyle.* 48. *To* DRAW *over.* To raiſe in a ſtill.—I took rectified oil of vitriol, and by degrees mixed with it eſſential oil of wormwood *drawn over* with water in a limbeck. *Boyle.* 49. *To* DRAW *over.* To perſuade to revolt; to induce to change a party.—Some might be brought into his intereſts by money, others *drawn over* by fear. *Addiſon.*—One of different ſentiments would have *drawn* Luther *over* to his party. *Atterbury.*

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rbury. 50. *To* DRAW *out*. To protract; to ngthen.—

He muſt not only die the death,
But thy unkindneſs ſhall his death *draw out*
To ling'ring ſufferance. *Shak.*

. *To* DRAW *out*. To beat out, as is done to t iron.—Batter a piece of iron out, or as work- en call it, *draw* it *out*, till it comes to its breadth. ixon.—Virgil has *drawn out* the rules of tillage d planting into two books, which Heſiod has ſpatched in half a one. *Addiſon*. 52. *To* DRAW t. To extract; to pump out by inſinuation.— nilocles found her, and, to *draw out* more, ſaid e, I have often wondered how ſuch excellencies uld be. *Sidney*. 53. *To* DRAW *out*. To induce motive.—Whereas it is concluded, that the aining diverſe things in the church of England, hich other reformed churches have caſt out, uſt needs argue that we do not well, unleſs we n ſhew that they have done ill: What needed is wreſt to *draw out* from us an accuſation of eign churches? *Hooker*. 54. *To* DRAW *up*. To ll to action; to detach for ſervice; to range.—

Draw out a file, pick man by man,
Such who dare die, and dear will ſell their death.
Dryden

. To range in battle.—Let him deſire his ſupe- r officer, that the next time he is *drawn out*, challenger may be poſted near him. *Collier*. . *To* DRAW *up*. To form in order of battle.—

So Muley-Zedan found us
Drawn up in battle to receive the charge. *Dryd.*

. *To* DRAW *up*. To form in writing; to com- poſe in a formulary manner.—To make a ſketch, a more perfect model of a picture, is, in the nguage of poets, to *draw up* the ſcenery of a ay. *Dryden*.—A paper may be *drawn up*, and ned by two or three hundred principal gentle- en. *Swift*.

(2) * *To* DRAW. *v. n.* 1. To perform the of- ce of a beaſt of draught.—An heifer which hath t been wrought with, and which hath not *drawn* the yoke. *Deut.* xxi. 3.—

Think every bearded fellow, that's but yok'd,
May *draw* with you. *Shakſp.*

To act as a weight.—They ſhould keep a watch pon the particular bias in their minds, that it ay not *draw* too much. *Addiſon's Spectator*. 3. o contract; to ſhrink.—I have not yet found rtainly, that the water itſelf, by mixture of lies, or duſt, will ſhrink or *draw* into leſs room. con's *Natural Hiſtory*. 4. To advance; to move: make progreſſion any way.—You were, Jupi- r, a ſwan, for the love of Leda: Oh, omnipo- nt love! gow near the god *drew* to the com- lexion of a gooſe. *Shakeſpeare*.—*Draw* ye near ither all the chief of the people. 1 *Samuel*.— hey returned to the camp where the king was, nd the Scots *drew* a little back to a more conve- ient poſt for their reſidence. *Clarendon*. 5. To raw together; to be collected; to come toge- her.—

They muſter there, and round the centre ſwarm,
And *draw* together in a globous form. *Blackm.*

. To draw a ſword.—

For his ſake
Did I expoſe myſelf, pure; for his love
Drew to defend him, when he was beſet. *Shak.*

7. To practiſe the act of delineation.—So much inſight into perſpective, and ſkill in *drawing*, as will enable him to repreſent tolerably on paper any thing he ſees, ſhould be got. *Locke*. 8. To take a card out of the pack; to take a lot.—

He has *drawn* a blank, and ſmiles. *Dryden.*

9. To make a ſore run by attraction. 10. *To* DRAW *off*. To retire; to retreat.—When the engagement proves unlucky, the way is to *draw off* by degrees, and not to come to an open rupture. *Collier*. 11. *To* DRAW *on*. To advance; to approach.—

The fatal day *draws on*, when I muſt fall.
Dryden.

12. *To* DRAW *up*. To form troops into regular order.—The lord Bernard, with the king's troops, ſeeing there was no enemy left on that ſide, *drew up* in a large field oppoſite to the bridge. *Clarend.*

(3.) * *To* DRAW retains, through all its varieties of uſe, ſome ſhade of its original meaning, to *pull*. It expreſſes an action gradual, or continuous and leiſurely. Thus we *forge* a ſword by blows, but we *draw* it by a continued line. We pour liquor quick, but we *draw* it in a continued ſtream. We *force* compliance by threats, but we *draw* it by gradual prevalence. We *write* a letter with whatever haſte, but we *draw* a bill with ſlow ſcrupulosity.

DRAWA, a town of Poland, in the palatinate of Poſnania, 48 miles NW. of Poſen.

(1.) * DRAWBACK. *n. ſ.* [*draw* and *back*.] Money paid back for ready payment, or any other reaſon.—

In poundage and *drawbacks* I loſe half my rent;
Whatever they give me, I muſt be content.
Swift.

(2.) DRAWBACK, in commerce, certain duties, either of the cuſtoms or of the exciſe, allowed upon the exportation of ſome of our own manufactures; or upon certain foreign merchandiſe, that have paid duty on importation. The oaths of the merchants importing and exporting are required, to obtain the drawback on foreign goods, affirming the truth of the officers certificate on the entry, and the due payment of the duties: and theſe may be made by the agent or huſband of any corporation or company; or by the known ſervant of any merchant uſually employed in making his entries, and paying his cuſtoms. In regard to foreign goods entered outward, if leſs quantity or value be fraudulently ſhipped out than what is expreſſed in the exporter's certificate, the goods therein mentioned, or their value, are forfeited, and no drawback is allowed. Foreign goods exported by certificate in order to obtain the drawback, not ſhipped or exported, or relanded in Great Britain, unleſs in caſe of diſtreſs to ſave them from periſhing, loſe the benefit of the drawback, and are forfeited, or their value, with the veſſel, horſes, carriages, &c. employed in the relanding thereof; and the perſons employed in the relanding them, or by whoſe privity they are relanded, or into whoſe hands they ſhall knowingly come, are to forfeit double the amount of the drawback. Officers of the cuſtoms conniving at or aſſiſting in any fraud relating to certificate goods, beſides other penalties, are to for-

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feit

feit their office, and ſuffer ſix months impriſonment without bail or mainprize; as are alſo maſters, or perſons belonging to the ſhips employed therein. Bonds given for the exportation of certificate goods to Ireland muſt not be delivered up, nor drawback allowed for any goods, till a certificate under the hands and ſeals of the collector or comptroller, &c. of the cuſtoms be produced, teſtifying the landing.

(1.) * DRAWBRIDGE. *n. ſ.* [*draw* and *bridge*.] A bridge made to lift up, to hinder or admit communication at pleaſure.—Half the buildings were raiſed on the continent, and the other half on an iſland, and continued together on a *drawbridge*. *Carew's Survey of Cornwall.*

(2.) *A* DRAW-BRIDGE may be made after ſeveral different ways; but the moſt common are made with plyers, twice the length of the gate, and a foot in diameter. The inner ſquare is traverſed with a croſs, which ſerves for a counterpoiſe; and the chains which hang from the extremities of the plyers to lift up or let down the bridge, are iron or braſs. In navigable rivers it is ſometimes neceſſary to make the middle arch of bridges with two moveable platforms, to be raiſed occaſionally, in order to let the maſts and rigging of ſhips paſs through. This kind of draw-bridge is repreſented in *Plate* CX, *fig.* 6, where A B is the width of the middle arch; A L and B L, the two piers that ſupport the drawbridge N O, one of the platforms of which is raiſed, and the other let down, having the beam P Q for its plyer. To N O are ſuſpended two moveables braces E H, E H; which reſting on the ſupport E, preſs them againſt the braket M, and thereby ſtrengthen the draw-bridge. Theſe braces are conducted to the reſt by means of the weight S, pulling the chain S L E.

DRAWDYKES, a village in Cumberland, between Stanwyke and Rawcliff.

* DRAWER. *n. ſ.* [from *draw*.] 1. One employed in procuring water from the well.—From the hewer of thy wood unto the *drawer* of thy water. *Deut.* xxix. 11. 2. One whoſe buſineſs is to draw liquours from the caſk.—

Let the *drawers* be ready with wine and freſh glaſſes;
Let the waiters have eyes, though their tongues muſt be ty'd. *Ben Jonſon.*

—A man of fire is a general enemy to all waiters, and makes the *drawers* abroad, and his footmen, at home, know he is not to be provoked. *Tatler.* 3. That which has the power of attraction.—Love is a flame, and therefore we ſay beauty is attractive, becauſe phyſicians obſerve that fire is a great *drawer*. *Swift.* 4. A box in a caſe, out of which it is drawn at pleaſure.—There may be other and different intelligent beings, of whoſe faculties he has as little knowledge, or apprehenſion as a worm, ſhut up in the *drawer* of a cabinet, hath of the ſenſes or underſtanding of a man. *Locke.*—We will ſuppoſe the China diſhes taken off, and a *drawer* of medals ſupplying their room. *Addiſ. on Medals.* 5. [In the plural.] The lower part of a man's dreſs.—The Malteſe harden the bodies of their children, by making them go ſtark naked, without ſhirt or *drawers*, 'till they are ten years old. *Locke.*

(1.) * DRAWING. *n. ſ.* [from *draw*.] Delineation: repreſentation.—

They random *drawings* from your ſheets ſhall take,
And of one beauty many blunders make. *Pope.*

(2.) DRAWINGS are commonly made with chalk, lead, charcoal, crayon, or common ink, or of Indian ink, or water colours. When the latter method is uſed, it is called a waſhed or coloured drawing. This mode has of late years been improved in a ſingular degree, and it is at preſent practiſed with unprecedented excellence in England and other countries. The drawings of great maſters are frequently nothing more than ſuch ſtudies as they have made of various parts of their works, diligently deſigned after nature; as, in an hiſtorical ſubject, heads, hands, feet, or entire figures, draperies, animals, trees, and, in ſhort, every object that can enter into the compoſition of the work.

DRAWING.

DEFINITION *and* INTRODUCTION.

DRAWING is the art of juſtly repreſenting the appearance of objects upon a plain ſurface, by means of lines, ſhades, and ſhadows, formed with certain colouring materials.

Drawing may juſtly be conſidered as the baſis of painting: for it is but labour loſt, when the painter endeavours to diſguiſe by ingenious artifices of colour, the defects of forms which are fundamentally incorrect and incoherent.

Among all poliſhed nations the ſtudy of this art has at all times been held in high eſtimation, not only as affording an innocent and delightful ſolace in leiſure hours, but from the more important conſideration of its influence on the intellect and judgment, by forming the eye, and with it the mind, to habitual diſcriminations of dimenſion, regularity, proportion, and order; and we may add that, to thoſe who, either from their birth or unforeſeen circumſtances, are denied a competent portion of the goods of this world, it preſents a ſtrong motive to aſpire at excellence in the art, as they may be morally certain, that if they deſerve encouragement they will receive it.

Amongſt the artiſts of antiquity, Apelles (commonly called the *Prince of Painters*) is mentioned as the moſt eminent for the beauty of his drawing. After the revival of the arts in Italy, Buonarrotti (or Michael Angelo) appears to have been the moſt learned draughtſman, Raphael the moſt correct and graceful. The Roman and Florentine ſchools have excelled all others in this fundamental art of painting. Of the former, Raphael, Giulio Romano, Polydore, and their ſcholars; of the latter, M. Angelo, Leonardo da Vinci, and Andrea del Sarto

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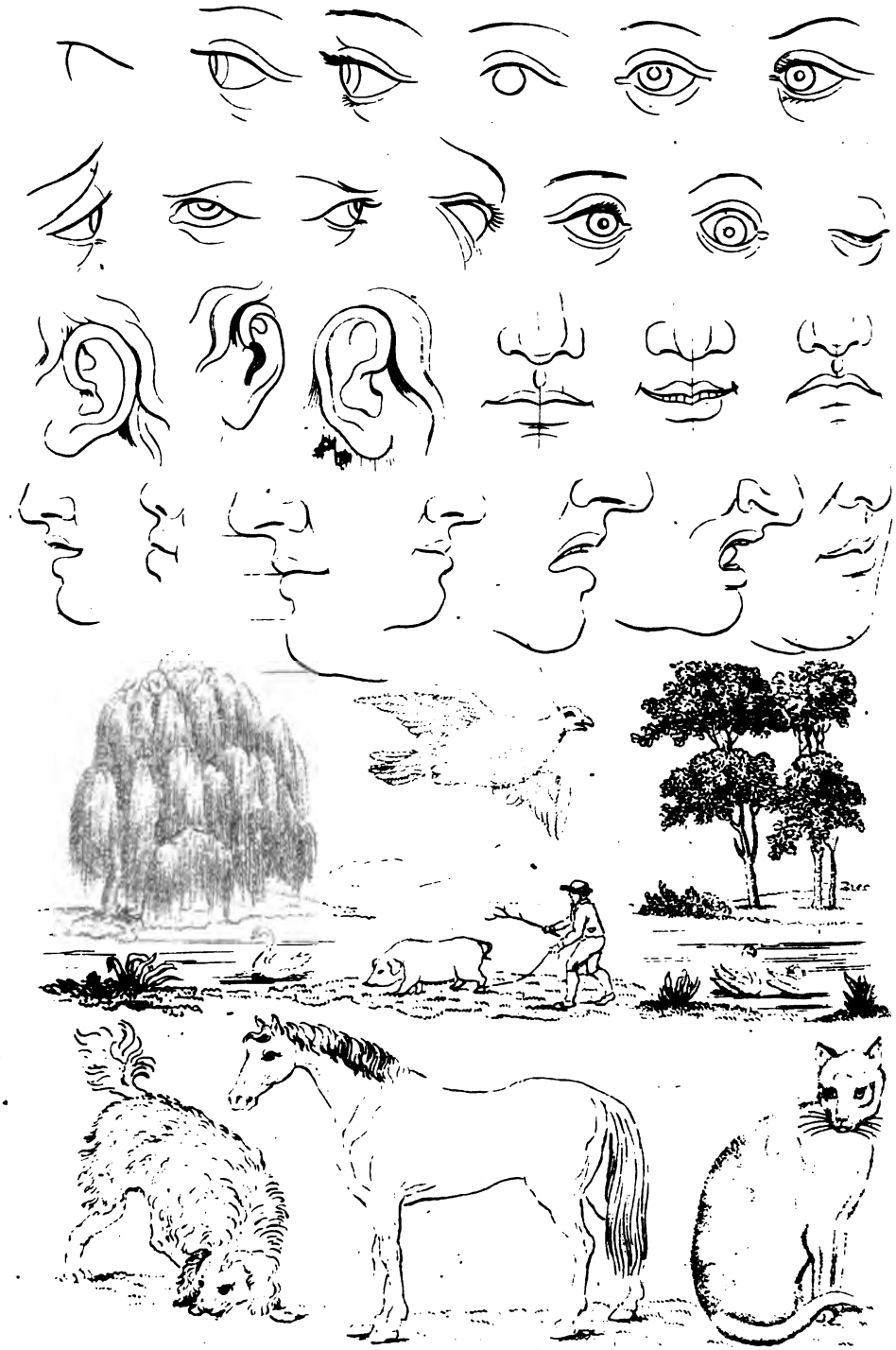

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Sarto, have been the moſt excellent. In the Bologneſe ſchool Annibal Caracci is particularly diſtinguiſhed. In the French ſchool Pouſſin, Le Sueur, and Le Brun; and in the Engliſh ſchool Mortimer and Barry have been the moſt celebrated.

SECT. I. *Of the* PROPER MATERIALS *and* INSTRUMENTS *for* DRAWING; *and the* MANNER *of* USING *them.*

THE firſt ſtep towards attaining a proficiency in this elegant art, is the ſtudy of GEOMETRY and PERSPECTIVE, a knowledge of which may be ſaid to be the fundamental part of drawing; and when commencing, the learner muſt furniſh himſelf with proper materials and inſtruments; ſuch as black lead pencils, crayons of black, white, or red chalk, crow-quill pens, a rule and compaſſes, camels hair pencils, and Indian ink: as alſo with drawing-boards for fixing the paper upon, ſo that it may not ſhift, and likewiſe for ſtraining it, to prevent the colours, when laid wet upon the paper, from cauſing it to ſwell up ſo as to be uneven. The ſimpleſt ſort is made of a deal board, made exactly ſquare, with a ſtrong piece acroſs each end to prevent warping. The paper may be fixed down upon this board with pins, wafers, or ſealing wax, or it may be ſtrained with paſte or glue as follows: having wetted the paper well with a ſponge, lay it upon the board, and turning up the edges about half an inch, run a little good paſte or glue all round on the under ſide, and preſs the paper down upon the board with a cloth, then ſet it by to dry; the paper, which had expanded and bliſtered up much when wet, will contract in drying, while the edges, being fixed immoveably, will ſtrain quite flat and tight, and will be much fitter for drawing upon than when looſe. But the beſt drawing boards are made with a frame and a moveable pannel, upon which the paper is ſimply put wet, and then forced into the frame, where it is confined by wedges at the back. This ſtrains equally well, without the trouble of paſting, ſo that you may dry it at the fire, and it alſo looks much better. He muſt accuſtom himſelf to hold the pencil farther from the point than he does a pen in writing; which will give him a better command of it, and contribute to render the ſtrokes more free and bold. The uſe of the pencil is to draw the firſt outlines of the piece, as any ſtroke that is amiſs may be eaſily rubbed out; and when he has made the ſketch as correct as he can with the pencil, he may then draw carefully the beſt outline he has got, with his crow quill pen and ink; after which he may diſcharge the pencil lines, by rubbing the piece gently with the crumb of ſtale bread or India rubber. The ink uſed for this purpoſe ſhould be Indian ink; which is much ſofter than the common, and does not run. By mixing it with water, it may be made to any degree of ſtrength, and uſed in a pen like common ink. Having got the outline clear, his next work is to ſhade the piece properly, either by drawing fine ſtrokes with his pen where it requires to be ſhaded or by waſhing it with his pencil and the Indian ink. As to his rule and compaſſes, they are very rarely to be uſed, except in meaſuring the proportions of figures after he has drawn them to prove whether they are right or not; or in houſes fortifications and other pieces of architecture.

SECT. II. *Of* DRAWING LINES, SQUARES, CIRCLES, *and other* GEOMETRICAL FIGURES.

The firſt practice of a learner muſt be to draw ſtraight and curve lines, with eaſe and freedom, upwards and downwards, ſideways to the right or left, or in any direction whatſoever. He muſt alſo learn to draw by command of hand, ſquares, circles, ovals, and other geometrical figures: for as the alphabet, or a knowledge of the letters, is an introduction to grammar, ſo is geometry to drawing. The practice of drawing theſe ſimple figures till he is maſter of them, will enable him to imitate, with greater eaſe and accuracy, many things both in nature and art. Four general rules may here be laid down: 1. Never to be in a hurry; but to make himſelf perfectly maſter of one figure before he proceeds to another; the advantage, and even neceſſity, of this will appear as he proceeds: 2. To accuſtom himſelf to draw all his figures very large, which is the only way of acquiring a free bold manner of deſigning. 3. To practiſe drawing till he has gained a tolerable command of his pencil, before he attempts to ſhade any figure or object of any kind whatever: And, 4. Not to finiſh perfectly at firſt any ſingle part, but to ſketch out faintly, with light ſtrokes of the pencil, the ſhape and proportion of the whole figure; and afterwards to correct it where it is amiſs.

SECT. III. *Of* DRAWING EYES, EARS, FLOWERS, FRUITS, BIRDS, BEASTS, *&c.*

The learner may begin with drawing the outlines of eyes, ears, noſes, &c. as in *Plate* CXI. He may next proceed with flowers, fruits, birds, beaſts, and the like; not only as it will be a more pleaſing, employment, but as it is an eaſier taſk, than the drawing of hands and feet, and other parts of the human body, which require not only more care, but greater exactneſs and nicer judgment. Very few inſtructions are requiſite upon this head; the beſt thing the learner can do is, to furniſh himſelf with good prints or drawings, by way of examples, and with great care and exactneſs to copy them. If it is the figure of a beaſt, begin with the forehead, and draw the noſe, the upper and under jaw, and ſtop at the throat. Then go to the top of the head, and form the ears, neck and back; and continue the line till you have given the full ſhape of the buttock. Then form the breaſt, and mark out the legs and feet, and all the ſmaller parts. And laſtly, when the learner has acquired ſome proficiency in the art, let him finiſh it with the proper ſhadows. See Sect XII. It may not be amiſs, by way of ornament, to give a ſmall ſketch of a landſcape, ſuitable to the country of the beaſt or bird drawn. Of theſe, and other objects, the learner will find many examples among the plates in this work.

SECT. IV. *Of* DRAWING LEGS, ARMS, HANDS, FEET, *&c.*

In the drawing of legs and arms, the learner will have very little more to do, than to copy carefully the examples given in *Plate* CXII. from Se-

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baſtian le Clerc's Drawing Book. But the actions and poſtures of the hands are ſo many and various, that no certain rules can be given for drawing them, that will univerſally hold good. Yet as the hands and feet are difficult to draw, it is very neceſſary to beſtow ſome time and pains about them carefully imitating their various poſtures and actions, ſo as not only to avoid all lameneſs and imperfection, but alſo to give them life and ſpirit. To arrive at this, great care, ſtudy, and practice, are requiſite; particularly in imitating the beſt prints or drawings that can be got of hands and feet, examples of which are given in *Plate* CXII.; for, as to the mechanical rules of drawing them by lines and meaſures, they are not only perplexed and difficult, but alſo contrary to the practice of the beſt maſters. And here the general rule above mentioned muſt be applied, viz. to ſketch out faintly, with light ſtrokes, the ſhape and proportion of the whole hand, with the action and turn of it; and after conſidering whether this firſt ſketch be perfect, and altering it where it is amiſs, to proceed to the bending of the joints, the knuckles, the veins, and other ſmall particulars, which when the learner has got the whole ſhape and proportion of the hand or foot, will not only be more eaſily but alſo more perfectly deſigned.

Sect. V. *Of* Delineating Faces.

The head is uſually divided into 4 equal parts, viz. 1. From the crown of the head to the top of the forehead. 2. From the top of the forehead to the eye brows. 3. From the eyebrows to the bottom of the noſe. 4. From thence to the bottom of the chin. But this proportion is not conſtant; thoſe features in different men being often very different as to length and ſhape. In a well proportioned face, however, they are nearly right. To direct the learner, therefore, in forming a perfect face, his firſt buſineſs is to draw an oval, or rather the form of an egg; in the middle of which, from the top to the bottom, draw a perpendicular line. Through the middle of this line draw a diameter line, directly acroſs from one ſide to the other of the oval. On theſe two lines all the features of the face are to be placed as follows: Divide the perpendicular line into 4 equal parts; the firſt muſt be allotted to the hair of the head; the 2d is from the top of the forehead to the top of the noſe between the eye-brows; the 3d is from thence to the bottom of the noſe; and the 4th includes the lips and chin. The diameter line, or the breadth of the face, is always ſuppoſed to be the length of five eys; it muſt therefore be divided into 5 equal parts, and the eye placed upon it ſo as to leave exactly the length of one eye betwixt them. This is to be underſtood only of a full front face, *Plate* CXIII. A, B; for if it turn to either ſide, the diſtances are to be leſſened on that ſide which turns from you, leſs or more in proportion to its turning, C, D. E, F, G, H. The top of the ear is to riſe parallel to the eyebrows, at the end of the diameter line; and the bottom of it muſt be equal to the bottom of the noſe. The noſtrils ought not to come out farther than the corner of the eye in any face; and the middle of the mouth muſt always be placed on the perpendicular line.

Sect. VI. *Of* Drawing Human Figures.

When the learner is tolerably perfect in drawing faces, heads, hands, and feet, he may next attempt to draw the human figure at full length. Let him firſt ſketch the head; then draw a perpendicular line from the bottom of the head 7 times its length; for the length of the head is about one eighth part of the length of the figure. The beſt proportioned figures of the ancients are 7½ heads in height. If, therefore, the figure ſtands upright as *fig.* A *Plate* CXIV. draw a perpendicular line from the top of the head to the heel, which muſt be divided into two equal parts. The bottom of the belly is exactly the centre. Divide the lower part into two equal parts again, the middle of which is the middle of the knee.

For the upper part of the figure, the method muſt be varied. Take off with the compaſſes the length of the face (which is 3 parts in 4 of the length of the head; from the throat pit to the pit of the ſtomach is one face, from thence to the navel is another, and from thence to the lower rim of the belly is a third. The line muſt be divided into 7 equal parts. Againſt the end of the firſt diviſion, place the breaſts; the 2d comes down to the navel; the 3d to the privities; the 4th to the middle of the thigh: the 5th to the lower part of the knee; the 6th to the lower part of the calf; and the 7th to the bottom of the heel, the heel of the bearing leg being always exactly under the pit of the throat. But as the eſſence of all drawing conſiſts in making at firſt a good ſketch, the learner muſt in this particular be very careful and accurate; he ought to draw no one part perfect or exact till he ſees whether the whole draught be good; and when he has altered that to his mind, he may then finiſh one part after another as exactly as he can.

Some, when they have a ſtatue to copy, begin with the head, which they finiſh, and then proceed in the ſame manner to the other parts of the body, finiſhing as they go: but this method generally ſucceeds ill; for if they make the head in the leaſt too big or too little, the conſequence is a diſproportion between all the parts occaſioned by their not having ſketched the whole proportionably at firſt. Let the learner remember, therefore, in whatever he intends to draw, firſt to ſketch its ſeveral parts, meaſuring the diſtances and proportions between each with his finger or pencil, without uſing the compaſſes; and then judging of them by the eye, which by degrees will be able to judge of truth and proportion, and will become his beſt and principal guide. And let him obſerve, as a general rule, Always to begin with the right ſide of the piece he is copying; for thus he will always have what he has done before his eyes; and the reſt will follow more naturally, and with greater eaſe; whereas, if he begin with the left ſide, his hand and arm will cover what he does firſt, and deprive him of the ſight of it; by which means he will not be able to proceed with ſo much eaſe, pleaſure, or certainty.

With reſpect to the order and manner of proceeding in drawing the human body, he muſt firſt ſketch the head; and then the ſhoulders of the exact breadth; and then draw the trunk [illegible]

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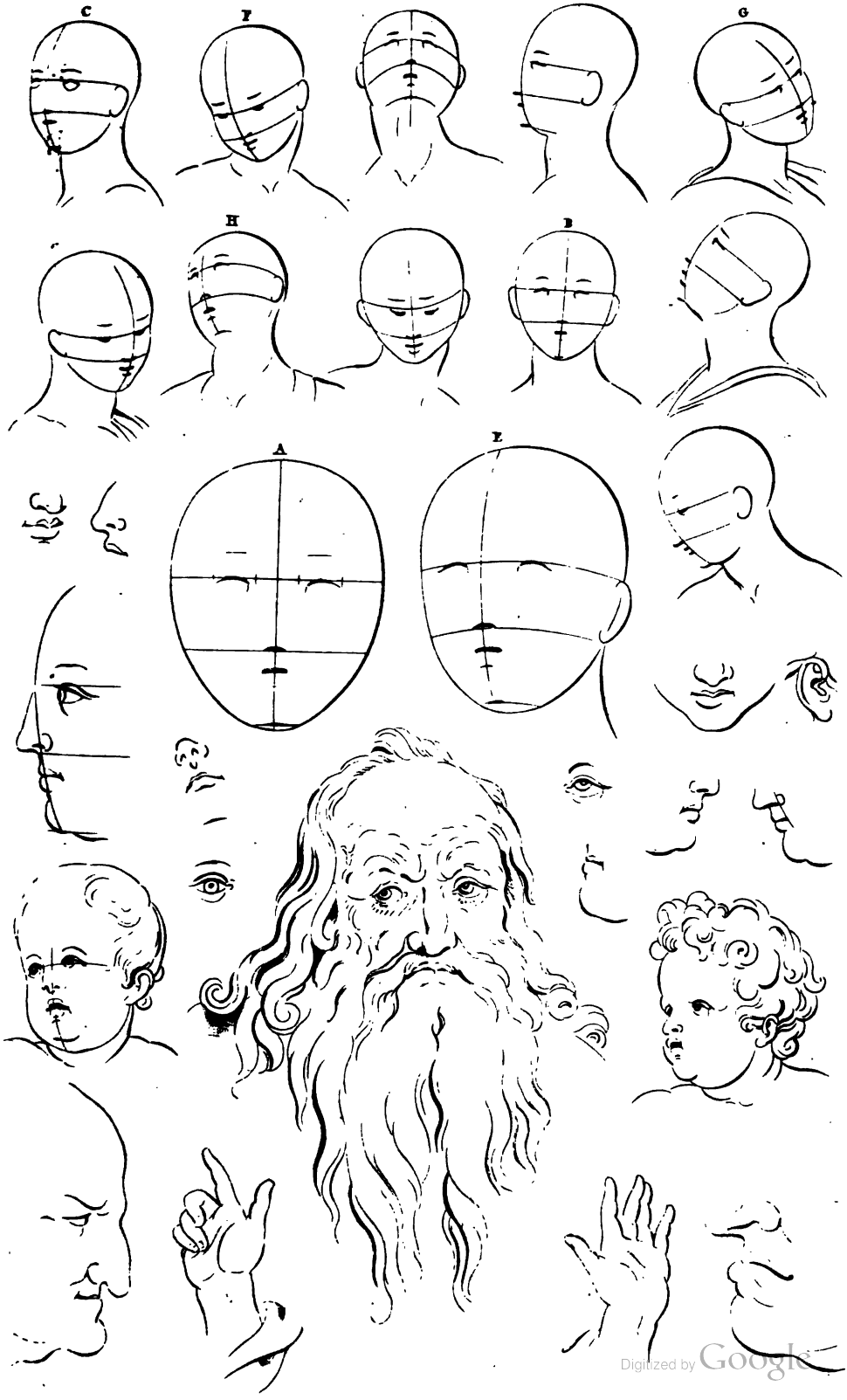

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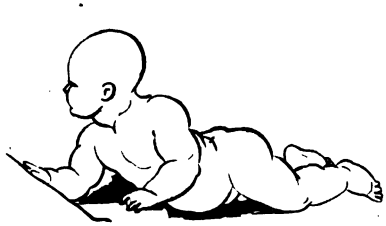

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body, beginning with the arm-pits (leaving the arms till afterwards), and ſo draw down to the hips on both ſides: obſerving carefully the exact breadth of the waiſt. Let him then draw that leg which the body ſtands upon, and afterwards the other which ſtands looſe: then the arms, and laſt of all the hands. He muſt take notice of all the bowings and bendings that are in the body; making the part which is oppoſite to that which bends correſpond to it in bending with it.

For inſtance: If one ſide of the body bend in, the other muſt ſtand out anſwerable to it; if the back bend in, the belly muſt ſtick out; if the knee bend out, the ham muſt fall in; and ſo of any other joint of the body. In a word, he muſt endeavour to form all the parts of the figure with truth, and in juſt proportion: not one arm or one leg bigger or leſs than the other; nor broad Herculean ſhoulders, with a thin and ſlender waiſt; nor raw and bony arms, with thick and gouty legs; but let there be a kind of harmonious agreement amongſt the members, and a beautiful ſymmetry throughout the whole figure.

SECT. VII. *Of the* PROPORTIONS *and* MEASURES *of the* HUMAN BODY.

The centre, or middle part, between the two extremes of the head and feet of a new born child is in the navel, but that of an adult is in the os pubis; and the practice of dividing the meaſures of children into 4, 5, or 6 parts, whereof the head is one, is made uſe of by painters and ſculptors.

A child of two years old has about 5 heads in its whole length, but one of four or five years old had near 6; about the 15th or 16th year, 7 heads are the proportion or meaſure, and the centre inclines to the upper part of the pubis. Hence it appears, as the growth of the body advances, there is a gradual approach to the proportion of an adult of near 8 heads in the whole length, of which as mentioned above, the head makes one.

Upon theſe principles, the following Table is conſtructed, exhibiting the proportions of the parts of a man and a woman, as they were fixed by the ancients, and meaſured by M. AUDRAN from the APOLLO PYTHIUS (*Plate* CXV.) in the garden of the Vatican at Rome, and the Venus Aphroditus (*Plate* XCVI.) belonging to the family of the Medicis. Suppoſing the figures to ſtand upright and duly poiſed on both legs, the whole height of the former is divided into 31½ parts, being 7 heads 5 parts and 6 minutes; and that of the latter into 21 parts, being 7 heads and three parts.

LENGTH *of the* HEAD *and* TRUNK *of the* BODY.	APOLLO. Hds.	Pts.	Min.	VENUS. Hds.	Pts.	Min.
From the top of the head to the bottom of the chin 4 parts, or	1	0	0	1	0	0
the bottom of the chin to the top of the ſternum		1	7		1	8
the top of the ſternum to the pit of the ſtomach		3	10		3	6
the pit of the ſtomach to the navel		2	10		2	7
the navel to the pubis		3	6		3	9
Length of the head and trunk of the body	3	3	9	3	3	6
LENGTH *of the* LOWER EXTREMITIES.						
From the pubis to the ſmall of the thigh above the patella or knee-pan	1	2	6	1	2	3
the ſmall of the thigh to the joint or middle of the knee		1	9		1	6
the joint of the knee to the ſmall of the leg above the ancle	1	1	9	1	2	0
the top to the botom of the ancle		1	0		1	0
the top of the ancle to the bottom of the heel			9			9
Length of the lower extremities	3	3	9.	3	3	6
Length of the head and trunk, as above	3	3	9	3	3	6
Total length of the figures	7	3	6	7	3	0
LENGTH *of the* FORE ARM *or* UPPER EXTREMITIES.						
From the top of the ſhoulder to the elbow	1	2	3	1	2	3
the elbow to the hand	1	1	2	1	0	6
the joint of the hand to the root of the middle finger		1	8		1	6
the root to the tip of the middle finger		1	10		1	7
Length of the upper extremities	3	2	11	3	1	10
Breadth between the outward angles of the eyes		1	6		1	7
of the face at the temples		2	2		2	2
of the upper part of the neck		1	0		1	11
over the ſhoulders	2	0	0	1	3	8
of the body below the arm-pits	1	2	5	1	1	8
between the nipples	1	0	7	1	3	8

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DRAWING.

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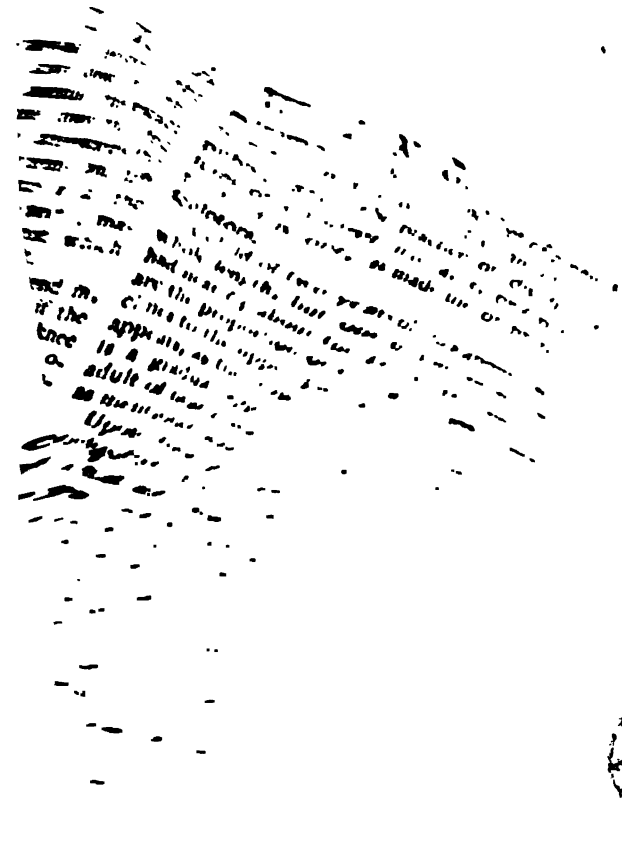

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	Apollo. H.	P.	M.	*Venus.* H.	P.	M.
Breadth from the bottom of the chin to the horizontal line of the nipples	1	0	7	1	0	1
of the body at the ſmall of the waiſt	1	1	0	1	0	8
over the loins or os ilium	1	1	3	1	1	6
over the haunches or tops of the thigh bones	1	1	5	1	2	3
of the thigh at the top		3	0		3	1
of the thigh below the middle		2	8½		2	7
of the thigh above the knee		1	8		2	0
of the leg below the knee		1	6		1	10½
at the calf of the leg		2	4		2	3
below the calf		1	7		1	11½
above the ankle		1	2		1	2
of the ankle		1	4		1	3
below the ankle		1	1½		1	1
middle of the foot		1	4		1	3
at the root of the toes		1	7		1	7
of the arm over the biceps muſcle		1	8		1	9
of the arm above the elbow		1	6		1	5
of the arm below the elbow over the long ſupinator		1	10		1	7
at the wriſt		1	1		1	0
of the hand over the firſt joint of the thumb		1	9		1	8
of the hand over the roots of the fingers		1	7		1	6
Breadth over the heads of the ſcapulæ or ſhoulder blades	1	2	0	1	1	4
Length of both arms and hands, each of the Apollo's being 3h. 2p. 11m. and of the Venus's 3h. 1p. 5m.	7	1	10	6	2	10
Breadth betwixt the tips of the middle fingers of each hand, when the arms are ſtretched out horizontally	8	3	10	8	0	2

SIDE VIEW.

Length from the top of the head to the ſhoulder	1	1	8	1	1	6
from the top of the ſhoulder to the loins above the hip	1	3	3	1	1	7
from the loins to the lower part of the hip	1	0	2	1	2	1
from the hip to the ſide of the knee, oppoſite to the top of the patella	1	2	0	1	0	11
from the ſide of the knee to the bottom of the heel	2	0	5	2	0	11
Length of the figures	7	3	6	7	3	0

SIDE VIEW.

Thickneſs from the fore to the back part of the ſkull		3	6		3	4
from the wing of the noſe to the tip of the ear		1	8½		1	6
of the upper part of the neck		2	0		1	11
from the breaſt to the back over the nipples	1	0	6	1	0	6
from the belly to the ſmall of the back		3	6		3	7
from the belly above the navel to the back of the loins		3	9	1	0	2
from the bottom of the belly to the round of the hip	1	0	0	1	0	5
from the fore part of the thigh to the bottom of the hip		3	2		3	7
of the thigh at the middle		3	3		3	6½
of the thigh above the knee		2	1		2	3
at the middle of the knee below the patella		1	1		2	2
of the leg below the knee		1	9		1	11
of the leg at the calf		1	8		1	9
of the leg at the ankle		1	5½		1	4
of the foot at the thickeſt part		1	4		1	3
length of the foot	1	0	6	1	0	4½
from the fore part of the bend of the foot to the lower and back part of the heel					2	2
of the arm over the biceps		2	0		1	9
over the elbow		1	6		1	6
below the elbow		1	5		1	7
at the wriſt		1	1			11
below the joint of the wriſt		1	0			10
of the hand at the roots of the fingers			5½			5
at the roots of the nails			3½			3

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The other moſt admired antique ſtatues differ a little from theſe proportions, the Laocoon meaſuring 7h. 2p. 3m. the Hercules 7h. 3p. 7m. the Pyramus 7h. 2p. the Antinous 7h. 2p. the Grecian ſhepherdeſs 7h. 3p. 6m. and the Mirmillo 8h. But all their other proportions are allowed to be harmonious and agreeable to the characters of the figures they repreſent.

The moſt remarkable differences of the proportions of a man and of a woman to be obſerved from the Table are: Firſt, the ſhoulders of a man are broader, meaſuring two heads; and the haunches narrower, meaſuring 1h. 1p. 5m. whereas the ſhoulders of a woman meaſure only 1h. 3p. 8m. and the haunches meaſure 1h. 2p. 3m. The ſternum or breaſt bone of a man is longer, meaſuring 3p. 8m. and the ſternum of the woman only 3p. 3m. On the contrary, the pelvis of a man is leſs, meaſuring from the top to the bottom only 4p. whereas the pelvis of a woman meaſures from the top to the bottom 4p. 3m.

It is a leading principle, in which every perſon converſant in deſigning has agreed, that without a perfect knowledge of the proportions, nothing can be produced but monſtrous and extravagant figures; and it is alſo univerſally admitted, that the ancient Greek and Roman ſculptors attained the higheſt ſucceſs in producing the moſt perfect models.

The greateſt modern artiſts, who have examined their figures with attention, admit, that ſeveral of the ancient ſculptors in ſome degree have excelled nature, they never having found any man ſo perfect in all his parts as ſome of their figures are. Their opportunities indeed were great; Greece abounded with beauties; and Rome being miſtreſs of the world, every thing that was curious and beautiful was brought to it from all parts. Their motives were alſo powerful; religion, glory, and intereſt. They conſidered it as a kind of religious worſhip, to give the figures of their gods ſo much nobleneſs and beauty, as to be able to attract the love and veneration of the people. Their own glory was alſo concerned, particular honours being beſtowed on thoſe who ſucceeded; and for their fortune they had no further care to take, when they once arrived at a certain degree of merit.

SECT. VIII. *Of the* ATTITUDES *of the* HUMAN BODY.

If we are to repreſent a ſtrong perſon, ſuch as Hercules or Samſon, in a ſtate of vigorous action, we muſt pay particular attention to the parts or limbs principally exerted in that action. If the figure is ſtanding, the foot muſt be placed in a right line, or perpendicular to the trunk or bulk of the body, where the centre of gravity may be placed *in æquilibrio*. This centre is determined by the heel; or, if the figure is upon tiptoes, then the ball of the great toe is in the centre. The muſcles of the leg which ſupports the body ought to be ſwelled, and their tendons drawn more to an extenſion than thoſe of the other leg, which is only placed ſo as to receive the weight of the body towards that way to which the action inclines it.

For example ſuppoſe HERCULES with a club ſtriking at any thing before him towards the left ſide: Then let his right leg be placed ſo as to receive the whole weight of the body, and the left looſely touching the ground with its toes. Here the external muſcles of the right leg ought to be expreſſed very ſtrong; but thoſe of the left ſcarcely appearing more than if it were in ſome ſedentary poſture, except in the preſent caſe. The foot being extended, the muſcles which compoſe the calf of the leg are in action and appear very ſtrong; though it is not meant that *all* the muſcles of the right leg, which ſupports the weight of the body, ought to be expreſſed very ſtrong or equally ſwelled, but thoſe moſt tumified which are chiefly concerned in the action or poſture that the leg is then in. For example, if the leg or tibia is extended, than the extending muſcles placed on the thigh are moſt ſwelled: but if it is bended, then the bending muſcles and their tendons appear moſt.

The like may be obſerved of the whole body in general when it is put into vigorous action. The LAOCOON in the Vatican garden at Rome furniſhes an example of this muſcular appearance through the whole; but in the Antinous, Apollo, and other figures of the ancients, in the Vatican and other places, in poſtures where no conſiderable actions are deſigned, we ſee their muſcles expreſſed but faintly, or ſcarcely appearing.

The clavicles or collar bones, and muſcles in general, do not appear in WOMEN as in men; nor will any action in which a woman uſes her utmoſt ſtrength, occaſion ſuch ſwellings or riſings of the muſcles to appear as they do in men. The great quantity of fat placed under the ſkin of women ſo clothes their muſcles, as to prevent any ſuch appearances.

SECT. IX. *Of the* EFFECTS *of the* EXERTION *of the* MUSCLES.

The moſt obvious effects of the exertion of thoſe muſcles, which chiefly demand the attention of a painter, are the following:

If either of the MASTOID MUSCLES (*Plate* CXVII. 1. 1.) act, the head is turned to the contrary ſide, and the muſcle which performs that action appears very plain under the ſkin.

If the arms are lifted up, the DELTOID MUSCLES placed on the ſhoulders, which perform that action, ſwell, and make the extremities of the ſpines of the ſhoulder-blades (*Plate* CXVIII. 3. 3.) called the tops of the ſhoulders, appear indented or hollow. The ſhoulder blades following the elevation of the arms, their baſes (4. 4.) incline at that time obliquely downward. If the arms are drawn down, put forwards, or pulled backwards, the ſhoulder-blades neceſſarily vary their poſitions accordingly. All theſe particulars are to be learned by conſulting the life only: when being well acquainted with what then appears in every action, the artiſt will be able to form an adequate idea how it ought to be expreſſed. Theſe circumſtances are little known; and hence too ſeldom attended to in deſigning.

When the cubitus or fore arm is bended, the BICEPS (*Plate* CXVII. 5. 5.) has its belly very much raiſed, as appears in the left arm. The like may be obſerved of the TRICEPS (*Plate* CXVIII.

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CXVIII. 6. 6.) when the arm is extended, as obſerved in the right arm.

The ſtraight muſcles of the abdomen (*Plate* CXVII. 7. 7.) appear very ſtrong when riſing from a decumbent poſture. Thoſe parts of the great SERRATUS muſcle (8. 8.) which are received in the beginnings of the oblique deſcending muſcle immediately below, are very much ſwelled when the ſhoulder on the ſame ſide is brought forwards; the ſerratus muſcle then being in action in drawing the ſcapula forwards.

The long extending muſcles of the trunk (*Plate* CXVIII. 9. 9.) act alternately in walking: If the right leg bears the weight of the body, and the left is in tranſlation as on tiptoe, the laſt mentioned muſcles of the back on the left ſide may be obſerved to be tumified on the other ſide about the region of the loins, and ſo on the other ſide.

The TROCHANTERS, or outward and uppermoſt heads of the thigh bones, (*Plate* CXVIII. 10. 10.) vary in their poſitions in ſuch a manner at no preciſe obſervations can explain their ſeveral appearances; but the ſtudy after the life ought to be carefully attended to. If the thigh is extended, as when the whole weight of the body reſts on that ſide, the gluteus or buttock muſcle (11. 11.) makes a very different appearance from what it offers at another time; but if the thigh is drawn backwards, that muſcle appears ſtill more and more tumified.

When the whole leg is drawn upwards forwards, and at the ſame time the foot is inclined inwards, the upper part of the ſartorius muſcle (*Plate* CXVII. 12. 12.) appears riſing very ſtrong; in other poſitions of the thigh, that muſcle makes a furrowing appearance in its whole progreſs.

If a man is upon tiptoe, the extending muſcles of the leg placed on the fore-part of the thigh (*Plate* CXVII. 13. 13. 13.) and thoſe of the foot that compoſes the calf of the leg (*Plate* CXVIII. 14. 14.), appear very ſtrong, and the LONG PERONÆUS (*Plate* CXVII. 15.) makes a conſiderable indentation or furrowing at that time in its progreſs on the outſide of the leg. Many other remarks might be made on this ſubject; but a due attention to nature will render them unneceſſary.

Sect. X. *Of the* EFFECTS *of the* PASSIONS *in* GENERAL.

When the ſtudent of drawing has made himſelf acquainted with the various attitudes and muſcular exertions of the human body, it will be proper for him next to ſtudy the effects of the paſſions upon the limbs and features. The paſſions, ſays M. LE BRUN, are motions of the ſoul, either upon her purſuing what ſhe judges to be for her good, or ſhunning what ſhe thinks hurtful to her; and commonly, whatever cauſes emotion of paſſion in the ſoul, creates alſo ſome action in the body. It is therefore neceſſary for a painter to know which are the different actions in the body that expreſs the ſeveral paſſions of the ſoul, and how to delineate them.

M. LE BRUN has been extremely happy in expreſſing many of the paſſions, and the learner cannot ſtudy any thing better than the examples which he has left us of them; and of which we have given a copy in *Plates* CXIX. and CXX. However, as M. DE PILES juſtly obſerves, it is abſurd as well as impoſſible, to pretend to give ſuch particular demonſtrations of them, as to fix their expreſſion to certain ſtrokes, which the painter ſhould be obliged to make uſe of, as eſſential and invariable rules. This, ſays he, would be depriving the art of that excellent variety of expreſſion, which has no other principle than diverſity of imagination, the number of which is infinite. The ſame paſſion may be finely expreſſed ſeveral ways, each yielding more or leſs pleaſure in proportion to the painter's underſtanding and the ſpectator's diſcernment.

Though every part of the face contributes towards expreſſing the ſentiments of the heart, yet the eye-brow, according to M. Le Brun, is the principal ſeat of expreſſion, and where the paſſions beſt make themſelves known. It is certain, ſays he, that the pupil of the eye, by its fire and motion, very well ſhews the agitation of the ſoul, but then it does not expreſs the kind or nature of ſuch an agitation; whereas the motion of the eye brow differs according as the paſſions change their nature. To expreſs a ſimple paſſion, the motion is ſimple; to expreſs a mixed paſſion, the motion is compound: if the paſſion be gentle, the motion is gentle; and if it be violent, the motion is ſo too.

We may obſerve farther, ſays he, that there are two kinds of elevation in the eye-brows: One, in which the eye brows riſe up in the middle; this elevation expreſſes agreeable ſenſations, and it is to be obſerved that then the mouth riſes at the corners: The other, in which the eye-brows riſe up at the ends, and fall in the middle; this motion denotes bodily pain, and then the mouth falls at the corners. In laughter, all the parts agree; for the eye-brows, which fall toward the middle of the fore-head, make the noſe, the mouth, and the eyes, follow the ſame motion. In weeping, the motions are compound and contrary; for the eye-brows fall toward the noſe and over the eyes, and the mouth riſes that way. It is to be obſerved alſo, that the mouth is the part of the face which more particularly expreſſes the emotions of the heart: for when the heart complains, the mouth falls at the corners; when it is at eaſe, the corners of the mouth are elevated, and when it has an averſion, the mouth ſhoots forward, and riſes in the middle.

"The head (ſays M. DE PILES) contributes more to the expreſſion of the paſſions than all the other parts of the body put together. Thoſe ſeparately can only ſhow ſome few paſſions, but the head expreſſes them all. Some, however, are more peculiarly expreſſed by it than others; humility, by hanging it down; arrogance, by lifting it up; languiſhment, by inclining it on one ſide; and obſtinacy, when with a ſtill and reſolute air it ſtands upright, fixed, and ſtiff between the two ſhoulders. The head alſo beſt ſhows our ſupplications, threats, mildneſs, pride, love, hatred, joy, and grief. The whole face, and every feature, contributes ſomething: eſpecially the eyes; which, as Cicero ſays, are the windows of the ſoul. The paſſions they more particularly diſcover are, pleaſure, languiſhing, ſcorn, ſeverity, mildneſs, admiration, and anger; to which one might add joy

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DRAWING.
The Paſsions.

Sadneſs.

Weeping.

Compaſsion.

Scorn.

Horror.

Terror or Fright.

Hatred or Jealouſy.

Anger.

Deſpair.

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Attention.

Admiration.

Veneration.

Admiration with Astonishment.

Rapture.

Joy with Tranquillity.

Desire.

Laughter.

Acute Pain.

Simple Bodily Pain.

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joy and grief, if they did not proceed more particularly from the eye-brows and mouth; but when those two passions fall in also with the language of the eyes, the harmony will be wonderful.

"But though the passions of the soul are most visible in the lines and features of the face, they often require the assistance also of the other parts of the body. Without the hands, for instance, all action is weak and imperfect; their motions, which are almost infinite, create numberless expressions: it is by them that we *desire*, *hope*, *promise*, *call*, *send back*; they are the instruments of *threatening*, *prayer*, *horror*, and *praise*: by them we *approve*, *condemn*, *refuse*, *admit*, *fear*, *ask*; express our *joy* and *grief*, our *doubts*, *regrets*, *pain*, and *admiration*. In a word, it may be said, as they are the language of the dumb, that they contribute not a little to speak a language common to all nations, which is the language of painting. But to say how these parts must be disposed for expressing the various passions, is impossible, nor can any exact rules be given for it, both because the task would be infinite, and because every one must be guided in this by his own genius and the particular turn of his own studies.

SECT. IX. *Of the* PARTICULAR EFFECTS *of the* DIFFERENT PASSIONS *on the* FEATURES.

Notwithstanding the justice of the preceding observations of M. DE PILES, yet M. LE BRUN, has given such an accurate description of the particular effects of the passions on the human features, as must be of essential service to all who wish to acquire a proficiency in this elegant art. We therefore subjoin it, not only as an illustration of his drawings, (copied in *Plates* CXIX. and CXX.) but as containing a set of general rules to the learner for depicting the various passions of human nature.

1. The effects of ATTENTION are to make the eye-brows sink and approach the sides of the nose; to turn the eye-balls towards the object that causes it; to open the mouth, and especially the upper part; to decline the head a little, and fix it without any other remarkable alteration.

2. ADMIRATION causes but little agitation in the mind, and therefore alters but very little the parts of the face; nevertheless the eye-brow rises; the eye opens a little more than ordinary; the eye-ball placed equally between the eye-lids appears fixed on the object; the mouth half opens, and makes no sensible alteration in the cheeks.

3. The motions that accompany ADMIRATION with ASTONISHMENT are hardly different from those of simple admiration, only they are more lively and stronger marked; the eye-brows more elevated; the eyes more open; the eye-ball further from the lower eye-lid, and more steadily fixed: The mouth is more open, and all the parts in a much stronger emotion.

4. Admiration begets esteem, and this produces VENERATION, which, when it has for its object something divine or beyond our comprehension, makes the face decline, and the eye-brows bend down; the eyes are almost shut and fixed: the mouth is shut. These motions are gentle, and produce but little alterations in the other parts.

5. Although RAPTURE has the same object as veneration, only considered in a different manner, its motions are not the same; the head inclines to the left side; the eye-balls and eye-brows rise directly up; the mouth half opens, and the two corners are also a little turned up: the other parts remain in their natural state.

6. The passion of DESIRE brings the eye-brows close together and forwards toward the eyes, which are more open than ordinary; the eye-ball is inflamed, and places itself in the middle of the eye; the nostrils rise up, and are contracted towards the eyes; the mouth opens, and the spirits being in motion give a lively glowing colour.

7. Very little alteration is remarked in the face of those that feel within themselves the sweetness of JOY, or JOY with TRANQUILLITY. The forehead is serene: the eye-brow without motion, elevated in the middle; the eye pretty open and with a laughing air; the eye-ball lively and shining; the corners of the mouth turn up a little; the complexion is lively; the cheeks and lips are red.

8. LAUGHTER, which is produced by joy mixed with surprise, makes the eye-brows rise towards the middle of the eye, and bend towards the sides of the nose; the eyes are almost shut, and sometimes appear wet, or shed tears, which make no alteration in the face; the mouth half opens, shews the teeth; the corners of the mouth drawn back, cause a wrinkle in the cheeks, which appear so swelled as to hide the eyes in some measure; the nostrils are open, and all the face is of a red colour.

9. ACUTE PAIN makes the eye-brows approach one another, and rise towards the middle; the eye-ball is hid under the eye-brows; the nostrils rise and make a wrinkle in the cheeks; the mouth half opens and draws back: all the parts of the face are agitated in proportion to the violence of the pain.

10. SIMPLE BODILY PAIN produces proportionally the same motions as the last, but not so strong: The eye-brows do not approach and rise so much; the eye-ball appears fixed on some object; the nostrils rise, but the wrinkles in the cheeks are less perceivable; the lips are further asunder towards the middle, and the mouth is half open.

11. The dejection that is produced by SADNESS makes the eye-brows rise towards the middle of the forehead more than towards the cheeks; the eye-ball appears full of perturbation; the white of the eye is yellow; the eye-lids are drawn down, and a little swelled; all about the eyes is livid; the nostrils are drawn downward; the mouth is half open, and the corners are drawn down; the head carelessly leaning on one of the shoulders: the face of a lead colour; the lips pale.

12. The alterations that WEEPING occasions are strongly marked: the eye-brows sink down towards the middle of the forehead; the eyes are almost closed, wet, and drawn down towards the cheeks; the nostrils swelled; the muscles and veins of the forehead appear; the mouth is shut, and the sides of it are drawn down, making wrinkles on the cheeks; the under lip pushed out presses the upper one: all the face is wrinkled and contracted; its colour is red, especially about the eye-brows, the eyes, the nose, and the cheeks.

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13. The lively attention to the misfortunes of another, which is called COMPASSION, causes the eye-brows to sink towards the middle of the forehead; the eye-ball to be fixed upon the object; the sides of the nostrils next the nose to be a little elevated, making wrinkles in the cheeks; the mouth to be open; the upper lip to be lifted up and thrust forwards; the muscles and all the parts of the face sinking down and turning towards the object which excites the passion.

14. The motions of SCORN are lively and strong: The forehead is wrinkled; the eye-brow is knit; the side of it next the nose sinks down, and the other side rises very much; the eye is very open, and the eye-ball is in the middle; the nostrils rise, and draw towards the eyes, and makes wrinkles in the cheeks; the mouth shuts, its sides sinking down, and the under lip is pushed out beyond the upper one.

15. An object despised sometimes causes HORROR, and then the eye-brow knits, and sinks a great deal more. The eye-ball, placed at the bottom of the eye, is half covered by the lower eye-lid; the mouth is half open, but closer in the middle than the sides, which being drawn back, makes wrinkles in the cheeks; the face grows pale, and the eyes become livid; the muscles and the veins are marked.

16. The violence of TERROR, or FRIGHT, alters all the parts of the face; the eye-bow rises in the middle; its muscles are marked, swelled, pressed one against the other, and sunk towards the nose, which draws up as well as the nostrils; the eyes are very open; the upper eye-lid is hid under the eye-brow; the white of the eye is encompassed with red; the eye-ball fixes toward the lower part of the eye; the lower part of the eye-lid swells and becomes livid; the muscles of the nose and cheeks swell, and these last terminate in a point toward the sides of the nostrils; the mouth is very open, and its corners very apparent; the muscles and veins of the neck stretched; the hair stands on end; the colour of the face, that is, the end of the nose, the lips, the ears, and round the eyes, is pale and livid; and all ought to be strongly marked.

17. The effects of ANGER shows its nature. The eyes become red and enflamed; the eye-ball is staring and sparkling; the eye-brows are sometimes elevated and sometimes sunk down equally; the forehead is very much wrinkled, with wrinkles between the eyes; the nostrils are open and enlarged; the lips pressing against one another, the under one rising over the upper one leaves the corners of the mouth a little open, making a cruel and disdainful grin.

18. HATRED or JEALOUSY wrinkles the forehead; the eye-brows are sunk down and knit; the eye-ball is half hid under the eye-brows, which turn towards the object; it should appear full of fire, as well as the white of the eye and the eye-lid; the nostrils are pale, open, more marked than ordinary, and drawn backward so as to make wrinkles in the cheeks; the mouth is so shut as to show the teeth are closed; the corners of the mouth are drawn back and very much sunk; the muscles of the jaw appear sunk; the colour of the face is partly inflamed and partly yellowish; the lips pale or livid.

19. As DESPAIR is extreme, its motions are so likewise; the fore-head wrinkles from the top to the bottom; the eye-brows bend down over the eyes, and press one another on the sides of the nose; the eye seems to be on fire, and full of blood; the eye-ball is disturbed, hid under the eye-brow, sparkling and unfixed; the eye-lid is swelled and livid; the nostrils are large, open, and lifted up; the end of the nose sinks down; the muscles, tendons, and veins are swelled and stretched; the upper part of the cheeks is large, marked, and narrow towards the jaw; the mouth drawn backwards is more open at the sides than in the middle; the lower lip is large and turned out; the persons gnash their teeth; they foam; they bite their lips, which are pale; as is the rest of the face; the hair is strait and stands on end.

SECT. XII. *Of the* DISTRIBUTION *of* LIGHT *and* SHADE.

After the learner has made himself in some measure perfect in drawing outlines, his next endeavour must be to shade them properly. It is this which gives an appearance of substance, shape, distance, and distinction, to whatever bodies he endeavours to represent, whether animate or inanimate.

The best rule for doing this is, to consider from what point, and in what direction, the light falls upon the objects which he is delineating, and to let all his lights and shades be placed according to that direction throughout the whole work. That part of the object must be lightest which has the light most directly opposite to it; if the light falls sideways on the picture, he must make that side which is opposite to it lightest, and that side which is farthest from it darkest. If he is drawing the figure of a man, and the light be placed above the head, then the top of the head must be made lightest, the shoulders next lightest, and the lower parts darker by degrees. That part of the object, whether in naked figures, or drapery, or buildings, that stands farthest out, must be made the lightest, because it comes nearest to the light; and the light loseth so much of its brightness, by how much any part of the body bends inward; because those parts that stick out hinder the lustre and full brightness of the light from striking on those parts that fall in,

TITIAN used to say, that he knew no better rule for the distribution of lights and shadow; than his observations drawn from a bunch of grapes. Sattins and silks, and all other shining stuffs, have certain glancing reflections, exceeding bright where the light falls strongest. The like is seen in armour, brass pots, or any other glittering metal, where a sudden brightness appears in the centre of the light, which discovers the shining nature of such things. A strong light requires a strong shade, a fainter light a fainter shade; and an equal balance must be preserved throughout the piece between the lights and shades. Those parts which must appear round require but one stroke in shading, and that sometimes but very faint; such parts as should appear steep or hollow, require two strokes across each other, or sometimes three, which in sufficient for the deepest shade.

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Care muſt be alſo taken to make the outlines faint and ſmall in ſuch parts as receive the light; but where the ſhades fall, the outline muſt be ſtrong and bold. The learner muſt begin his ſhadings from the top, and proceed downward, and uſe his utmoſt endeavours both by practice and obſervation to learn how to vary the ſhadings properly; for in this conſiſts a great deal of the beauty and elegance of drawing. Another thing to be obſerved is, that as the human ſight is weakened by diſtance, ſo objects muſt ſeem more or leſs confuſed or clear according to the places they hold in the piece: Theſe that are very diſtant,—weak, faint, and confuſed; thoſe that are near and on the foremoſt ground,—clear, ſtrong, and accurately finiſhed. See Examples, in *Plate* CXXI.

SECT. XIII. *Of* DRAPERY.

In the art of clothing the figures, or caſting the drapery properly and elegantly upon them, many things are to be obſerved. 1. The eye muſt never be in doubt of its object; but the ſhape and proportion of the part of limb, which the drapery is ſuppoſed to cover, muſt appear; or at leaſt ſo far as art and probability will permit: and this is ſo material a conſideration, that many artiſts draw firſt the naked figure, and afterwards put the draperies upon it. 2. The drapery muſt not fit too looſe to the parts of the body: but let it ſeem to flow round, and as it were to embrace them; yet ſo as that the figure may be eaſy, and have a free motion. 3. The draperies, which cover thoſe parts that are expoſed to great light muſt not be ſo deeply ſhaded as to ſeem to pierce them; nor ſhould thoſe members be croſſed by folds that are too ſtrong, leſt, by the too great darkneſs of their ſhades, the members look as if they were broken. 4. The great folds muſt be drawn firſt, and then ſtroked into leſſer ones: and great care muſt be taken that they do not croſs one another improperly. 5. Folds in general ſhould be large, and as few as poſſible. However, they muſt be greater or leſs according to the quantity and quality of the ſtuffs of which the drapery is ſuppoſed to be made. The quality of the perſons is alſo to be conſidered in the drapery If they are magiſtrates, their draperies ought to be large and ample; if country clowns or ſlaves, they ought to be coarſe and ſhort; if ladies or nymphs light and ſoft. 6. Suit the garments to the body, and make them bend with it, according as it ſtands in or out, ſtraight or crooked; or as it bends one way or another; and the cloſer the garments fits to the body, the narrower and ſmaller muſt be the folds. 7. Folds well imagined give much ſpirit to any kind of action: becauſe their motion implies a motion in the acting member, which ſeems to draw them forcibly, and makes them more or leſs ſtirring as the action is more or leſs violent. 8. An artful complication of folds in a circular manner greatly helps the effect of fore-ſhortenings. 9. All folds conſiſt of two ſhades, and no more; which may be turned with the garment at pleaſure, ſhadowing the inner ſide deeper, and the outer more faintly. 10. The ſhades in ſilk and fine linen are very thick and ſmall, requiring little folds and a light ſhadow. 11. Obſerve the motion of the air or wind, in order to draw the looſe apparel all flying one way: and draw that part of the garment that adheres cloſeſt to the body, before you draw the looſer part that flies off from it: leſt, by drawing the looſe part of the garment firſt, you ſhould miſtake the poſition of the figure, and place it awry. 12. Rich ornaments, when judiciouſly and ſparingly uſed, may ſometimes contribute to the beauty of draperies. But ſuch ornaments are far below the dignity of angels or celeſtial figures; the grandeur of whoſe draperies ought rather to conſiſt in the boldneſs and nobleneſs of the folds, than in the quality of the ſtuff or the glitter of ornaments. 13. Light and flying draperies are proper only to figures in great motion, or in the wind: but when in a calm place, and free from violent action, their draperies ſhould be large and flowing; that, by their contraſt and the fall of the folds, they may appear with grace and dignity. Examples of drapery are given in *Plate* CXXII. See farther under PAINTING.

SECT. XIV. *Of* DRAWING LANDSCAPES, BUILDINGS, &c.

Of all the branches of drawing, this is the moſt uſeful and neceſſary, as it is what every man may have occaſion for at one time or another. To be able, on the ſpot to take the ſketch of a fine building, or a beautiful proſpect; of any curious production of art, or uncommon appearance in nature, is not only a very deſirable accompliſhment, but a very agreeable amuſement. Rocks, mountains, fields, woods, rivers, cataracts, cities, towns, caſtles, houſes, fortifications, ruins, or whatſoever elſe may preſent itſelf to view on our journeys or travels, in our own or foreign countries, may be thus brought home and preſerved for our future uſe, either in buſineſs or converſation. On this part, therefore, more than ordinary pains ſhould be beſtowed.

All drawing conſiſts in nicely meaſuring the diſtances of each part of the piece by the eye. In order to facilitate this, let the learner imagine in his own mind, that the piece he copies be divided into ſquares. For example: Suppoſe a perpendicular and a horizontal line croſſing each other, in the centre of the picture you are drawing from: then ſuppoſe alſo two ſuch lines croſſing your own copy. Obſerve in the original, what parts of the deſign thoſe lines interſect, and let them fall on the ſame parts of the ſuppoſed lines in the copy: We ſay, the *ſuppoſed* lines, becauſe though engravers, and others who copy with great exactneſs, divide both the copy and the original into many ſquares, as in *Plate* CXII. yet this is a method not to be recommended: as it will be apt to deceive the learner, who will fancy himſelf a tolerable proficient, till he comes to draw after nature, where thoſe helps are not to be had, when he will find himſelf miſerably defective.

Black lead is the moſt proper material for drawing the outlines of landſcapes, which are beſt executed with this alone and ſhould not be gone over afterwards by the pen, which, unleſs it be very judiciouſly managed, generally gives an apearance of hardneſs.

Indian ink alone ſhould be uſed for the ſhadows till the ſtudent has advanced very conſiderably; nor till then ſhould colours of any kind be uſed. It is natural for the beginner to be deſirous of producing pictures and making coloured drawings; but nothing is more hurtful than the practiſing this too early. The firſt thing to be learned is, to draw forms correctly; next, the mode of ſhadowing objects truly; then the general light and ſhadow of a drawing, and, with this, good compoſition. All this is beſt learned by uſing black lead, black chalk, white chalk, Indian ink, and theſe ſeparately or combined, according to the progreſs the ſtudent has made.

When colours are uſed, it ſhould be with great caution and judgment. It is very diſguſting to ſee coloured drawings where the reds, greens, and blues, are laid on in the moſt violent manner, without any regard to harmony. It will be ſaid by thoſe who execute ſuch uncouth daubings, that nothing can be greener than graſs, nor bluer than the ſky; but they ſhould conſider, that nature employs ſuch a multitude of little ſhadows, and ſuch a variety of different tints intermixed with her colours, that the harſhneſs of the original colour is corrected, and the effect of the whole is very different from a raw and diſtinct colour laid upon white paper. A ſingle diſtinct colour is always bad in a landſcape; and the tints ſhould always be varied and broken in every part. Though we ſhould have recourſe to the ſtudy of nature, in preference to any maſter, for the ſtudy of colouring, yet it requires ſome judgment to know what part of nature is to be ſtudied, and what is to be avoided; for in nature herſelf, there are many parts which are bad, and to copy them would do more harm than good. The ſtudent in colouring muſt examine, with every poſſible attention, the colouring of old walls, broken and ſtained by time and the weather, old thatch, old tiles, rotten wood; in ſhort, all objects which are covered with moſs, ſtains, and tints of various kinds; there he will find all that is moſt perfect and harmonious in colouring. Let him copy theſe with every poſſible care, and avoid as bad all objects which are of a uniform decided colour. This has been the practice of all the great maſters who have excelled in this captivating part of the art. In ſhort, after learning the firſt principles of drawing, he cannot ſoon have recourſe to nature; he will obtain from her the materials for acquiring every ſpecies of excellence, in a greater degree than from the works of the firſt maſters. The ſtudy of theſe, however, will greatly abridge his labour, and it ſhould go hand in hand with drawing from nature.

To draw a landſcape from nature, let the learner take his ſtation on a riſing ground, where he will have a large horizon; and mark his tablet into 3 diviſions, downwards from the top to the bottom; and divide in his own mind the landſcape he is to take, into three diviſions alſo. Then let him turn his face directly oppoſite to the midſt of the horizon, keeping his body fixed, and draw what is directly before his eyes upon the middle diviſion of the tablet; then turn his head, but not his body, to the left hand, and delineate what he views there, joining it properly to what he had done before; and, laſtly, do the ſame by what is to be ſeen upon his right hand, laying down every thing exactly both with reſpect to diſtance and proportion. Examples are given on *Plate* CXXIII.

The beſt artiſts of late, in drawing their landſcapes, make them ſhoot away one part lower than another. Thoſe who make their landſcapes mount up higher and higher, as if they ſtood at the bottom of a hill to take the proſpect, commit a great error: the beſt way is for the artiſt to get upon a riſing ground, make the neareſt objects in the piece the higheſt, and thoſe that are farther off to ſhoot away lower and lower, till they come almoſt level with the line of the horizon, leſſening every thing proportionably to its diſtance, and obſerving alſo to make the objects fainter and leſs diſtinct, the farther they are removed from the eye. He muſt make all his lights and ſhades fall one way, and let every thing have its proper motion: as trees ſhaken by the wind, the ſmall boughs bending more, and the large one leſs: water agitated by the wind, and daſhing againſt ſhips or boats; or falling from a precipice upon rocks and ſtones, ſpirting up again into the air, now gathered with the winds: now violently condenſed into hail, rain, and the like: Always remembering, that whatever motions are cauſed by the wind muſt be made all to move the ſame way, becauſe the wind can blow but one way at once.

To conclude, in order to attain any conſiderable proficiency in this ſort of drawing, a knowledge of Perspective is abſolutely neceſſary; ſee that article.

DRA

* DRAWINGROOM. *n. ſ.* [from *draw* and *room*.] 1. The room in which company aſſembles at court.—What you heard of the words ſpoken of you in the *drawing-room* was not true: the ſayings of princes are generally as ill related as the ſayings of wits. *Pope.* 2. The company aſſembled there.

* *To* DRAWL. *v. n.* [from *draw*] To utter any thing in a ſlow, driveling way.—

Then mount the clerks, and in one lazy tone
Through the long heavy page *drawl* on. *Pope.*

* DRAWN. [participle from *draw*.] An army was *drawn* together of near ſix thouſand horſe: *Clarendon.*—

So lofty was the pile a Parthian blow,
With vigour *drawn*, muſt put the ſhaft below.
Dryden.

1. Equal; where each party takes his own ſtake.—If we made a *drawn* game of it, or procure but moderate advantages, every Britiſh heart muſt tremble. *Addiſon.* 2. With a ſword drawn.—What, art thou *drawn* among thoſe heartleſs hinds? *Shak.* 3. Open; put aſide, or unclosed.—

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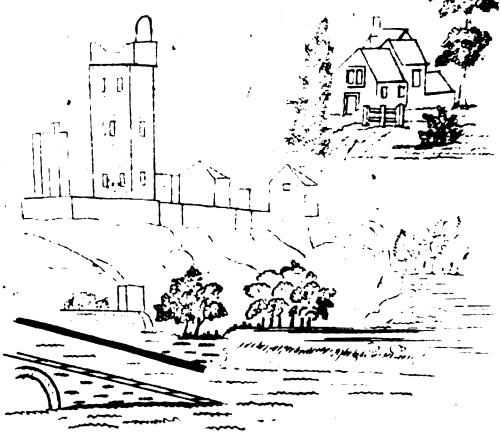

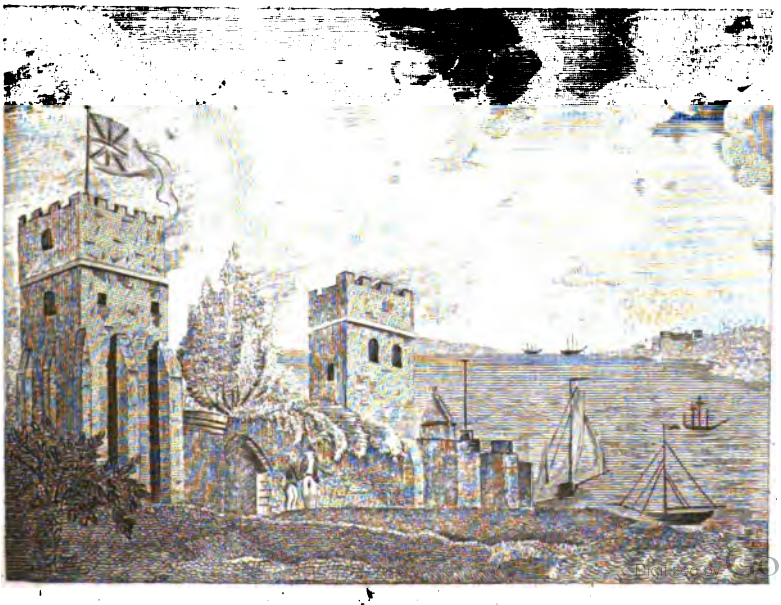

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A curtain *drawn*, presented to our view
A town besieg'd. *Dryden.*

4. Eviscerated.—There is no more faith in thee than in a stoned prune; no more truth in thee than in a *drawn* fox. *Shakespeare.* 5. Induced as from some motive.—The Irish will better be *drawn* to the English, than the English to the Irish government. *Spenser.*—As this friendship was *drawn* together by fear on both sides, so it was not like to be more durable than was the fear. *Hayward.*

DRAW NET, a kind of net for taking the larger sort of wild fowl, which ought to be made of the best sort of pack thread, with wide meshes: they should be about two fathoms deep and six long, verged on each side with a very strong cord, and stretched at each end on long poles. It should be spread smooth and flat upon the ground; and strewed over with grass, sedge, or the like, to hide it from the fowl; and the sportsman is to place himself in some shelter of grass, fern, or some such thing.

* DRAWWELL. *n. s.* [*draw* and *well.*] A deep well; a well out of which water is drawn by a long cord.—The first conceit, tending to a watch, was a *drawwell:* the people of old were wont only to let down a pitcher with a handcord, for as much water as they could easily pull up. *Grew.*

(1.) DRAX, a town SE. of Barnsley, Yorksh.

(2.) DRAX, near Snaith, Yorkshire.

(1.) * DRAY. DRAYCART. *n. s.* [*drag*, Saxon.] The car on which beer is carried.—Let him be brought into the field of election upon his *drayart*, and I will meet him there in a triumphant chariot. *Addison.*—

When *drays* bound high, then never cross behind,
Where bubbling yest is blown by gusts of wind. *Gay.*

(2.) DRAY is also used for a sledge drawn without wheels.

(3.) DRAY, among sportsmen, denotes squirrel nests built in the tops of trees.

* DRAYCART. See DRAY, N° 1.

DRAYCOT, the name of 4 villages: viz. 1. W. of Alburn Chase; 2. N. of Chippenham; 3. between Pewsey and Martensall Hill; all in Wiltshire: and, 4. in Worcestersh. near Campden.

* DRAYHORSE. *n. s.* [*dray* and *horse.*] A horse which draws a dray.—This truth is illustrated by a discourse on the nature of the elephant and the *drayhorse. Tatler.*

* DRAYMAN. *n. s.* [*dray* and *man.*] One that attends a dray or cart.—

A brace of *draymen* bid God speed him well,
And hail'd the tribute of his supple knee. *Shak.*

Have not coblers, *draymen*, and mechanicks governed as well as preached? Nay, have not they by preaching come to govern? *South.*

* DRAYPLOUGH. *n. s.* [*dray* and *plough.*] A plough of a particular kind.—The *drayplough* is the best plough in Winter for miry clays. *Mortimer's Husbandry.*

(1.) DRAYTON, Michael, an eminent English poet, born of an ancient family in Warwickshire in 1563. His propensity to poetry was extremely strong from his infancy; and we find the most of his principal poems published, and himself highly distinguished as a poet, by the time he was about 30 years of age.—It appears from his poem of Moses's Birth and Miracles, that he was a spectator at Dover of the famous Spanish armada, and it is not improbable that he was engaged in some military employment there. It is certain, that not only for his merit as a writer, but his valuable qualities as a man, he was held in high estimation, and strongly patronized by several personages of consequence: particularly by Sir Henry Goodere, Sir Walter Aston, and the Countess of Bedford; to the first of whom he owns himself indebted for great part of his education, and by the second he was for many years supported. His poems are very numerous: and so elegant, that his manner has been copied by many modern writers of eminence. Among these the most celebrated one is the *Poly-Albion*, a chorographical description of England, with its commodities, antiquities, and curiosities, in metre of 12 syllables; which he dedicated to Prince Henry, by whose encouragement it was written: and whatever may be thought of the poetry, his descriptions are allowed to be exact. He was styled *poet laureat* in his time; which, as Ben Jonson was then in that office, is to be understood in a sense of approbation as an excellent poet; and was bestowed on others as well as Drayton, not connected with the office. He died in 1631; and was buried in Westminster Abbey among the poets, where his bust is to be seen, with an epitaph penned by Ben Jonson.

(2.) DRAYTON, in geography, a town in Shropshire, which has a good market on Wed. for horses and cattle, &c. It is seated on the river Torn, 17 miles NE. of Shrewsbury, 18 NW. of Stafford, and 154 NW. of London. Lon. 2. 22. W. Lat. 52. 54. N.

(3—12.) DRAYTON is also the name of 15 English villages: viz. 1. in Berksh. near Abingdon: 2. in Hampsh. near Portsmouth: 3. in Leicestersh. SE. of Hallaton: 4. in Middlesex: 5. in Norfolk, NW. of Norwich: 6. in Northamptonsh. NW. of Thrapston: 7. in Oxfordsh. NW. of Banbury: 8. in Oxfordsh. N. of Dorchester: 9. in Staffordsh. near Penkridge: 10. in Warwicksh. W. of Stratford upon Avon:—

(13.) DRAYTON, DRY, 5 miles from Cambridge.
(14.) DRAYTON, EAST, in Middlesex.
(15.) DRAYTON, EAST, } in Nottinghamshire,
(16.) DRAYTON, WEST, } NW. of Tuxford.
(17.) DRAYTON, WEST, near Cowly, Middlesex.

* DRAZEL. *n. s.* [perhaps corrupted from *drossel*, the scum or dross of human nature; or from *drosteſſe*, French, a whore.] A low, mean, worthless wretch.—

As the devil uses witches,
To be their cully for a space,
That, when the time's expir'd, the *drazels*
For ever may become his vassals. *Hudibras.*

(1.) * DREAD. *adj.* [*dræd*, Saxon.] 1. Terrible; frightful.—

It cannot be, but thou hast murther'd him:
So should a murth'rer look, so *dread*, so grim. *Shak.*

To be expos'd against the warring winds;
To stand against the deep *dread* bolted thunder. *Shak.*

Terrour seiz'd the rebel host,
When, coming towards them, so *dread* they saw

The bottom of the mountains upward turn'd. *Milton.*

3. Awful; venerable in the higheſt degree.—

Thou, attended glorioufly from heav'n,
Shalt in the ſky appear, and from thee ſend
The ſummoning archangels to proclaim
Thy *dread* tribunal. *Milton.*

4. This ſeems to be the meaning of that controverted phraſe *dread majeſty*. Some of the old acts of parliament are ſaid in the preface to be *metuendiſſimi regis*, our *dread* ſovereign's.

(2.) * DREAD. *n. ſ.* [*drad*. Saxon.] 1. Fear; terrour; affright; horrour either felt or impreſſed.—Let not thy *dread* make me afraid. *Job.*—Was ever any wicked man free from the ſtings of a guilty conſcience, from the ſecret *dread* of divine diſpleaſure, and of the vengeance of another world? *Tillotſon.*—If our fears can be awakened with the *dread* of evil, he has armed his laws with the terrour of eternal miſery. *Rogers.* 2. Habitual fear; awe.—The fear of you, and the *dread* of you, ſhall be upon every beaſt of the earth. *Gen.* ix. 2. 3. The perſon or thing feared; the cauſe of fear.—Let him be your *dread*. *Iſaiah.*—

To thee, of all our good the ſacred ſpring;
To thee, our deareſt *dread*; to thee, our ſafter king. *Prior.*

(1.) * *To* DREAD. *v. a.* [from the noun.] To fear in an exceſſive degree.—You may deſpiſe that which terrifies others, and which yet all, even thoſe who moſt *dread* it, muſt in a little time encounter. *Wake.*

(2.) * *To* DREAD. *v. n.* To be in fear.—*Dread* not, neither be afraid of them. *Deut.* i. 8.

* DREADER. *n. ſ.* [from *dread*.] One that lives in fear.—I have ſuſpended much of my pity towards the great *dreaders* of popery. *Swift.*

* DREADFUL. *adj.* [*dread* and *full*.] 1. Terrible; frightful; formidable.—

The rigid interdiction which reſounds
Yet *dreadful* in mine ear. *Milton.*
Thy love, ſtill arm'd with fate,
Is *dreadful* as thy hate. *Granville.*

2. Awful; venerable.—How *dreadful* is this place! *Geneſis.*

* DREADFULLY. *adv.* [from *dreadful*.] Terribly; frightfully.—

Not ſharp revenge, nor hell itſelf can find
A fiercer torment than a guilty mind,
Which day and night doth *dreadfully* accuſe,
Condemns the wretch, and ſtill the change renews. *Dryden.*

* DREADFULNESS. *n. ſ.* [from *dreadful*.] Terribleneſs; frightfulneſs.—It may juſtly ſerve for matter of extreme terrour to the wicked, whether they regard the *dreadfulneſs* of the day in which they ſhall be tried, or the quality of the judge by whom they are to be tried. *Hakewill.*

* DREADLESS. *adj.* [from *dread*.] Fearleſs; unaffrighted; intrepid; unſhaken; undaunted; free from terrour.—

All night the *dreadleſs* angel, unpurſu'd,
Through heav'n's wide champaign held his way. *Milton.*

* DREADLESSNESS. *n. ſ.* [from *dreadleſs*.] Fearleſſneſs; intrepidity; undauntedneſs.—Zelmane, to whom danger then was a cauſe of *dreadleſſneſs*, all the compoſition of her elements being nothing but fiery, with ſwiftneſs of deſire croſſed him. *Sidney.*

(1.) * DREAM. *n. ſ.* [*droom*, Dutch. This word is derived by *Meric Caſaubon*, with more ingenuity than truth, from ὄνειρος τὸν βίον *the comedy of life*; dreams being, as plays are, a repreſentation of ſomething which does not really happen. This conceit *Junius* has enlarged by quoting an epigram.

Σαπφω τας ὀνειρους ἀπο τραγικων παθων πεπλασθαι,
Την τυχην μιμουμενους, ἡ φησι τας δοκους. *Antiol.*]

1. A phantaſm of ſleep; the thoughts of a ſleeping man.—

We eat our meat in fear, and ſleep
In the affliction of thoſe terrible *dreams*
That ſhake us nightly. *Shak.*
Glorious *dreams* ſtand ready to reſtore
The pleaſing ſhapes of all you ſaw before. *Dryd.*

2. An idle fancy; a wild conceit; a groundleſs ſuſpicion.—

Let him keep
A hundred knights; yes, that, on ev'ry *dream*,
Each buz, each fancy, each complaint, diſſike,
He may enguard his dotage. *Shak.*

(2.) DREAMS are all thoſe thoughts which people feel paſſing through their minds, and their imaginary tranſactions in which they often fancy themſelves engaged, when in the ſtate of ſleep. Scarce any part of nature is leſs open to our obſervation than the human mind in this ſtate. The dreamer himſelf cannot well obſerve the manner in which dreams ariſe or diſappear to him. When he awakes, he cannot in general recollect the circumſtances of his dreams with ſufficient accuracy. Were we to watch over him with the moſt vigilant attention, we could not perceive what emotions are excited in his mind, or what thoughts paſs through it, during his ſleep. But though we could aſcertain theſe phenomena, many other difficulties would ſtill remain. What parts of a human being are active, what dormant, when he dreams? Why does he not always dream when aſleep? Or why dreams he at all? Do any circumſtances in our conſtitution, ſituation, and peculiar character, determine the nature of our dreams?

(3.) DREAMS, GENERAL FACTS RESPECTING. Without pretending to ſolve the above difficulties we ſhall here give a brief view of thoſe facts, which have been aſcertained concerning dreams. 1. In dreaming, we are not conſcious of being aſleep. This is well known from a thouſand circumſtances. When awake, we often recollect our dreams; and we remember on ſuch occaſions, that while theſe dreams were paſſing through our minds, it never occurred to us, that we were ſeparated by ſleep from the active world: except in thoſe caſes where we have a kind of *double dream*; i. e. when after dreaming for ſome time, we dream that we have awaked from ſleep, and told our preceding dream, while in fact we ſtill continue aſleep the whole time. But during this ſecond dream, and rehearſal of our former one, we are fully perſuaded that we are awake, till by awaking in reality, we are convinced that we were aſleep all the time. We are alſo often obſerved to act and talk in dreaming, as if we were buſily engaged in the intercourſe of ſocial life. 2. In dreaming, we do not conſider ourſelves as witneſſing or hearing of

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part in a fictitious ſcene; we ſeem not to be in a ſimilar ſituation with the actors in a dramatic performance, or the ſpectators before whom they exhibit, but engaged in the buſineſs of real life. All the varieties of thought, that paſs through our minds when awake, may alſo occur in dreams; all the images which imagination preſents in the former ſtate, ſhe is alſo able to call up in the latter; all the ſame emotions may be excited, and we are often actuated by equal violence of paſſion; none of the tranſactions, in which we are capable of engaging while awake, is impoſſible in dreams: in ſhort, our range of action and obſervation is equally wide in the one ſtate as in the other; nay often more ſo; for we may dream of flying, walking upon waters, and the like actions, which we cannot perform when awake; and while dreaming, we are not ſenſible of any diſtinction between our dreams and the events and tranſactions in which we are actually concerned, in our intercourſe with the world. 3. It is ſaid, that all men are not liable to dream. Dr Beattie, in a very pleaſing eſſay on this ſubject, relates, that he knew a gentleman who never dreamed, except when his health was in a diſordered ſtate: and Locke mentions, that a perſon of his acquaintance was a ſtranger to dreaming till the 26th year of his age; when he began to dream in conſequence of having a fever. Theſe inſtances, however, are too few; and, beſides, it does not appear that thoſe perſons had always attended, with the care of a philoſopher making an experiment, to the circumſtances of their ſleep. They might dream, but not recollect their dreams on awaking; and they might both dream and recollect their dreams immediately upon awaking, yet afterwards ſuffer them to ſlip out of their memory. We do not advance this therefore as a certain fact concerning dreaming; we are rather inclined to think it a miſtake. But though it is by no means certain, that any of the human race are through the whole of life abſolute ſtrangers to dreaming; yet it is well known, that all men are not equally liable to dream. The ſame perſon dreams more or leſs at different times; and as one perſon may be more expoſed than another, to thoſe circumſtances which promote this exerciſe of fancy, one perſon may therefore dream much oftener than another. The ſame diverſity will naturally take place in this as in other accidents to which mankind are in general liable. 4. Though in dreams imagination appears to be free from all reſtraint, and indulges in the moſt wanton freaks; yet it is agreed, that the imaginary tranſactions of the dreamer, if in health, generally bear ſome relation to his particular character in the world, his habits of action, and the circumſtances of his life. The lover dreams of his miſtreſs; the miſer of his money; the philoſopher renews his ſcientific reſearches in ſleep with the ſame aſſiduity as when awake; and the merchant returns to balance his books, and compute the profits of an adventure, when ſlumbering on his pillow. And not only do the general circumſtances of a perſon's life influence his dreams; but his paſſions and habits are nearly the ſame when aſleep as when awake. A perſon whoſe habits of life are virtuous, does not in his dreams plunge into a ſeries of crimes; nor are the vicious reformed, when they paſs into this imaginary world. The choleric man finds himſelf offended by ſlight provocations in his dreams, as well as in his ordinary intercourſe with the world, and a mild temper continues pacific in ſleep. 5. The character of a perſon's dreams is influenced by his circumſtances when awake, in a ſtill more unaccountable manner. Certain dreams uſually ariſe in the mind after a perſon has been in certain ſituations. Dr Beattie relates, that he once, after riding 30 miles in a high wind, paſſed a part of the ſucceeding night in dreams beyond deſcription terrible. The ſtate of a perſon's health, and the manner in which the vital functions are carried on, have a conſiderable influence in determining the character of dreams. After too full a meal, or after eating of an unuſual ſort of food, a perſon has dreams of a certain nature. 6. In dreaming, the mind for the moſt part carries on no intercourſe through the ſenſes with ſurrounding objects. Touch a perſon gently who is aſleep, he feels not the impreſſion. You may awake him by a ſmart blow; but when the ſtroke is not ſufficiently violent, he remains inſenſible of it. We ſpeak ſoftly beſide a perſon aſleep without fearing that he will overhear us. His eye-lids are ſhut; and even though light ſhould fall upon the eye-ball, yet ſtill his powers of viſion are not awakened to active exertion, unleſs the light be ſo ſtrong as to rouſe him from ſleep. He is inſenſible both to ſweet and to diſagreeable ſmells. It is not eaſy to try whether his organs of taſte retain their activity, without awakening him; yet from analogy it may be preſumed, that theſe too are inactive. With reſpect to the circumſtances here enumerated, it is indifferent whether a perſon be dreaming or buried in deep ſleep. Yet there is one remarkable fact concerning dreaming which may ſeem to contradict what has been here aſſerted. In dreams, we are liable not only to ſpeak aloud in conſequence of the ſuggeſtions of imagination, but ſome perſons even get up, and walk about and engage in little enterpriſes, without awaking. Now, as we are in this inſtance ſo active, it ſeems that we cannot be then inſenſible of the preſence of ſurrounding objects. The ſleep-walker is really ſenſible, in a certain degree, of the preſence of the objects around him; but he does not attend to them with all their circumſtances, nor do they excite in him the ſame emotions, as if he were awake. He feels no terror on the brink of a precipice; and in conſequence of being free from fear, he is alſo without danger in ſuch a ſituation unleſs ſuddenly awaked. This is one of the moſt inexplicable phenomena of dreaming. There is another fact not quite conſonant with what has been above advanced. It is ſaid, that in ſleep a perſon will continue to hear the noiſe of a cataract in the neighbourhood, or regular ſtrokes with a hammer, or any ſimilar ſound ſufficiently loud, and continued uninterruptedly from before the time of his falling aſleep. And it is affirmed, that he awakes on the ſudden ceſſation of the noiſe. This fact is aſſerted on ſufficient evidence: it is curious. Even when awake, if deeply intent on ſtudy, or cloſely occupied in buſineſs, the ſound of a clock ſtriking in the neighbourhood, or the beating of a drum, will eſcape us unnoticed: and it is therefore the more ſurpriſing, that we ſhould

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thus continue ſenſible to ſounds when aſleep. 7. Not only do a perſon's general character, habits of life, and ſtate of health, influence his dreams; but thoſe concerns, in which he has been moſt deeply intereſted during the preceding day, and the views which have ariſen moſt frequently to his imagination, very often afford the ſubjects of his dreams. When one looks forward with anxious expectation towards any future event, he is likely to dream either of the diſappointment, or the gratification of his wiſhes. If engaged through the day, either in buſineſs or amuſements which he found exceedingly agreeable, or in a way in which he has been extremely unhappy, either his happineſs or his miſery is likely to be renewed in his dreams. 8. Though dreams have been regarded among almoſt all nations, at leaſt in ſome periods of their hiſtory, as prophetic of future events; yet it does not appear that this popular opinion has been eſtabliſhed on good grounds. Chriſtianity, indeed, teaches us to believe, that the Supreme Being may, and actually does, operate on our minds, and influence at times the determinations of our will, as he did to Abimelech, Gen. xx. 3—6. and to Joſeph, Matt. i. 20, and ii. 19, 22; and that alſo without making us ſenſible of the reſtraint to which we are thus ſubjected. And, in the ſame manner, no doubt, the ſuggeſtions which ariſe to us in dreams may be produced. The imaginary tranſactions, in which we are then engaged, may be ſuch as are actually to occupy us in life; the ſtrange and ſeemingly incoherent appearances, which are then preſented to the mind, may allude to ſome events which are to befal ourſelves or others. It is, therefore, by no means impoſſible, or inconſiſtent with the general analogy of nature, that dreams ſhould have a reſpect to futurity. We have no reaſon to regard the dreams, which are related in the Holy Scriptures, to have been prophetic of future events, as not inſpired by heaven, or to laugh at the idea of a prophetic dream as abſurd or ridiculous. The dreams of Joſeph and Pharoah; his chief butler and baker; of Nebuchadnezzar and the prophet Daniel, &c. are deciſive on this point. Yet it would be too much, to allow to dreams all that importance which has been aſcribed to them by the prieſthood among heathen nations, or by the vulgar among ourſelves. We know how eaſily ignorance impoſes on itſelf, and what arts impoſture adopts to impoſe upon others. We cannot trace any certain connection between our dreams and thoſe events, to which the ſimplicity of the vulgar pretends that they refer. And we cannot, therefore, join with the vulgar and the ſuperſtitious in believing them really referable to futurity. 9. It appears that the brutes are alſo capable of dreaming. The dog is often obſerved to ſtart ſuddenly up in his ſleep, in a manner which cannot be accounted for any other way, than by ſuppoſing that he is rouſed by ſome impulſe received in a dream. The ſame thing is obſervable of other brutes. That they ſhould dream, is not an idea inconſiſtent with what we know of their economy and manners in general. We may, therefore, conſider it as a pretty certain truth, that many, if not all, of the inferior animals are liable to dream, as well as human beings. It appears, then, that in dreaming we are not conſcious of being aſleep: that to a perſon dreaming, his dreams ſeem realities: that though it be uncertain whether mankind are all liable to dreams, yet it is well known that they are not all *equally* liable to dream: that the nature of a perſon's dreams depends in ſome meaſure on his habits of action, and on the circumſtances of his life: that the ſtate of the health too, and the manner in which the vital functions are carried on, have a powerful influence in determining the character of a perſon's dreams: that in ſleep and in dreaming, the ſenſes are either abſolutely inactive, or nearly ſo: that ſuch concerns as we have been very deeply intereſted in during the preceding day, are very likely to return upon our minds in dreams in the hours of reſt: that dreams may be rendered prophetic of future events; and therefore, wherever we have ſuch evidence of their having been prophetic, as we would accept on any other occaſion, we cannot reaſonably reject the fact as abſurd; but that they do not appear to have been actually ſuch, in thoſe numerous inſtances in which the ſuperſtition of nations, ignorant of true religion, has repreſented them as referring to futurity, nor in thoſe inſtances in which they are viewed in the ſame light by many among ourſelves: and, laſtly, that dreaming is not a phenomenon peculiar to human nature, but common to mankind with the brutes.

(4.) DREAMS, GENERAL REFLECTIONS ON. We know of no other facts, that have been fully aſcertained concerning *dreaming*, beſides the above. But we are by no means ſufficiently acquainted with this important phenomenon in the hiſtory of mind. We cannot tell by what laws of our conſtitution, we are thus liable to be ſo frequently engaged in imaginary tranſactions, nor what are the particular means by which the deluſion is accompliſhed. The deluſion is indeed remarkably ſtrong. One will ſometimes fancy that he reads a book, and actually enter into the nature of the imaginary compoſition before him, and even remember, after he awakes, what he then knows, that he only fancied himſelf reading. Another will ſometimes dream that he is at church, and hears a ſermon delivered, which he would be incapable of compoſing when awake. Can this be deluſion? If deluſion, how, or for what purpoſe, is it produced? The mind, it would appear, does not, in ſleep, become inactive like the body; or at leaſt is not always inactive while we are aſleep. When we do not dream, the mind muſt either be inactive, or the connection between the mind and the body muſt be conſidered as in ſome manner ſuſpended: and when we dream, the mind, though it probably acts in concert with the body, yet does not act in the ſame manner as when we are awake. It ſeems to be clouded or bewildered, in conſequence of being deprived for a time of the ſervice of the ſenſes. Imagination becomes more active and more capricious: and all the other powers, eſpecially judgment and memory, become diſordered and irregular in their operations.

(5.) DREAMS, INSTANCES OF EXTRAORDINARY. We are far from wiſhing to reſtore the reign of ſuperſtition in the moſt diſtant degree; or to lead our readers to put faith in the numberleſs ridiculous

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ridiculous interpretations, given by ſome pretenders to divination of the ordinary run of dreams. The abſurdity of the many traditional rules, laid down by ſuch perſons: ſuch as, that dreaming of *eggs* prognoſticates *anger*; of the *waſhing* of linens forebodes *ſtitling*; of green fields, *ſickneſs*; of hanging, *honour*; of death, *marriage*; of fiſh, *children*; and of raw fleſh, *death*, &c. &c. can only be exceeded by the folly of thoſe who put faith in ſuch fooleries. But inſtances have occurred, within the courſe of our knowledge, of particular perſons, whoſe veracity we cannot doubt, having dreams of ſo ſingular a nature, and ſo literally and exactly fulfilled, that we cannot help mentioning one or two of them, for the entertainment at leaſt, of our readers, if they ſhould not contribute to the inſtruction of thoſe who deny a divine Providence. Among theſe we might mention ſeveral perſons, within the ſphere of our acquaintance, who dreamed ſo particularly of their huſbands and wives ſeveral years before they ſaw them, that they knew them at firſt ſight. Mr Richard Boyle, manufacturer, reſiding in Stirling, about 1781, had a dream of this kind of a beautiful young woman, with a winding ſheet over her arm, whoſe image made a deep impreſſion on his mind. Upon telling his mother the dream, ſhe ſaid, you will probably marry that woman, and if you do, ſhe will bury you. Going to Glaſgow in 1783, he met with a young woman in a friend's houſe, exactly reſembling the perſon he had dreamed of; and notwithſtanding the diſheartening interpretation he had got, and the additional diſcouraging circumſtance told him, that ſhe was already engaged with another young man, ſaid he was ſure ſhe was to be his wife, and did not give up his purſuit till he made her his own. The melancholy part of his dream was ſoon fulfilled, ſhe lived only 15 months with her—a ſhort but happy period. His widow, during his life, dreamed with equal exactneſs of her 2d huſband, whom ſhe did not ſee till three years afterwards, when ſhe ſight of him, at church in Montroſe, diſturbed her devotion ſo much, upon recollecting her dream, that ſhe hardly knew a word the miniſter ſaid afterwards. Within leſs than two months they were introduced to each other; and within four, were married.—We knew another young lady, who had dreamed ſo often and ſo particularly, about the gentleman who afterwards married her, that at their firſt meeting ſhe ſtarted back, as if ſhe had ſeen a ghoſt. But theſe inſtances of prophetic dreams are trifling, compared to one narrated in the *Weekly Mirror*, printed at Edinburgh 1781, and ſigned *Verax*; and which we quote the more readily, that from perſonal acquaintance with the parties, we know the narrative to be true.—"In June 1752, Mr Robert Aikenhead, farmer in Denſtrath of Arnhall, in the Mearns, about 5 miles N. of Brechin, and 7 from Montroſe, went to a market called *Tarrenty fair*, where he had a large ſum of money to receive. His eldeſt ſon, Robert, a boy between 7 and 8 years of age, was ſent to take care of the cattle, and happening to lie down upon a graſſy bank before ſunſet, fell faſt aſleep. Although the boy had never been far from home, he was immediately carried in his imagination to Tarrenty market, where, he dreamed, that his father, after receiving the money, ſet out on his return home, and was followed all the way by two ill looking fellows, who, when he had got to the weſtern dykes of Inglis-Mauldy, (the ſeat of the then lord Halkerton, now earl of Kintore) and little more than a mile from home, attacked and attempted to rob him.—Whereupon the boy thought he ran to his aſſiſtance, and when he came within a gun-ſhot of the place, called out ſome people, who were juſt going to bed, who put the robbers to flight. He immediately awoke in a fright, and without waiting to conſider, whether it was a viſion or a reality, ran as faſt as he could to the place he had dreamed of, and had no ſooner reached it, than he ſaw his father in the very ſpot and ſituation he had ſeen in his dream, defending himſelf with his ſtick againſt the aſſaſſins. He therefore immediately realized his own part of the viſionary ſcene, by roaring out *murder!* which ſoon brought out the people, who running up to Mr Aikenhead's aſſiſtance, found him victor over one of the villains, whom he had previouſly knocked down with a ſtone, after they had pulled him off his horſe; but almoſt overpowered by the other, who repeatedly attempted to ſtab him with a ſword; againſt which he had no other defence than his ſtick and his hands, which were conſiderably mangled by graſping the blade. Upon ſight of the country people, the villain who had the ſword ran off, but the other not being able was apprehended and lodged in jail. Mean time there was no ſmall hue and cry after young Robert, whoſe mother miſſing him, and finding the cattle among the corn, was in the utmoſt anxiety, concluding that he had fallen into ſome water or peat moſs. But her joy and ſurprize were equally great, when her huſband returned with the boy, and told her how miraculouſly both his money and life had been preſerved by his ſon's dream; although ſhe was at firſt ſtartled at ſeeing her huſband's hands bloody. To thoſe who deny the exiſtence of a God, (adds the writer,) or the ſuperintendance of a divine providence, the above narrative will appear as fabulous as any ſtory in Ovid. To thoſe who meaſure the greatneſs and littleneſs of events, by the arbitrary rules of human pride and vanity, it will perhaps appear incredible, that ſuch a miracle ſhould have been wrought for the preſervation of the life of a country farmer. But all who found their opinions upon the unerring rule of right and truth, which aſſures us, that a ſparrow cannot fall to the ground without the permiſſion of our heavenly father, (and who know, that in the ſight of Him with whom there is no reſpect of perſons or dignities, the life of the greateſt monarch on earth, and that of the loweſt of his ſubjects are of equal value,) will laugh at ſuch ſilly objections, when oppoſed to well atteſted facts. That the above is one, could be atteſted upon oath, were it neceſſary, by Mr and Mrs Aikenhead, from whom I had all the particulars above narrated about 15 months ago."—"Edin. March 12, 1781."—Indeed, whoever can perſuade himſelf that ſuch facts, as we have ſtated above, can happen by chance, may eaſily adopt the ſyſtem of thoſe philoſophers, who tell us that the

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the univerſe was formed by the fortuitous concourſe of atoms.

(6.) DREAMS, THEORIES RESPECTING THE CAUSES OF. Various theories have been propoſed to explain what appears moſt inexplicable in dreaming. The ingenious Mr Baxter, in his Treatiſe on the *Immateriality of the Human Soul*, endeavours to prove that dreams are produced by the agency of ſome ſpiritual beings, who either amuſe or employ themſelves ſeriouſly in engaging mankind in all thoſe imaginary tranſactions with which they are employed in dreaming. This theory, however, is far from being plauſible. It leads us entirely beyond the limits of our knowledge. It requires us to believe without evidence. It is unſupported by any analogy. It creates difficulties ſtill more inexplicable than thoſe which it has been propoſed to remove. Till it appear that our dreams cannot poſſibly be produced without the interference of other ſpiritual agents, poſſeſſing ſuch influence over our minds as to deceive us with fancied joys, and involve us in imaginary afflictions, we cannot reaſonably refer them to ſuch a cauſe. Beſides, from the facts which have been ſtated as well known concerning dreams, it appears that their nature depends both on the ſtate of the human body and on that of the mind. But were they owing to the agency of other ſpiritual beings, how could they be influenced by the ſtate of the body?—Wolfius, and after him M. Formey, have ſuppoſed, that dreams never ariſe in the mind, except in conſequence of ſome of the organs of ſenſation having been previouſly excited. Either the ear or the eye; or the organs of touching, taſting, or ſmelling, communicate information, ſomehow, in a tacit, ſecret manner; and thus partly rouſe its faculties from the lethargy in which they are buried in ſleep, and engage them in a ſeries of confuſed and imperfect exertions. But what paſſes in dreams is often ſo very different from all that we do when awake, that it is impoſſible for the dreamer himſelf to diſtinguiſh, whether his powers of ſenſation *perform* any part on the occaſion. It is not neceſſary that imagination be always excited by ſenſation. Fancy, even when we are awake, often wanders from the preſent ſcene. *Abſence of mind* is incident to the ſtudious: the poet and the mathematician often forget where they are. We cannot diſcover from any thing that a perſon in dreaming diſplays to the obſervation of others that his organs of ſenſation take a part in the imaginary tranſactions in which he is employed. In thoſe inſtances, indeed in which perſons aſleep are ſaid to hear ſounds; the ſounds which they hear are alſo ſaid to influence, in ſome manner, the nature of their dreams. But ſuch inſtances are ſingular. Since it then appears, that the perſon who dreams is himſelf incapable of diſtinguiſhing, either during his dreams, or by recollection when awake, whether any new impreſſions are communicated to him in that ſtate by his organs of ſenſation; that even by watching over him, and comparing our obſervations of his circumſtances and emotions, in his dreams with what he recollects of them after awaking, we cannot, except in one or two ſingular inſtances, aſcertain this fact; and that the mind is not incapable of acting while the organs of ſenſation are at reſt, and on many occaſions refuſes to liſten to the information which they convey; we may conclude, that the theory is groundleſs. Other phyſiologiſts tell us, that the mind, when we dream, is in a ſtate of *delirium*. Sleep, they ſay, is attended with what is called a *collapſe* of the brain; during which either the whole or a part of the nerves of which it conſiſts, are in a ſtate in which they cannot carry on the uſual intercourſe between the mind and the organs of ſenſation. When the whole of the brain is in this ſtate, we become entirely unconſcious of exiſtence, and the mind ſinks into inactivity: when only a part of the brain is *collapſed*, we are then neither aſleep nor awake, but in a ſort of delirium between the two. This theory, like the laſt, ſuppoſes the mind incapable of acting without the help of ſenſation: it ſuppoſes that we know the nature of a ſtate, of which we cannot aſcertain the phenomena; it alſo contradicts a known fact, in repreſenting dreams as confuſed images of things around us, not fanciful combinations of things not exiſting together in nature or in human life. We muſt treat it likewiſe, therefore, as a baſeleſs fabric. In the 3d edition of the *Encyclopædia Britannica*, a theory different from any of the foregoing was advanced. It was obſerved, that the nervous fluid, which is ſuppoſed to be ſecreted from the blood by the brain, appears to be likewiſe abſorbed from the blood by the extremities of the nerves. It was argued that as this fluid was conſidered as the principle of ſenſibility; therefore, in all caſes in which a ſufficient ſupply of it was not abſorbed from the blood by the extremities of the nerves, the parts of the body to which thoſe nerves belonged, muſt be, in ſome degree, deprived of ſenſation. From theſe poſitions it was inferred, that as long as impreſſions of external objects continue to communicate a certain motion from the ſentient extremities of the nerves to the brain,—ſo long we continue awake; and that, when there is a deficiency of this vital fluid in the extremities of the nerves, or when from any other cauſe it ceaſes to communicate to the brain the peculiar motion alluded to, we muſt naturally fall *aſleep*, and become inſenſible of our exiſtence. It followed that, in ſleep, the nervous fluid between the extreme parts of the nerves and the brain muſt either be at reſt, or be deficient, or be prevented by ſome means from paſſing into the brain; and it was concluded, that whenever irregular motions of this fluid were occaſioned by any internal cauſe, *dreaming* was produced. Thus we might be deceived with regard to the operation of any of the ſenſes;—ſo as to fancy that we ſee objects not actually before us; that we hear ſounds; that we taſte, feel, ſmell, &c. The inſtances of viſions which will ſometimes ariſe, and as it were ſwim before us when awake, though our eyes be ſhut; the *tinnitus auriùm*, which is often a ſymptom in nervous diſeaſes; and the ſtrange feelings in the caſe of the amputated limb, were produced in proof of this theory, and applied to confirm it.

(7.) DREAMS, THEORY OF, UPON A NEW HYPOTHESIS. Plauſible as the above theory (§ 6.) at firſt view may appear, it is not ſatisfactory. It is too much founded on ſuppoſition. The nature of the nervous fluid is but imperfectly known, and

and even its exiſtence is not fully aſcertained. All theories founded upon it muſt, therefore, be at beſt uncertain. Beſides the ſuppoſitions made in this theory, of a *partial privation and ſenſation*, and *efficiency of the vital fluid*, as *neceſſary* to produce *ſleep*, ſeem to infer that ſleep is not conſiſtent with a ſtate of perfect health, which every body knows is contrary to fact. The Brunonian ſyſtem of medicine appears to give rather a more ſatisfactory ſolution of the phænomena and cauſes of ſleep, by aſcribing them to the exhauſtion of the excitability by the exciting powers. See BRUNONIAN SYSTEM, § 4. But without truſting entirely to the hypotheſes of either ſyſtem, we are perſuaded a theory of dreaming, if not perfectly ſatisfactory, at leaſt leſs exceptionable, than any of the above, may be drawn from merely attending to a ſimple fact, that frequently takes place when we are awake. Every perſon muſt have obſerved, that when alone, and while his attention is not called to any particular ſubject, either by ſtudy, converſation, manual labour, ſudden noiſe, or the objects around him, a kind of *involuntary motion*, (ſo to ſpeak,) will take place in his ideas; and that if he makes no *voluntary exertion* of mind, to fix his attention upon one idea more than another, a rapid ſucceſſion of very different ideas, ſome old and ſome recent, will occur in the courſe of a few minutes. Every perſon, who attends church regularly, or who has attended the lectures of an unentertaining public ſpeaker, muſt be ſenſible, that ſuch involuntary motions of his ideas have often taken place, when, either through the fault of the ſpeaker, or that of the hearer, his attention has not been ſufficiently fixed upon what was ſpoken. A perſon much addicted to ſtudy, and to the habit of fixing his ideas conſtantly upon one ſubject or another, may perhaps be leſs ſenſible of the involuntary motion we here allude to, than others: but let ſuch a ſtudious perſon be placed in a company, where a trifling converſation is going on, and he will ſoon find himſelf in the ſituation here deſcribed. A current of ideas will rapidly intrude upon his mind, and carry off his attention from the trifles in which thoſe around him are engaged; and thus ſubject him to what is commonly called *abſence of mind*. And it will alſo be admitted, that the moſt ſtudious as well as the moſt thoughtleſs will ſometimes find an idea, of a long forgotten fact, ſentiment or circumſtance, ſuddenly recurring to their minds, without any ſeeming cauſe. The inference we would draw from all theſe facts, to our preſent ſubject, is, that during ſleep, a ſimilar *involuntary motion* or *current of ideas* takes place; but that in conſequence of the fatigue occaſioned by the labours of the day, (no matter whether theſe operate by exhauſting the excitability, or, by occaſioning a deficiency of the nervous fluid,) the three chief powers of the mind—the will, the judgment, and the memory, are rendered in a conſiderable degree inactive; at leaſt in ſo far, that the will has no power over theſe faculties, while the imagination, rendered *more* active (as it would ſeem by being freed from the controul of both the will and the judgment, gives every new idea that occurs a viſionary form; and thus creates a freſh and rapid ſucceſſion of various images, according to the unlimited current of uncontrolled ideas that ſucceed each other. *How* this happens, perhaps the human faculties will never be able to comprehend or explain; at leaſt till they ſhall be capable of explaining the connection by which the ſoul and body are united, if indeed mankind ſhall ever attain to ſuch a degree of perfection in phyſiology. But that dreams take their riſe chiefly, if not ſolely, from the *mere ſucceſſion of ideas*, dreſſed into form by the imagination, uncontrolled by the will, or the judgment, appears to us to be an undoubted fact, though hitherto it would ſeem little, if at all, attended to. And it appears to be a ſufficient confirmation of this theory, that perſons in good health, and engaged in active employments, moſt commonly dream of thoſe matters wherein they are daily occupied; the uniform current of their ideas when awake, ſeldom taking any other direction during ſleep; whereas perſons in a bad habit of body, or weak ſtate of mind, and thoſe who take little exerciſe, or who are not engaged in active buſineſs, have generally wild and extravagant dreams, and ſometimes very diſagreeable ones, of monſters, mad dogs, devils, deep pits, houſes on fire, ſtormy oceans, and the like. In a word, when we conſider the operations of our minds when awake,—particularly of that active faculty, the imagination—how readily upon hearing, reading, or ſpeaking of any perſon, place, action or circumſtance, it forms an idea in the mind of ſuch perſon, place, &c. tho' perhaps many years have elapſed ſince we ſaw them, or even though we have never ſeen them—we need not be ſurpriſed, that the ſame active faculty ſhould be able, when uncontrolled by the will and judgment, and but partially aſſiſted by the memory to raiſe up a ſeries of images in ſucceſſion, and thus to create an ideal world, and various ideal tranſactions, in the mind.

(8.) DREAMS, USEFUL INFERENCES TO BE DRAWN FROM. In whatever way we attempt to account for the manner, in which our powers of mind and body perform their functions in dreaming, we can, at leaſt, apply to uſeful purpoſes the imperfect knowledge, which we have been able to acquire concerning this ſeries of phenomena. Our dreams are affected by the ſtate of our health, by the manner in which we have paſſed the preceding day, by our general habits of life, by the hopes which we moſt fondly indulge, and the fears which prevails moſt over our fortitude when awake. From recollecting our dreams, therefore, we may learn to correct many improprieties in our conduct; to refrain from bodily exerciſes, or from meats and drinks that have unfavourable effects on our conſtitution; to reſiſt, in due time, evil habits that are ſtealing upon us; and to guard againſt hopes and fears which detach us from our proper concerns, and unfit us for the duties of life. Inſtead of thinking what our dreams may *forebode*, we may with much better reaſon reflect *by what they have been occaſioned*, and look back to thoſe circumſtances in our paſt life, to which they are owing. The ſleep of innocence and health is ſound and refreſhing; their dreams delightful and pleaſing. A diſtempered body, and a polluted or perturbed mind, are haunted in ſleep with frightful, impure, and unpleaſing dreams.—

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The reader who is disposed to speculate farther on this subject, may consult Dr Beattie's Essays, Hartley on Man, and the principal writers on physiology.

(9.) DREAMS, WRITINGS IN THE FORM OF. Some very beautiful fables have been written both by ancients and moderns in the form of dreams. The *Somnium Scipionis* is one of the finest of Cicero's compositions. In the periodical publications, which have diffused so much elegant and useful knowledge through Britain, the Tatlers, Spectators, Guardians, &c. we find a number of excellent dreams. Addison excelled in this way of writing. The public are now less partial to this species of composition than formerly. Dr Beattie, in his valuable Essay on Dreaming, quotes a very fine one from the Tatler, and gives it due praise.

(1.) * *To* DREAM. *v. a.* preter. *dreamed*, or *dreamt*, [from the noun.] To see in a dream.—

The Macedon, by Jove's decree,
Was taught to *dream* an herb for Ptolemy.
Dryden.

At length in sleep their bodies they compose,
And *dreamt* the future fight, and early rose.
Dryden.

(2.) * *To* DREAM. *v. n.* 1. To have the representation of something in sleep.—*Dreaming* is the having of ideas, whilst the outward senses are stopped, not suggested by any external objects, or known occasion, nor under the rule or conduct of the understanding. *Locke.*—I *dreamed* that I was conveyed into a wide and boundless plain. *Tatler.* 2. It has *of* before the noun.—

I have long *dream'd* of such a kind of man,
But, being awake, I do despise my dream.
Shak.

I have nightly since
Dreams of encounters 'twixt thyself and me;
We have been down together in my sleep,
Unbuckling helms, fisting each other's throat,
And wak'd half dead with nothing. *Shak.*

3. To think; to imagine.—He never *dreamed* of the deluge, nor thought that first orb more than a transient crust. *Burnet.*—

He little *dream'd* how nigh he was to care,
'Till treach'rous fortune caught him in the snare.
Dryden.

4. To think idly.—They *dream* on in a constant course of reading, but not digesting. *Locke.*—I began to *dream* of nothing less than the immortality of my work. *Smith.* 5. To be sluggish; to idle.—

Why does Anthony *dream* out his hours,
And tempts not fortune for a noble day?
Dryden.

* DREAMER. *n. f.* [from *dream.*] 1. Who has dreams; one who has fancies in his sleep —

The vision said, and vanish'd from his sight:
The *dreamer* waken'd in a mortal fright. *Dryd.*

—If our *dreamer* pleases to try whether the glowing heat of a glass furnace be barely a wandering imagination in drowsy man's fancy, by putting his head into it, he may perhaps be wakened into a certainty. *Locke.* 2. An idle fanciful man; a visionary.—

Sometimes he angers me,
With telling of the moldwarp, and the ant,
Of *dreamer* Merlin, and his prophesies. *Shak.*

3. A mope; a man lost in wild imagination; a *reveur.*—

The man of sense his meat devours,
But only smells the peel and flow'rs;
And he must be an idle *dreamer*,
Who leaves the pie and gnaws the streamer.
Prior.

4. A sluggard; an idler.

* DREAMLESS. *adj.* [from *dream.*] Without dreams.—The savages of Mount Atlas, in Barbary, were reported to be both nameless and *dreamless. Camden.*

(1.) * DREAR. *adj.* [*dreorig*, Saxon, dreary.] Mournful; dismal; sorrowful.—

In urns and altars round,
A *drear* and dying sound
Affrights the flamens at their service quaint.
Milton.

(2.) * DREAR. *n. f.* Dread; terror.—

The ill-fac'd owl, death's dreadful messenger;
The hoarse night-raven, trump of doleful *drear.*
Spenser.

* DREARIHEAD. *n. f.* [from *dreary.*] Horrour; Dismalness; a word now no longer in use.—

That shortly from the shape of womanhed,
Such as she was when Pallas she attempted,
She grew to hideous shape of *drearihead*,
Pined with grief of folly late repented. *Spenser.*

* DREARIMENT. *n. f.* [from *dreary.*] 1. Sorrow; dismalness; melancholy.—

I teach the woods and waters to lament
Your doleful *dreariment*. *Spenser.*

2. Horrour; dread; terrour. This word is now obsolete.—

Almighty Jove, in wrathful mood,
To wreak the guilt of mortal sins is bent;
Hurls forth his thundering dart with deadly food,
Inroll'd in flames and smouldring *dreariment.*
Fairy Queen.

* DREARY. *adj.* [*dreorig*, Saxon.] 1. Sorrowful distressful.—

The messenger of death, the ghastly owl,
With *dreary* shrieks did also yell;
And hungry wolves continually did howl
At her abhorred face, so horrid and so foul.
Fairy Queen.

2. Gloomy; dismal; horrid.—

Obscure, they went through *dreary* shades, that led
Along the vast dominions of the dead. *Dryd.*
Towns, forests, herds and men promiscuous drown'd,
With one great death deform the *dreary* ground.
Prior.

3. This word is scarcely used but in poetical diction.

DREBBER JACOBS, and DREBBER MARIEN, } two towns of Germany, in the circle of Westphalia, and county of Diepholtz. The latter is five miles N. of Diepholtz.

* DREDGE. *n. f.* *To dretch*, in *Chaucer*, is to delay; perhaps a net so often stopped may be called from this.] A kind of net.—For oysters they have a peculiar *dredge*; a thick, strong net, fastened to three spills of iron, and drawn at the boat's stern, gathering whatsoever it meeteth lying in the bottom. *Carew.*

* *To*

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* *To* DREDGE. *v. a.* [from the noun.] To gather with a dredge.—The oyſters *dredged* in the Lyne, find a welcome acceptance. *Carew.*

* DREDGER. *n. ſ.* [from *dredge.*] One who fiſhes with a dredge.

DREGEL, a town and caſtle of Hungary, 12 miles NE. of Gran.

* DREGGINESS. *n. ſ.* [from *dreggy.*] Fulneſs of dregs or lees; foulneſs; muddineſs; feculence.

* DREGGISH. *adj.* [from *dregs.*] Foul with lees; feculent.—To give a ſtrong taſte to this *dreggiſh* liquour, they fling in an incredible deal of broom or hops, whereby ſmall beer is rendered equal in miſchief to ſtrong. *Harvey.*

* DREGGY. *adj.* [from *dregs.*] Containing dregs; conſiſting of dregs: muddy; feculent.—Ripe grapes, being moderately preſſed, their juice may, without much *dreggy* matter, be ſqueezed out. *Boyle.*

DREGHORN, a pariſh of Scotland, in Ayrſhire, to which that of PIERCIETOWN was united in 1688. The two extend 9 miles in length, and 3 in breadth; but in ſome places not above one. The ſoil is various, conſiſting of loam, clay, ſand, and gravel. It is all arable, except a few acres of marſhy ground. It is moſtly incloſed, and there are ſeveral plantations of trees on the Earl of Eglinton's ground, in clumps upon eminences. Oats, bear, and rye graſs, are the uſual crops. A conſiderable quantity of fine cheeſe is made. There is a colliery in the pariſh, which produces above 11,000 tuns of coals a year. The village of DREGHORN is beautifully ſituated on the ſide of the Annock, and is well adapted for manufactures, though none are at preſent carried on. The population in 1801, was 762.

* DREGS. *n. ſ.* [*dreſten*, Saxon; *dreggian*, Iſlandick.] 1. The ſediment of liquours; the lees; the grounds; the feculence.—

Fain would we make him author of the wine,
If for the *dregs* we could ſome other blame. *Dav.*

Such run on poets in a raging vein,
Ev'n to the *dregs* and ſqeezings of the brain.
Pope.

2. Any thing by which purity is corrupted.—The king by his journey purged a little the *dregs* and leaven of the northern people, that were before in no good affections towards him. *Bacon.* 3. Droſs; ſweepings; refuſe.—

Heav'n's favourite thou, for better fate's deſign'd,
Than we the *dregs* and rubbiſh of mankind. *Dryd.*

—What diffidence we muſt be under, whether God will regard our ſacrifice, when we have nothing to offer him but the *dregs* and refuſe of life, the days of loathing and fatiety, and the years in which we have no pleaſure. *Rogers.*

* *To* DREIN. *v. n.* [See DRAIN.] To empty. The ſame with *drain*: ſpelt differently perhaps by chance.—She is the ſluice of her lady's ſecrets: 'tis but ſetting her mill agoing, and I can *drein* her of them all. *Congreve.*—

'Tis *drein'd* and empty'd of its poiſon now;
A cordial draught. *Southern.*

DREINICH, a ſmall iſland of Scotland, on the coaſt of Argyllſhire, N. of Liſmore iſland.

DREITSCH, a town of Germany, in the circle of Upper Saxony, and circle of Neuſtadt; 2 miles NE. of Neuſtadt.

DRELINCOURT, Charles, miniſter of the reformed church at Paris, was born at Sedan in 1595, where his father enjoyed a conſiderable poſt. He had all the qualifications that compoſe a reſpectable clergyman; and though he defended the Proteſtant cauſe againſt the Romiſh religion, was much eſteemed among the Catholics. He is beſt known in England by his *Conſolations againſt the Fears of Death*, which was tranſlated, and is often printed. He married the daughter of a rich merchant at Paris, by whom he had 16 children. His third ſon, profeſſor of phyſic at Leyden, was phyſician to the prince and princeſs of Orange before their acceſſion to the crown of England. Bayle has given him a high character. He died in 1660.

DRENA, a town of Germany, in the county of Tyrol, 7 miles NE. of Riva.

* DRENCH. *n. ſ.* [from the verb.] 1. A draught; a ſwill: by way of abhorrence or contempt.—

Let ſuch bethink them, if the ſleepy *drench*
Of that forgetful lake benumb not ſtill,
That in our proper motion we aſcend. *Milton.*

2. Phyſick for a brute.—A *drench* is a potion or drink prepared for a ſick horſe, and compoſed of ſeveral drugs in a liquid form. *Farrier's Dict.*—Harry, ſays ſhe, how many haſt thou kill'd to-day? Give my roan horſe a *drench*, ſays he; and anſwers, 14, an hour after. *Shak.* 3. Phyſick that muſt be given by violence.—Their counſels are more like a *drench*, that muſt be poured down, than a draught which muſt be leiſurely drank, if I like. *K. Charles.* 4. A channel of water.

* *To* DRENCH. *v. a.* [*drencan*, Saxon.] 1. To waſh; to ſoak; to ſteep.—Our garments being as they were *drenched* in the ſea, hold notwithſtanding their freſhneſs and gloſſes. *Shak.* 2. To ſaturate with drink or moiſture: in an ill ſenſe.—

In ſwiniſh ſleep
Their *drenched* natures lie, as in a death. *Shak.*

Too oft, alas! has mutual hatred *drench'd*
Our ſwords in native blood. *Philips.*

3. To phyſick by violence.—If any of your cattle are infected, ſpeedily let both ſick and well blood, and *drench* them. *Mortimer.*

* DRENCHER. *n. ſ.* [from *drench.*] 1. One that dips or ſteeps any thing. 2. One that gives phyſick by force. *Dict.*

DRENFORD, a village in Hampſhire.

DRENGFURTH, a town of Pruſſia, in the province of Natangen, 44 m. SE. of Konigſberg.

* DRENT. *participle.* Probably corrupted from *drenched*, to make a proverbial rhyme, to *brent* or *burnt.*—

What flames, quoth he, when I the preſent ſee,
In danger rather to be *drent* than brent?
Fairy Queen.

DRENTE, a diſtrict of Holland, in the department of the Yſſel, and ci-devant province of Overyſſel.

DRENTELBURG, or TRENTELBURG, a town of Germany, in the circle of the Upper Rhine, and principality of Heſſe, 18 miles NNW. of Caſſel, and 32 ESE. of Paderborn. Lon. 26. 45. E. Ferro. Lat. 51. 23. N.

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DREPANA, *plur.* See DREPANUM, N° 1.

(1.) DREPANE, or DREPANUM, in ancient geography, a town of Bithynia, ſituated between the Sinus and Aſtacenus and the Boſphorus Thracius; called HELENOPOLIS by Conſtantine, in honour of his mother.

(2.) DREPANE, the ancient name of Corcyra, from the curvity of its figure, reſembling a ſickle. See CORCYRA, N° 1.

DREPANITANI, the people of DREPANUM.

(1.) DREPANUM, or DREPANA, a town and port of Sicily, and W. of mount Eryx. Now called TREPANO, a city and port-town on the weſtmoſt point of Sicily.

(2, 3.) DREPANUM, the ancient name of two promontories, viz. 1. in Cyrenaica, on the Mediterranean; and, 2. of Rhium, in Achaia, ſo called from its curved figure.

(4—6.) DREPANUM, the name of 3 ancient towns, viz. 1. on the Arabic Gulf, on the ſide of Egypt: 2. on the N. ſide of Crete, between Cydonia and the Sinus Amphimallus: 3. on the W. ſide of Cyprus.

DRESBACH, a town of Germany, in the circle of Upper Saxony, and circle of Erzgebirg, two miles NW. of Wolkenſtein.

(1.) DRESDEN, the capital of the electorate of Saxony, in Germany. It is ſituated at the conflux of the Elbe and Weſeritz. It is the ſeat of the principal tribunals of the country, and divided into three towns, New Dreſden, or Dreſden; Old Dreſden, or Neuſtadt; and Frederickſtadt. New Dreſden was built in the year 1020, on the right bank of the Elbe, and became a town in 1216. It is joined to Neuſtadt, or Dreſden, by a ſtone bridge, ſupported by 19 piers, and 630 paces in length. As this bridge was too narrow for the crowds of people, that were continually paſſing and repaſſing, K. Auguſtus, in 1730, cauſed two walks for foot paſſengers to be built, one on each ſide, in a very ſingular manner; the one for thoſe that go into the city, and the other for thoſe that return. Theſe are bordered with iron paliſadoes of curious workmanſhip. The elector reſides in New Dreſden, in an ancient chateau, the apartments of which are magnificent, and furniſhed with a numerous library, a gallery of paintings, reckoned the fineſt that exiſts, and valued at 500,000 l; a rich cabinet of rare and precious articles, mathematical inſtruments, &c. Beſides a number of palaces, this quarter contains an opera-houſe, an arſenal, a foundery, three Lutheran, and one beautiful Roman Catholic church. In the ſuburbs are the priſon, a houſe of orphans, two hoſpitals, and a military hoſpital, a plate-glaſs manufacture, &c. Old Dreſden, or as it is called Neuſtadt, owes its origin to a chateau built by Charlemagne in the year 808. It was of little conſequence till the year 1403. Here are extenſive barracks, the menagerie, the china manufacture, a church, a college, &c. From the ſquare, in which is a ſtatue of Auguſtus II. king of Poland, an elector of Saxony, an alley of lime trees reaches to Frederickſtadt. All the houſes are built of ſquare free-ſtone, and are almoſt all of the ſame height; the ſtreets are wide, ſtraight, well paved, clean, and fully illuminated in the night. Upon the whole, the numerous palaces, and public buildings, beautiful in their architecture, and magnificent in their furniſhings, which the city contains, united to the general appearance of the place, have juſtly acquired it the character of one of the handſomeſt cities in Germany. It is ſuppoſed to contain between 80,000 and 90,000 inhabitants. The manufactures are fine cloth, ſerges, ſhalloons, ſtockings, linen, ſtuffs of linen and ſilk mixed, carpets, morocco leather, plate-glaſs, porcelain, &c. Some years ago, about 700 men were employed in the porcelain manufacture, the annual expence of which was eſtimated at only 80,000 crowns; yet the manufacture yielded to the king 200,000 crowns yearly, beſides the magnificent preſents he occaſionally made, and the large quantity reſerved for the uſe of his houſehold. The next conſiderable trade was in ſilver, of which the mines near Friedburg produced every 15 days near the value of 20,000 dollars. The metal was brought into the city in ingots, where it was immediately coined and delivered to the proprietors. The court of Deſden was one of the moſt remarkable in Europe for ſplendor and profuſion; 6500 ducats being yearly allowed for comfits and ſimilar articles, which was near twice as much as the king of Pruſſia allowed for the whole expence of his table. The revenues of the elector were eſtimated at about 1,576,000 l; which aroſe from the taxes on lands, and a capitation of 6 dollars on all males, as ſoon as they commenced an apprenticeſhip or began to work. People of rank were taxed according to their claſſes, and were liable to be called to account, if they aſſumed not an appearance correſpondent to their fortunes. Every foreigner paid capitation, after reſiding ſix months in the country. The Jews were taxed at 50, their wives at 30, and their children at 20 dollars. There was alſo an exciſe on all eatables and liquors; and 10 per cent. was levied out of the incomes of the people. Dreſden is ſupplied with a prodigious quantity of proviſions every week, not only out of the neighbourhood, but from Bohemia. It lies 75 miles NW. of Prague. Lon. 13. 50. E. Lat. 51. 10. N.

(2.) DRESDEN, a townſhip of the United States in the county of Lincoln and diſtrict of Maine, 180 miles N. by E. of Boſton.

DRESNICK, a town of Croatia, 18 miles NW. of Bihacs.

DRESNO. See DRIESSEN.

* DRESS. *n. ſ.* [from the verb.] 1. Cloaths; garment; habit.—*Dreſſes* laughed at in our forefathers wardrobes or pictures, when, by the circulation of time and vanity, they are brought about, we think becoming. *Gov. of the Tongue.*—

A robe obſcene was o'er his ſhoulders thrown,
A *dreſs* by fates and furies worn alone. *Pope.*

2. Splendid cloaths; habit of ceremony.—Full *dreſs* creates dignity, augments conſciouſneſs, and keeps at diſtance an encroacher. *Clariſſa.* 3. The ſkill of adjuſting dreſs.—

The men of pleaſure, *dreſs* and gallantry. *Pope.*

* *To* DRESS. *v. a.* [*dreſſer*, French.] 1. To clothe; to inveſt with cloaths.—

The firſt requeſt
He made, was, like his brothers to be *dreſſ'd*;
And,

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And, as his birth requir'd, above the reſt.
Dryden.

2. To clothe pompouſly or elegantly. It is uſed with *up* and *out* to enforce it,—Look upon pleaſures not upon that ſide that is next the ſun, or where they look beauteouſly; that is, as they come towards you to be enjoyed; for then they paint and ſmile, and *dreſs* themſelves *up* in tinſel and glaſs gems and counterfeit imagery. *Taylor.*—Lollia Paulina wore, in jewels, when *dreſſed out*, the value of 322,916 l. 13s. 4d. *Arbuthnot.* 3. To adorn; to deck; to embelliſh; to furniſh.—Where was a fine room in the middle of the houſe, handſomely *dreſſed up*, for the commiſſioners to ſit in. *Clarendon.*—The mind loſes its natural reliſh of real truth, and is reconciled inſenſibly to any thing that can be *dreſſed up*, into any feint appearance of it. *Locke.* 4. To cover a wound with medicaments.—In time of my ſickneſs another chirurgeon *dreſſed* her. *Wiſeman.* 5. To curry; to rub: a term of the ſtable.—Our infirmities are ſo many, that we are forced to *dreſs* and tend horſes and aſſes, that they may help our needs. *Taylor.*—

Three hundred horſes in high ſtables fed,
Stood ready, ſhining all, and ſmoothly *dreſs'd.*
Dryden.

6. To break or teach a horſe. A a term of horſemanſhip.—

A ſteed
Well mouth'd, well-managed, which himſelf did *dreſs*;
His aid in war, his ornament in peace. *Dryden.*

7. To rectify; to adjuſt.—

Well muſt the ground be digg'd and better *dreſs'd*,
New ſoil to make and meliorate the reſt. *Dryd.*

8. To prepare for any purpoſe.—In Orkney they *dreſs* their leather with roots of tormentil, inſtead of bark. *Mortimer.* 9. To trim; to fit any thing for ready uſe.—When he *dreſſeth* the lamps he ſhall burn incenſe. *Ex.* xxx.—When you *dreſs* your young hops, cut away roots or ſprigs. *Mortimer.* 10. To prepare victuals for the table.—

Thus the voluptuous youth, bred up to *dreſs*
For his fat grandſire ſome delicious meſs,
In feeding high his tutor will ſurpaſs,
An heir apparent of the gourmand race. *Dryd.*

* DRESSER. *n. ſ.* [from *dreſs.*] 1. One employed in putting on the cloaths and adorning the perſon of another.—

She hurries all her hand-maids to the taſk;
Her head alone will twenty *dreſſers* aſk.
Dryden.

2. One employed in regulating, trimming, or adjuſting any thing.—Said he unto the *dreſſer* of his vineyard, Behold theſe three years I come ſeeking fruit on this fig-tree, and find none. *Luke.* 3. The bench in a kitchen on which meat is dreſt or prepared for the table.—

'Tis burnt and ſo is all the meat:
What dogs are theſe? Where is the raſcal cook?
How durſt you, villains, bring it from the *dreſſer*,
And ſerve it thus to me that love it not? *Shak.*

—When you take down diſhes, tip a dozen upon the *dreſſer.* *Swift.*

(1.) * DRESSING. *n. ſ.* [from *dreſs.*] The application made to a ſore.—The ſecond day after we took off the *dreſſings*, and found an eſchar made by the cartheretick. *Wiſeman.*

(2.) DRESSING, in ſurgery, (ſee § 1.) The apparatus of dreſſing conſiſts of doſſils, tents, plaſters, compreſſes, bandages, bands, ligatures, and ſtrings. See SURGERY.

(3.) DRESSING OF FLAX. } See FLAX-DRES-
(4.) DRESSING OF HEMP. } SING.

(5.) DRESSING OF MEAT by means of culinary fire is intended to looſen the compages or texture of the fleſh, and diſpoſe it for diſſolution and digeſtion in the ſtomach. The uſual operations are roaſting, boiling, and ſtewing. In roaſting it is obſerved, meat will bear a much greater and longer heat than either in boiling or ſtewing; and in boiling greater and longer than in ſtewing. Roaſting being performed in the open air, as the parts begin externally to warm, they extend and dilate, and ſo gradually let out part of the rarefied included air, by which means the internal ſucceſſions, on which the diſſolution depends, are much weakened and abated. Boiling being performed in water, the preſſure is greater, and conſequently the ſucceſſions to lift up the weight are proportionably ſtrong; by which means the coction is haſtened; and even in this way there are great differences; for the greater the weight of water the ſooner is the buſineſs done. In ſtewing, tho' the heat be vaſtly ſhort of what is employed in the other ways, the operation is much more quick, becauſe performed in a cloſe veſſel, and full; by which means the ſucceſſions are oftener repeated, and more ſtrongly reverberated. Hence the force of Papin's digeſtor. Boiling, Dr Cheyne obſerves, draws more of the rank ſtrong juices from the meat, and leaves it leſs nutritive, but lighter, and eaſier of digeſtion: roaſting, on the other hand, leaves it fuller of the ſtrong nutritive juices, but harder to digeſt, and needing more dilution. Dr Brown inſiſts, that roaſted meat is eaſier digeſted and every way fitter for a weak ſtomach than boiled. Strong and full grown animal food, ſhould be boiled; and the young and tender roaſted.

* DRESSINGROOM. *n. ſ.* [*dreſs* and *room.*] The room in which clothes are put on.—Latin books might be found every day in his *dreſſing-room*, if it were carefully ſearched. *Swift.*

* DREST. *part.* [from *dreſs.*]

In flow'ry wreaths the royal virgin *dreſt*
His bending horns, and kindly clapt his breaſt.
Addiſon.

DRESVIANIA, a town of Ruſſian Siberia, in the government of Tobolſk, on the Vagai, 60 m. S. of Tobolſk.

DREVET, Peter, the Elder and Younger, two eminent French engravers. The father was excellent in the art; and inſtructed, but was ſurpaſſed by his ſon; who was a member of the royal academy of painting and ſculpture. His portraits are neat and elegant; but laboured to the laſt degree. He particularly excels in repreſenting lace, ſilk, fur, velvet, and other ornamental parts of dreſs.—He did not confine himſelf to portraits. His hiſtorical prints, in point of neatneſs and exquiſite workmanſhip are ſcarcely to be equalled. His Preſentation of Chriſt in the Temple, is reckoned the beſt of theſe: It is a very large plate, lengthwiſe, from Louis de Bologna. The following

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following are also much valued: The Meeting of Abraham's Servant with Rebecca at the Well; and Abraham, with Isaac on the Altar, dated 1707; both large upright plates from A. Coypel. Among his portraits, the following are held in the highest estimation: M. Bossuet Bp. of Meaux; a whole-length figure standing, a middling sized upright plate, from Rigaud: and Samuel Bernard; a whole-length figure in a chair; a large upright plate. The words *Conseiller d' Etat* were inserted after the first impressions.

DREUX, a town of France, in the department of Eure and Loire, and ci-devant province of Beauce. It is remarkable for its antiquities; and for the battle fought in Dec. 1562, between the Papists and Protestants. Some derive its name from the *Druids*. It has two churches, St Stephen's and Notre Dame, or the *great church*, which is pretty well built. It has a cloth manufacture, and is seated on the river Blaise, at the foot of a mountain, 48 miles W. of Paris. Lon. 1. 27. E. Lat. 48. 44. N.

DREXELIUS, Jeremiah, a Jesuit celebrated for his piety and writings, was born at Ausburg, and became preacher in ordinary to the elector of Bavaria. He wrote several practical pieces on *Eternity*, &c. which have been printed together in two volumes folio; and died in 1638, aged 57. The best known of his works is that on Hell Torments, in which he calculates how many souls may be contained within a narrow compass.

DREYE, or DREIHE, a town of Germany, in the circle of Westphalia, and county of Hoya, 5 miles SSE. of Bremen. Lon. 8. 38. E. Lat. 52. 58. N.

DREYEN, a small island of Denmark, in the Little Belt, 3 miles SW. of Middalfahrt.

DREYGELHAUSEN, a town of Germany, in the circle of the Lower Rhine, and ci-devant electorate of Mentz, annexed to France, in Dec. 1797, and included in the department of the Rhine and Nahe; 5 miles NW. of Bingen.

DREYS, or DREYSZ, a town of Germany, in the circle of Westphalia, 4 m. WSW. of Witlich.

DREYSALLIGKEIT, a town of Germany, in the duchy of Stiria, 5 miles N. of Pettau.

* *To* DRIB. *v. a.* [contracted from *dribble*.] To crop; to cut off; to defalcate. A cant word.

Merchants gains come short of half the mart;
For he who drives their bargains, *dribs* a part.
Dryden.

DRIBBECK, a village in Westmorland.

(1.) * *To* DRIBBLE. *v. n.* [This word seems to have come from *drop* by successive alterations, such as are usual in living languages. *Drop*, *drip*, *dripple*, *dribble*, from thence *drivel* and *driveler*. *Drip* may indeed be the original word, from the Danish *drypp*.] 1. To fall in drops.—Semilunar processes on the surface, owe their form to the *dribbling* of water that passed over it. *Woodward*.—A *dribbling*, difficulty, and a momentary suppression of urine, may be caused by the stone's shutting up the orifice of the bladder. *Arbuthnot*. 2. To fall weakly and slowly.—

Believe not that the *dribbling* dart of love
Can pierce a complete bosom. *Shak.*

3. To slaver as a child or idiot.

(2.) * *To* DRIBBLE. *v. a.* To throw down in drops.—Let the cook follow with a ladle full of soup, and *dribble* it all the way up stairs. *Swift.*

* DRIBBLET. *n. s.* [from *dribble*.] A small sum; odd money in a sum.—

Twelve long years of exile born,
Twice twelve we number'd since his bleft return:
So strictly wert thou just to pay,
Even to the *dribblet* of a day. *Dryden.*

DRIBY, a town near Wainfleet, Lincolnshire.

* DRIER. *n. s.* [from *dry*.] That which has the quality of absorbing moisture; a deficcative.—There is a table, that boiling of daisy roots in milk, which it is certain are great *driers*, will make dogs little. *Bacon.*

DRIESSEN, or DRESNO, a town of Germany, in the New Marche of Brandenburg, with a strong fort seated on the Warta; 20 miles E. of Landsperg, 20 NNE. of Schwerin, and 90 ENE. of Berlin. Lon. 13. 43. E. Lat. 53. 53. N.

DRIFFBOR, a town of Norway, 46 miles E. of Romsdal.

DRIFFEW, a town W. of Penzance, Cornwall.

(1.) DRIFFIELD, 4 miles SE. of Cirencester.

(2.) DRIFFIELD, GREAT, in the E. Riding of Yorkshire, 30 miles E. of York, and 23 N. of Hull, on the canal, which joins the river Hull.

(3.) DRIFFIELD, LITTLE, 6 miles from Kilham, Yorkshire.

(1.) * DRIFT. *n. s.* [from *drive*.] 1. Force impellant; impulse; overbearing influence.—A man being under the *drift* of any passion, will still follow the impulse of it, 'till something interpose, and, by a stronger impulse, turn him another way. *South.* 2. Violence; course.—

The mighty trunk, half rent with rugged rift,
Doth roll adown the rocks, and fall with fearful *drift*. *F. Queen.*

3. Any thing driven at random.—

Some long, perhaps, upon the waters swam,
An useless *drift*, which rudely cut within,
And hollow'd, first a floating trough became,
And cross some riv'let passage did begin. *Dryd.*

4. Any thing driven or born along in a body.—

The ready racers stand,
Swift as on wing of wind up-born they fly,
And *drifts* of rising dust involve the sky. *Pope.*

5. A storm; a shower.—

Our thunder from the South
Shall rain their *drift* of bullets on this town. *Shak.*

6. A heap or stratum of any matter thrown together by the wind; as, a *snowdrift*, a deep body of snow. 7. Tendency, or aim of action.—The particular *drift* of every act, proceeding eternally from God, we are not able to discern; and therefore cannot always give the proper and certain reason of his works. *Hooker.* 8. Scope of a discourse.—The main *drift* of his book being to prove, that what is true is impossible to be false, he opposes no body. *Tillotson.*—The *drift* of the pamphlet is to stir up our compassion towards the rebels. *Addison.*

(2.) DRIFT, in mining, a passage cut out under the earth betwixt shaft and shaft, or turn and turn;

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turn; or a paſſage or way wrought under the earth to the end of a meer of ground, or part of a meer.

(3.) DRIFT, in navigation, the angle which the line of a ſhip's motion makes with the neareſt meridian, when ſhe drives with her ſide to the wind and waves, and is not governed by the power of the helm: it alſo implies the diſtance which the ſhip drives on that line. A ſhip's way is only called DRIFT in a ſtorm; and then when it blows ſo vehemently as to prevent her from carrying any ſail, or at leaſt reſtrains her to ſuch a portion of ſail, as may be neceſſary to keep her ſufficiently inclined to one ſide, that ſhe may not be diſmaſted by her violent labouring produced by the turbulence of the ſea.

(4.) DRIFT SAIL, a ſail uſed under water, veered out right a-head by ſheets, as other ſails are. It ſerves to keep the ſhip's head right upon the ſea in a ſtorm, and to hinder her driving too faſt in a current.

* *To* DRIFT. *v. a.* [from the noun.] 1. To drive; to urge along.—Snow no larger than ſo many grains of ſand, *drifted* with the wind in clouds from every plain. *Ellis's Voyage.* 2. To throw together on heaps. Not authoriſed.—

He wanders on
From hill to dale, ſtill more and more aſtray,
Impatient flouncing through the *drifted* heaps.
Thomſon.

DRIGG, a village in Cumberland.

DRIGHLINGTON, 4 miles from Leeds, Yorkſhire.

(1.) * DRILL. *n. ſ.* [from the verb.] 1. An inſtrument with which holes are bored. It is a point preſſed hard againſt the thing bored, and turned round with a bow and ſtring.—The way of tempering ſteel to make gravers, *drills*, and mechanical inſtruments, we have taught artificers. *Boyle.*—*Drills* are uſed for the making ſuch holes as punches will not ſerve for; as a piece of work that hath already its ſhape, and muſt have an hole made in it. *Moxon.* 2. An ape; a baboon.—Shall the difference of hair be a mark of a different internal ſpecifick conſtitution between a changeling and a *drill*, when they agree in ſhape and want of reaſon? *Locke.* 3. A ſmall dribbling brook. This I have found no where elſe, and ſuſpect it ſhould be *rill.*—

Springs through the pleaſant meadows pour their *drills*,
Which ſnake-like glide between the bordering *hills*. *Sandys.*

(2.) DRILL, or } a name given to an inſtrument
DRILL-BOX, } for ſowing land in the new method of horſe-hoeing huſbandry. See HUSBANDRY.

* *To* DRILL. *v. a.* [*drillen*, Dutch; *thirlian*, Sax. from *thurgh*, through.] 1. To pierce any thing with a drill.—The drill plate is only a piece of flat iron, fixed upon a flat board, which iron hath an hole punched a little way into it, to ſet the blunt end of the ſhank of the drill in, when you *drill* a hole. *Moxon.* 2. To perforate; to bore; to pierce.—

My body through and through he *drill'd*,
And Whacum by my ſide lay kill'd. *Hudibras.*

3. To make a hole.—When a hole is *drilled* in a piece of metal, they hold the drill-bow in their right hand; but when they turn ſmall work, they hold the drill-bow in their left hand. *Moxon.* 4. To delay; to put off: in low phraſe; corrupted, I believe from *drawled.*—She has bubbled him out of his youth; ſhe *drilled* him on to five and fifty, and ſhe will drop him in his old age. *Addiſon.* 5. To draw from ſtep to ſtep. A low phraſe.—When by ſuch inſinuations they have once got within him, and are able to *drill* him on from one lewdneſs to another, by the ſame arts they corrupt and ſqueeze him. *South.* 6. To drain; to draw ſlowly. This ſenſe wants better authority.—

Drill'd through the ſandy ſtratum every way,
The waters with the ſandy ſtratum riſe. *Thomſon.*

7. To form to arms; to teach the military exerciſe. An old cant word.—

The foe appear'd drawn up and *drill'd*,
Ready to charge them in the field. *Hudibras.*

DRILL-BOW. See BOW, § 9.

DRILLO, a river of Sicily, in the valley of Noto, which runs into the Mediterranean, 6 miles SE. from Terra Nuova.

DRILL-SOWING, a method of ſowing grain or ſeed of any kind, ſo that it may all be at a proper depth in the earth, which is neceſſary to its producing healthful and vigorous plants. For this purpoſe a variety of drill ploughs have been invented and recommended; but from the expence attending the purchaſe, and the extreme complication of their ſtructure, there is not an inſtrument of that kind, as yet diſcovered, that is likely to be brought into general uſe. This method, however, is greatly recommended in the Georgical Eſſays. See RURAL ECONOMY.

DRIMANA POINT, a cape of Ireland, on the N. coaſt of the bay of Donegal, 3 miles S. of Killibegs.

DRIMBAR, a town of Ireland, in Antrim.

DRIMMITORMONT, an ancient village of Scotland, in Forfar-ſhire, in the pariſh of Dunnichen, inhabited by weavers, who each occupy 6 or 8 acres of land.

DRIMOLEAGUE, a village in Cork.

DRIMYS, in botany: A genus changed by Murray, in the 14th edit. of the *Syſtema Veget.* to WINTERA; which ſee.

DRIN, a river which riſes in the SW. part of Servia, and runs into the Save, 32 miles W. of Sabatz.

DRINAWARD, a town of European Turkey, in Servia, ſeated on a ſmall iſland formed by the Driono, 20 miles E. of Sarino.

DRINGENBERG, a town of Germany, in the circle of Weſtphalia, and biſhopric of Paderborn; 6 miles ESE. of Paderborn.

DRINGO, a village near Ouram, Yorkſhire.

DRINGSTON, in Suffolk, near Wulpet.

DRINGTON, a town in Dorſetſhire.

(1.) * DRINK. *n. ſ.* [from the verb.] 1. Liquour to be ſwallowed: oppoſed to *meat.*—

When God made choice to rear
His mighty champion, ſtrong above compare,
Whoſe *drink* was only from the liquid brook!
Milton.

2. Liquour of any particular kind.—The juices of fruits are either watery or oily: I reckon among the

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the watery all the fruits out of which *drink* is expreſſed, as the grape, the apple, and the pear. *Bacon.*—

O madneſs, to think uſe of ſtrongeſt wines,
And ſtrongeſt *drinks*, our chief ſupport of health!
Milton.

—Amongſt *drinks*, auſtere wines are apt to occaſion foul eruptions. *Arbuthnot.*

(2.) DRINK is an eſſential part of our ordinary food in a liquid form. See FOOD. The general uſe of drink is, to ſupply fluid; facilitate ſolution; of courſe to aſſiſt the evacuation of the ſtomach, and promote the progreſs of the aliment through the inteſtines: for, by the contraction of the longitudinal fibres of the ſtomach, the pylorus is drawn up, and nothing but fluid can paſs; which, by its bulk, makes a hurried progreſs through the inteſtines, and ſo determines a greater excretion by ſtool, as leſs then can be abſorbed by the lacteals. Hence a large quantity of common water has been found purgative; and, *ceteris paribus*, that aliment which is accompanied with the largeſt proportion of drink, makes the largeſt evacuation by ſtool. Here a queſtion has ariſen, about where the feculent part of the aliment is firſt remarkably collected. It is commonly thought to be in the great gut; but undoubtedly it often begins in the ilium, eſpecially when the drink is in a ſmall proportion, and when the progreſs of the aliment is ſlow; for when the contents of the guts are very fluid, they are quickly puſhed on, and reach the great guts before they depoſite their feculency. Another effect of drink is, to facilitate the mixture of the lymph, refluent from every part of the ſyſtem, with the chyle. In the blood veſſels, where all muſt be kept fluid in order to proper mixture, drink increaſes the fluidity, and gives tenſion, by its bulk. Hence drink contributes to ſanguification, as ſometimes food gives too denſe a nutriment to be acted upon by the ſolids; and hence alſo drink promotes the ſecretions. Theſe are the effects of drink in general; but the more liquid the food is, it is the ſooner evacuated, and leſs nouriſhment is extracted. Hence drink is, in ſome degree, oppoſed to nouriſhment; and ſo, *cæteris paribus*, thoſe who uſe leaſt drink are moſt nouriſhed. All theſe effects may be produced by ſimple water; and it is ſaid, that other liquours are fit for drink in proportion to the water they contain. Water, however, when uſed as drink, is moſt commonly impregnated with vegetable and farinaceous ſubſtances, which thus both operate as drink and contribute to nouriſhment. Sometimes we impregnate water with the ſubacid fruits; and thus it acquires other qualities, of conſiderable uſe in the animal economy. All drinks, may be reduced to two heads: firſt, pure water, or where the additional ſubſtance gives no additional virtue; 2d. fermented liquors. The latter have not only the qualities of the firſt, but alſo qualities peculiar to themſelves. Fermented liquors are more or leſs poignant to the taſte, and better calculated to quench thirſt. They are peculiarly adapted for ſtimulating the mouth, fauces, and ſtomach, to throw out the ſaliva and gaſtric liquor. By their aceſcency they are fitted for ſome beneficial purpoſes in certain ſtates of the ſyſtem: by their fluidity they dilate viſcid food; though in this reſpect they anſwer no better than common water. Carried into the blood-veſſels, in ſo far as they retain any ſaline property, they ſtimulate the excretories, and promote urine and ſweat. Many phyſicians, in treating of fermented liquors, have rejected their nutritious virtues, which certainly ought to be taken into the account, though, by expediting the evacuation by ſtool, they cauſe leſs of the nutritious parts of the aliment to be taken up, and by ſtimulating the excretories, make theſe nutritious parts to reſt for a ſhorter time in the ſyſtem. All theſe and many other effects ariſe from fermented liquors. Their aſcefcency ſometimes promotes the diſeaſe of aſcefcency, by increaſing that of vegetables, acting as a ferment, and ſo producing flatulency, purging, cholera, &c. So that, with vegetable aliment, as little drink is neceſſary, the moſt innocent is pure water; and it is only with animal food that fermented liquors are neceſſary. In warmer climates, fermented liquors would ſeem requiſite to obviate alkaleſcency and heat. But it ſhould be conſidered, that though fermented liquors contain an acid, yet they alſo contain alcohol; which, though it adds ſtimulus to the ſtomach, yet is extremely hurtful in the warmer climates, and wherever alkaleſcency prevails in the ſyſtem. Nature in theſe climates has given men an inclination for water impregnated with acid fruits, *e. g.* ſherbet: but this needs to be cautiouſly uſed, as in theſe countries they are apt to ſhun animal food, uſing too much of the vegetable, and often thus cauſing dangerous refrigerations choleras, diarrhæas, &c.—It may be proper here to mention the chief heads on which the varieties of fermented liquors depend. 1ſt. They are owing to the quality of the ſubject, as more or leſs viſcid; and to its capacity alſo of undergoing an active fermentation, although perhaps the more viſcid be more nutritious. Hence the difference between ales and wines; by the firſt meaning fermented liquors from *farinacea*, by the ſecond from the fruits of plants. It depends, 2dly, On the acerbity, acidity, nature, and maturation, of the fruit. 3dly, The variety depends on the conduct of the fermentation. In general, fermentation is progreſſive, being at firſt active and rapid, detaching the fixed air or *gas ſylveſtre*, at the ſame time acquiring more acid than before. Theſe qualities of flatulency and acidity remain for ſome time: but as the fermentation goes on, the liquor becomes more perfect, no air is detached, and alcohol is produced; ſo that fermented liquors differ according to the progreſs of the fermentation, and have different effects on the ſyſtem. When fermentation is ſtopped before it comes to maturity, though naturally it proceeds in this way, yet by addition of new ferment, it may again be renewed with a turbid inteſtine motion. In the inordinate quantities in which fermented liquors are occaſionally drunk with a view of conviviality, they have a tendency to undermine the health, while they appear to fatten the body; occaſioning dropſy and other fatal diſeaſes. The ſtrong ale ſo much drunk in the country certainly has had many victims, as well as fermented liquors of other kinds; but thoſe beverages generally drunk at our meals under the name of *Beer* and *Porter* are certainly

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mainly moſt wholeſome, when free of acidity, and anſwer every ſalutary purpoſe in the animal œconomy.

(1.) * *To* DRINK. *v. a.* preter. *drank*, or *drunk*; part. paſſ. *drunk*, or *drunken*. [*drincan*, Saxon.] 1. To ſwallow: applied to liquids.—He had eaten no bread, nor *drunk* any water three days and three nights: 1 *Sam.* xxx. 12.—We have *drunken* our water for money. *Sam.* v. 4. 2. To ſuck up; to abſorb.—

Set rows of roſemary with flow'ring ſtem,
And let the purple vi'lets *drink* the ſtream.
Dryden.

Bruſh not thy ſweeping ſkirt too near the wall;
Thy heedleſs ſleeve will *drink* the colour'd oil
Gay.

3. To take in by any inlet; to hear; to ſee.—

My ears have yet not *drunk* a hundred words
Of that tongue's uttering, yet I know the ſound.
Shak.

Thither write, my queen,
And with mine eyes I'll *drink* the words you ſend,
Though ink be made with gall. *Shak.*

4. To act upon by drinking.—Come, we have a hot veniſon paſty to dinner: come, gentlemen, I hope we ſhall *drink* down all unkindneſs *Shak.*—He will drown his health and his ſtrength in his belly; and, after all his *drunken* trophies, at length *drink* down himſelf too. *South.* 5. To make drunk.—Benhadad was *drinking* himſelf *drunk* in the pavilions. 1 *Kings.* 6. It is uſed with the intenſive particles *off*, *up*, and *in*: *Off* to note a ſingle act of drinking.—One man gives another a cup of poiſon, a thing as terrible as death; but at the ſame time he tells him that it is a cordial, and ſo he *drinks* it *off* and dies. *South.* 7. *Up*, to note that the whole is *drunk*.—Alexander, after he had *drank up* a cup of fourteen pints, was going to take another *Arbuthnot.* 8. *In*, to enforce the ſenſe; uſually of inanimate things.—The body being reduced nearer unto the earth, and emptied, becometh more porous, and greedily *drinketh in* water. *Brown.*

(2.) * *To* DRINK. *v. n.* 1. To ſwallow liquors; to quench thirſt.—She ſaid, *drink*, and I will give thy camels drink alſo; ſo I *drank*, and ſhe made the camels *drink* alſo. *Gen.* xxiv. 46.—When delight is the only end, and reſts in itſelf, and dwells there long, then eating and *drinking* is not a ſerving God, but an inordinate action. *Taylor.* 2. To feaſt; to be entertained with liquours.—We came here to fight you.——For my part, I am ſorry it is turned to a *drinking*. *Shak.* 3. To drink to exceſs; to be an habitual drunkard. A colloquial phraſe. 4. *To* DRINK *to*. To ſalute in drinking; to invite to drink by drinking firſt.—

I take your princely word for thoſe redreſſes.
—I gave it you, and will maintain my word;
And thereupon I *drink* unto your grace. *Shak.*

5. *To* DRINK *to*. To wiſh well to in the act of taking the cup.—

Give me ſome wine; fill full:
I *drink to* th' general joy of the whole table,
And to our dear friend Banquo, whom we miſs.
Shak.

* DRINKABLE. *adj.* [from *drink*.] Potable; ſuch as may be drank.

(1.) * DRINKER. *n. ſ.* from *drink*.] One that drinks to exceſs; a drunkard.—It were good for thoſe that have moiſt brains, and are great *drinkers*, to take fume of lignum, aloes, roſemary, and frankincenſe, about the full of the moon. *Bacon.*—The *drinker* and debauched perſon is the object of ſcorn and contempt. *South.*—The urine of hard *drinkers* afford a liquor extremely fetid, but no inflammable ſpirit: what is inflammable ſtays in the blood, and affects the brain. Great *drinkers* commonly die apoplectick. *Arbuthnot.*

(2.) DRINKER, Edward, an American centenary, born in 1680, on the banks of the Delaware, where Philadelphia now ſtands. He ſerved an apprenticeſhip to a cabinet maker at Boſton, from whence, in 1745, he returned to his native place, where he reſided till his death in 1782. He was four times married, and had eighteen children.

* DRINKMONEY. *n. ſ.* *drink* and *money*.] Money given to buy liquour.—Peg's ſervants were always aſking for *drinkmoney*. *Arbuthnot.*

(1.) DRINO, a town of European Turkey, ſeated on the gulph (N° 5.) 50 miles SE. of Raguſa.

(2.) DRINO, a river of European Turkey, formed by the junction of the two following:

(3.) DRINO BIANCA, or WHITE DRINO, a river of European Turkey, which riſes near Rechia, on the borders of Dalmatia, and joins the Drino Nero, 15 miles NW of Ibali, where they form one ſtream called Drino.

(5.) DRINO NERO, or BLACK DRINO, a river of European Turkey, which riſes in a lake near Akrida; joining the Drino Bianca, it takes the name of Drino only, and runs into the Adriatic, about 8 miles SW. of Aleſſio, forming a bay at its mouth, called The Gulf of Drino.

(5.) DRINO, THE GULPH OF, a bay of the Adriatic Sea, on the coaſt of Dalmatia.

DRINOVATZ, a town of European Turkey, in Bulgaria, 2[illegible] miles S. of St V[illegible]din.

* DRIP, *n. ſ.* [from the verb.] That which falls in drops.—Water may be procured for neceſſary occaſions from the heavens, by preſerving the *drips* of the houſes *Mortimer.*

(1.) * *To* DRIP. *v. a.* [*drippen*, Dutch.] 1. To let fall in drops.—

Her flood of tears
Seem like the lofty barn of ſome rich ſwain,
Which from the thatch *drips* faſt a ſhower of rain. *Swift.*

2. To drop fat in roaſting.—Let what was put into his belly, and what he *drips*, be his ſauce. *Walton.*

His offer'd entrails ſhall his crime reproach,
And *drip* their fatneſs from the hazle broach.
Dryden.

(2.) * *To* DRIP. *v. n.* 1. To fall in drops. 2. To have drops falling from it.—

The ſoil, with fatt'ning moiſture fill'd,
Is cloath'd with graſs, and fruitful to be till'd;
Such as in fruitful vales we view from high,
Which *dripping* rocks, not rowling ſtreams ſupply *Dryden.*

* DRIPPING. *n. ſ.* [from *drip*.] The fat which houſewives gather from roaſt meat—

Shews all her ſecrets of houſekeeping;
For candles how ſhe trucks her *dripping*. *Swift.*

* DRIPPINGPAN. *n. ſ.* [*drip* and *pan*.] The

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pan in which the fat of roaſt meat is caught.—When the cook turns her back, throw ſmoaking coals into the *drippingpan*. *Swift*.

* DRIPPLE. *adj*. [from *drip*.] This word is uſed ſomewhere by *Fairfax* for weak, or rare; *dripple ſhot*.

DRIPSEY, a river of Ireland, which runs into the Lee, 10 miles W. of Cork.

DRIS, a town of Perſia, in the province of Farſiſtan, 74 miles WSW. of Schiras.

(1.) DRISSA, a river of Ruſſia, in the government of Polotſk, which falls into the river Dwina, 10 m. WSW. of Polotſk, and 272 S. of Peterſburg.

(2.) DRISSA, a town of Ruſſia, in the government of Polotſk, ſeated at the confluence of the Driſſa, (N° 1.) with the Dwina.

DRISTRA, or SILISTRIA. See SILISTRIA.

DRITTEY, a town of Germany, in the duchy of Carniola, 10 miles ESE. of Stein.

DRIVASTO, a town of European Turkey, in Albania, 20 miles NE. of Dulcigno.

(1.) * *To* DRIVE. *v. a.* preterite *drove*, anciently *drave*, part. paſſ. *driven*, or *drove*. [*dreiban*, Goth. *drifan*, Sax. *dryven*, Dutch.] 1. To produce motion in any thing by violence: as, the hammer *drives* the nail. 2. To force along by impetuous preſſure.—

On helmets, helmets throng,
Shield preſs'd on ſhield, and man *drove* man along. *Pope*.

3. To expel by force from any place: with *from*.

Driven from his native land to foreign grounds,
He with a gen'rous rage reſents his wounds. *Dryden*.

His ignominious flight the victors boaſt,
Beaux againſt beaux, and ſwordknots ſwordknots *drive*. *Pope*.

4. To ſend by force to any place: with *to*.—

Time *drives* the flocks from field to fold,
When rivers rage and rocks grow cold. *Shak*.

5. To chaſe; to hunt.—

To *drive* the deer with hound and horn
Earl Percy took his way. *Chevy Chaſe*.

6. To force or urge in any direction.—He ſtood and meaſured the earth: he beheld, and *drove* aſunder the nations. *Hab*. iii. 6. 7. To impel to greater ſpeed. 8. To guide and regulate a carriage.—He took off their chariot-wheels, that they *drove* them heavily. *Exod*. xiv. 25. 9. To convey animals; to make animals march along under guidance.—

There find a herd of heifers, wand'ring o'er
The neighb'ring hill, and *drive* 'em to the ſhore. *Addiſon*.

10. To clear any place by forcing away what is in it.—

We come not with deſign of waſteful prey,
To *drive* the country, force the ſwains away. *Dryden*.

11. To force; to compel.—For the metre ſake, ſome words in him ſometime be *driven* awry, which require ſtraighter placing in plain proſe. *Aſcham*. 12. To hurry on inconſiderately.—Moſt miſerable if ſuch unſkilfulneſs make them *drive* on their time by the periods of ſin and death. *Taylor*.—He, *driven* to diſmount, threatened, if I did not the like, to do as much for my horſe as fortune had done for his, *Sidney*.—The Romans did not think that tyranny was thoroughly extinguiſhed, till they had *driven* one of their conſuls to depart the city, againſt whom they found not in the world what to object, ſaving only that his name was Tarquin. *Hooker*.—He was *driven* by the neceſſities of times, more than led by his own diſpoſition, to rigour. *K. Charles*. 13. To diſtreſs; to ſtraiten.—This kind of ſpeech is in the manner of deſperate men far *driven*. *Spenſer*. 14. To urge by violence, not kindneſs.—

He taught the goſpel rather than the law,
And forc'd himſelf to *drive*; but lov'd to draw. *Dryden*.

15. To impel by influence of paſſion.—I *drave* my ſuitor from his mad humour of love to a living humour of madneſs. *Shak*.—Diſcontents *drave* men into ſlidings. *K. Charles*.—Lord Cottington, being maſter of temper, and of the moſt profound diſſimulation, knew well how to lead him into a miſtake, and then *drive* him into choler. *Clarendon*. 16. To urge; to preſs to a concluſion.—The experiment of wood that ſhineth in the dark, we have diligently *driven* and purſued; the rather for that, of all things that give light here below, it is the moſt durable, and hath leaſt apparent motion. *Bacon*.—We have thus the proper notions of the four elements, and both their qualities, *driven* up and reſolved into their moſt ſimple principles. *Digby*.—To *drive* the argument farther, let us inquire into the obvious deſigns of the divine architect. *Cheyne*.—The deſign of theſe orators was to *drive* ſome particular point, either the condemnation or acquittal. *Swift*. 17. To carry on; to keep in motion.—As a farmer cannot huſband his ground ſo well, if he ſit at a great rent; ſo the merchant cannot *drive* his trade ſo well, if he ſit at great uſury. *Bacon*.—

Your Paſimond a lawleſs bargain *drove*,
The parent could not ſell the daughter's love. *Dryden*.

—The trade of life cannot be *driven* without partners. *Collier*. 18. To purify by motion: ſo we ſay to *drive* feathers.—

His thrice *driv'n* bed of down. *Shak*.

—The one's in the plot, let him be never ſo innocent; and the other is as white as the *driven* ſnow, let him be never ſo criminal. *L'Eſtrange*. 19. *To* DRIVE *out*. To expel.—Tumults and their exciters *drave* myſelf and many of both houſes *out* of their places. *K. Charles*.—As ſoon as they heard the name of Roſcetes, they forthwith *drave out* their governour, and received the Turks into the town. *Knolles*.

(2.) * *To* DRIVE. *v. n.* 1. To go as impelled by any external agent.—The needle endeavours to conform unto the meridian; but being diſtracted, *driveth* that way where the greater and powerfuller part of the earth is placed. *Brown*.—

Love, fix'd to one, ſtill ſafe at anchor rides,
And dares the fury of the winds and tides;
But loſing once that hold, to the wide ocean born,
It *drives* away at will, to every wave a ſcorn. *Dryden*.

2. To ruſh with violence.—

While thus he ſtood,
Pirithous' dart *drove* on, and nail'd him to the wood. *Dryden*.

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As a ſhip, which winds and waves aſſail,
Now with the current *drives*, now with the gale;
She feels a double force, by turns obeys
Th' imperious tempeſt, and th' impetuous ſeas.
Dryden.

—The wolves ſcampered away, however, as hard as they could *drive*. *L'Eſtrange.*—

Thick as autumnal leaves, or *driving* ſand,
The moving ſquadrons blacken all the ſtrand.
Pope.

3. To paſs in carriage.—

There is a litter ready; lay him in't,
And *drive* tow'rd Dover. *Shak.*

Thy flaming chariot-wheels, that ſhook
Heav'n's everlaſting frame, while o'er the necks
Thou *drov'ſt* of warring angels diſarray'd. *Milt.*

4. To tend; to conſider as the ſcope and ultimate deſign.—We cannot widely miſtake this diſcourſe when we have found out the point he *drives* at. *Locke.*—They look no further before them than the next line; whence it will inevitably follow, that they can *drive* to no certain point, but ramble from one ſubject to another. *Dryden.*—We have done our work, and are come within view of the end that we have been *driving* at. *Addiſon.*

5. To aim; to ſtrike at with fury.—

At Auxur's ſhield he *drove*, and at the blow
Both ſhield and arm to ground together go.
Dryden.

6. To *drive*, in all its ſenſes, whether active or neuter, may be obſerved to retain a ſenſe compounded of violence and progreſſion.

DRIVE BAY, a bay of the river St Lawrence, on the coaſt of Canada. Lon. 68. 20. W. Lat. 48. 52. N.

* DRIVEL. *n. ſ.* [from the verb.] 1. Slaver; moiſture ſhed from the mouth.—

Beſides th' eternal *drivel*, that ſupplies
The dropping beard, from noſtrils, mouth, and eyes.
Dryden.

2. A fool; an ideot; a driveller. This ſenſe is now out of uſe.—What fool am I, to mingle that *drivel*'s ſpeeches among my noble thoughts? *Sidney.*

* *To* DRIVEL. *v. n.* [from *drip*, *dripple*, *dribble*, *drivel*.] 1. To ſlaver; to let the ſpittle fall in drops, like a child, an ideot, or a dotard.—I met with this Chremes, a *drivelling* old fellow, lean, ſhaking both of head and hands, already half earth, and yet then moſt greedy of earth. *Sidney.*—No man could ſpit from him, but would be forced to *drivel* like ſome paralytick, or a fool. *Grew.* 2. To be weak or fooliſh; to dote.—This *driveling* love is like a great natural, that runs lolling up and down to hide his bauble. *Shak.*

I hate to ſee a brave bold fellow ſotted,
Made ſour and ſenſeleſs, turn'd to whey by love;
A *driveling* hero, fit for a romance. *Dryden.*

* DRIVELLER. *n. ſ.* [from *drivel*.] A fool; an ideot; a ſlaverer.—I have heard the arranteſt *drivellers* commended for their ſhrewdneſs, even by men of tolerable judgment. *Swift.*

* DRIVEN. Participle of *drive*.—They were *driven* forth from among men. *Job.* xxx. 5.

* DRIVER. *n. ſ.* [from *drive*.] 1. The perſon or inſtrument who gives any motion by violence. 2. One who drives beaſts.—Their *driver* runs up to him immediately, and beats him almoſt to death. *L'Eſtrange.*—The multitude, or common rout, like a drove of ſheep, or an herd of men, may be managed by any noiſe or cry which their *driver* ſhall accuſtom them to. *South.* 3. One who drives a carriage.—

Not the fierce *driver* with more fury lends
The ſounding laſh, and, ere the ſtroke deſcends,
Low to the wheels his pliant body bends.
Dryden.

DRIVERS, among ſportſmen, a machine for driving pheaſant powts, conſiſting of good ſtrong ozier wands, ſuch as the baſket makers uſe, ſet in a handle, and twiſted or bound with ſmall oziers in two or three places. With this inſtrument the ſportſman drives the young powts into his nets. See the next article.

(1.) DRIVING, *n. ſ.* among ſportſmen, a method of taking pheaſant powts. The ſportſman having found out the haunts of theſe birds, and fixed his nets there, he calls upon them together by a pheaſant call, imitating the voice of the dam; after this he makes a noiſe with his driver, which will make them run a little way forward in a cluſter; and this he repeats till he has made ſure of them, by driving them into his nets.

(2.) DRIVING, in metallurgy, is ſaid of ſilver, when, in the operation of refining, the lead being burnt away, the remaining copper riſes upon its ſurface in red fiery bubbles.

(3.) DRIVING, in the ſea language, is ſaid of a ſhip, when an anchor being let fall will not hold her faſt, nor prevent her ſailing away with the wind or tide. The beſt help in this caſe is to let fall more anchors, or to veer out more cable; for the more cable ſhe has out, the ſafer ſhe rides. When a ſhip is a-hull or a-try, they ſay ſhe drives to leeward.

(1.) * *To* DRIZZLE. *v. a.* [*driſelen*, Germ. to ſhed dew.] To ſhed in ſmall ſlow drops; as Winter rains.—

When the ſun ſets, the air doth *drizzle* dew.
Shak.

Though now this face of mine be hid
In ſap conſuming Winter's *drizzled* ſnow,
And all the conduits of my blood froze up,
Yet hath my night of life ſome memory. *Shak.*

(2.) * *To* DRIZZLE. *v. n.* To fall in ſhort ſlow drops.

And *drizzling* drops that often do redound,
The firmeſt flint doth in continuance wear.
Spenſer.

—The neighbouring mountains, by reaſon of their height, are more expoſed to the dews and *drizzling* rains than any of the adjacent parts. *Addiſon.*

* DRIZZLY. *adj.* [from *drizzle*.] Shedding ſmall rain.—

This during Winter's *drizzly* reign be done,
'Till the new ram receives th' exalted ſun.
Dryden's Virgil.

DROCHIL CASTLE, an antient ruinous caſtle in the county of Tweeddale, at the confluence of the Terth and the Lyne. It was built by the earl of Morton, then regent of Scotland, who was beheaded before it was quite finiſhed.

DROCI, a town of Italy, in the kingdom of Naples, and province of Calabria Ultra, 9 miles SSE. of Nicotera.

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(1.) DROGHEDA, or TREDAH, a town of Ireland, in the province of Leinſter and county of Lowth, ſituated on the Bay. (N° 2.) It was formerly remarkable for its ſituation and ſtrength, and was therefore much diſtinguiſhed by the Engliſh monarchs. Edward II. granted it a market and fair; and other privileges were added in ſucceeding ages, particularly the right of coinage. It was bravely defended againſt the rebels in 1641. After the ceſſation of arms, it was taken by the duke of Ormond and the earl of Inchiquin; but was retaken by Cromwell in 1649. At this time it ſuffered ſo much, that for a long time after it remained almoſt in ruins. The buildings were exceedingly ſhattered; and the town being taken by ſtorm, not only the garriſon, but the inhabitants, men, women, and children, were moſtly put to the ſword. By degrees, however, it recovered, and is at preſent a large and populous place. It is both a town and county; and ſends a member to the imperial parliament. It has a great ſhare of inland trade, and an advantageous commerce with England; and though the port is but indifferent, and narrow at its entrance, with a bar over which ſhips of burden cannot paſs but at high water, yet a great deal of buſineſs is done; ſo that, from a low and declining port, it has become rich and thriving. Its population, which is increaſing, is eſtimated at upwards of 10,000. Drogheda affords a ſtrong inſtance of the benefit of a river in any degree navigable; for though the Boyne is not capable of carrying veſſels bigger than barges, or pretty large boats yet the conveniency that this affords of conveying coals by water carriage through a great extent of country, introduced a correſpondence between this place and Whitehaven in Cumberland, to which the revival of its commerce has been in a great meaſure owing. Drogheda is ſeated on the Boyne, 5 miles W. of the Iriſh channel, and 23 N. of Dublin. Lon. 6. 1. W. Lat. 53. 53. N.

(2.) DROGHEDA BAY, a bay of the Iriſh Sea on the coaſt of Louth, Ireland.

DROGIEZYN, a town of Poland, in the palatinate of Bielſk, 36 miles SW. of Bielſk.

* DROIL. *n. ſ.* [by *Junius* underſtood a contraction of *drivel.*] A drone; a ſluggard.

* *To* DROIL. *v. n.* To work ſluggiſhly and ſlowly; to plod.—

Let ſuch vile vaſſals, born to baſe vocation,
Drudge in the world, and for their living *droil*,
Which have no wit to live withouten toyle.
Spenſer.

—Deſuetude does contract and narrow our faculties, ſo that we can apprehend only thoſe things in which we are converſant: the *droiling* peaſant ſcarce thinks there is any world beyond the neighbouring markets. *Government of the Tongue.*

DROITWICH, a town of England, in the county of Worceſter, containing three churches, and about 400 houſes. It is noted for excellent white ſalt made from the ſalt ſprings in its neighbourhood; amounting to about 700,000 buſhels a year, and producing from 150,000l. to 200,000l. of duty. A canal has been made from this town to the Severn, about 3 miles from Worceſter, for the purpoſe of conveying the ſalt. It has a weekly market on Friday, and ſends two members to parliament. It is miles ENE. of Worceſter, and 118 WNW. of London. Lon. 1. 48. W. Lat. 52. 15. N.

* DROLL. *n. ſ.* [*droler*, French.] 1. One whoſe buſineſs is to raiſe mirth by petty tricks; a jeſter; a buffoon; a jackpudding.—As he was running home in all haſte, a *droll* takes him by the way. *L'Eſtrange.*—

Why, how now, Andrew! cries his brother *droll*;
To-day's conceit, methinks, is ſomething dull.
Prior.

2. A farce; ſomething exhibited to raiſe mirth.—

Some as juſtly fame extols,
For lofty lines in Smithfield *drolls*. *Swift.*

* *To* DROLL. *v. n.* [*drôle*, Fr.] To jeſt; to play the buffoon.—Such auguſt deſigns as inſpire your inquiries uſed to be decided by *drolling* fantaſticks, that have only wit enough to make others and themſelves ridiculous. *Glanville.*—Men that will not be reaſoned into their ſenſes, may yet be laughed or *drolled* into them. *L'Eſtrange.*—Let virtuoſoes inſult and deſpiſe on, yet they never ſhall be able to *droll* away nature. *South.*

* DROLLERY. *n. ſ.* [from *droll.*] Idle jokes; buffoonery.—They hang between heaven and hell, borrow the Chriſtians faith, and the atheiſts *drollery* upon it. *Government of the Tongue.*

DROLSHAGEN, a town of Germany, in the circle of the Lower Rhine, and the duchy of Weſtphalia, 34 miles E. of Cologne, and 48 ESE. of Duſſeldorff.

DROMA, a town of Africa, on the Grain coaſt, noted for its market for pepper.

DROMAGH, and two villages of Ireland, in
DROMALEGUE, Cork.

DROMARAGH, a town in Down, Ulſter.

DROMCASHEL, in Louth, Leinſter.

(1.) DROME, a river of France, which runs through the department ſo named from it, into the Rhone.

(2.) DROME, a dept. of France, formed out of part of the ci-devant prov. of Dauphiny. It is bounded on the N. and NE. by the dept. of Iſere; on the E. by that of the Upper Alps; on the S. by that of the Mouths of the Rhone, and on the W. by the Rhone itſelf. Valence is the capital.

(1.) * DROMEDARY. *n. ſ.* [*dromedare*, Ital.]—A ſort of camel ſo called from its ſwiftneſs, becauſe it is ſaid to travel 100 miles a-day. *Dromedaries* are ſmaller than common camels, ſlenderer, and more nimble, and are of two kinds; one larger, with two ſmall bunches, covered with hair, on its back; the other leſſer, with one hairy eminence, and more frequently called camel: both are capable of great fatigue. The hair is ſoft and ſhort: they have no fangs nor fore-teeth, nor horn upon their feet, which are only covered with a fleſhy ſkin: and they are about ſeven feet and a half high, from the ground to the top of their heads. See CAMEL. *Calmet.*—Straw for the horſes and *dromedaries* brought they unto the place. 1 *Kings.*

Mules, after theſe camels and *dromedaries*,
And waggons fraught with utenſils of war. *Milt.*

(2.) DROMEDARY. See CAMELUS, N° 2. and *Plate* XLIX.

DROMILLY, a town of Ireland, in Armegh.

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DROMKEEN, a village in Kerry, Ireland.
DROMO, a ſmall iſland in the Grecian Archipelago. Lon. 41. 46. E. Ferro. Lat. 39. 28. N.
DROMON, a town in Limerick, Ireland.
DROMONBY, S. of Stokeſley, Yorkſhire.
(1.) DROMORE, a town of Ireland, in the county of Down. It is a very ancient town, and the ſeat of a biſhopric. The ſee was founded by St Colman in the 6th century. It was refounded by K. James I. who, by his charters (preſerved in the Rolls office), granted it very great privileges. Among other marks of royal favour, he diſtinguiſhed the biſhops of this ſee by the ſtyle of "A. B. by Divine Providence biſhop of Dromore;" whereas all other biſhops in Ireland, except thoſe of Meath and Kildare, are ſtiled, "by Divine Permiſſion." This ſee, although the leaſt in its extent, is ſo complete and perfect in its endowment and juriſdiction, that it need not envy the greateſt and moſt opulent. Dromore lies 17 miles E. of Armagh, and 11 SW. of Belfaſt.
(2—4.) DROMORE, 3 villages of Ireland, in the counties of Clare, Sligo, and Tyrone.
(5.) DROMORE, a townſhip of the United States, in Lancaſhire county, Pennſylvania.
DROMWA PETRI, a town of Africa, on the Ivory coaſt.
DROMY, a town in Cork, Munſter.
DRON, [*dronn*, Gael. *i. e.* a ridge,] a pariſh of Scotland in Perthſhire, about a mile S. of the ridge of Earn, and 5 SE. of Perth. It is 3½ miles long from E. to W. and 3 broad. It ſtretches along the Ochil hills, from the ſummit to the bottom. The air of the higher part is pure but pierçing; that of the lower moiſt, but not unhealthy. The ſoil of the latter is fertile, and produces plentiful crops of wheat, barley, peaſe, graſs, and oats. Agriculture is much improved within theſe 30 years, and threſhing mills are much uſed. The population in 1792, ſtated by the rev. Mr David Low, in his report to Sir J. Sinclair, was 450, and had decreaſed 148, ſince 1755. There is a caſcade in the pariſh, which makes a fine appearance when the rivulets are ſwelled. There is alſo a fine relic of ancient ingenuity and ſuperſtition, viz. the *Rocking Stone of Dron*, which ſtands on a flat ſtone in a ſloping direction, and which, though a maſs of ſolid whin-ſtone, of 10 feet long and 7 broad, ſtill vibrates, in an arch of between 1 and 2 inches, with the touch of a finger. See ROCKING-STONE.
(1.) * DRONE. *n. ſ.* [*draen*, Saxon.] 1. The male which makes no honey, and is therefore driven from it by the reſt.—

The ſad-ey'd juſtice, with his ſurly hum,
Delivering o'er to executors pale
The lazy yawning *drone*. *Shak.*

All, with united force, combine to drive
The lazy *drones* from the laborious hive. *Dryd.*

A ſluggard; an idler.—

Sit idle on the houſhold hearth
A burd'nous *drone*, to viſitants a gaze. *Milton.*

It is my misfortune to be married to a *drone*, who lives upon what I get, without bringing any thing into the common ſtock. *Addiſon.* 3. The ſound, or inſtrument of humming.—

Here while his canting *drone pipe* ſcann'd
The myſtic figures of her hand;
He tipples palmeſtry, and dines
On all her fortune telling lines. *Cleaveland.*

(2.) DRONE, § 1. *def.* 1. See BEE, § I. 3. N° 1.
(3.) DRONE, § 1. *def.* 3. See BAGPIPE, § 2.
(4) DRONE FLY, a two-winged inſect, extremely like the drone bee, whence the name.
* *To* DRONE. *v. n.* [from the noun.] 1. To live in idleneſs; to dream.—

What have I loſt by my forefathers fault?
Why was not I the twentieth by deſcent
From a long reſtive race of *droning* kings! *Dryd.*

2. To give a heavy dull tone.—

Melfoil and honeyſuckles pound,
With theſe alluring favours ſtrew the ground,
And mix with tinkling braſs the cymbal's *droning* ſound. *Dryden.*

DRONERO, a town of Piedmont, in the marquiſate of Saluzzo, at the foot of the Alps, ſeated on the river Macra, over which there is a bridge of prodigious height, 14 miles SSW of Saluzzo.
DRONFIELD, a town of Derbyſhire, ſeated among the mountains at the edge of the Peak; 6 miles N of Cheſterfield, 28 N. of Derby, and 155 NNW. of London. The air is uncommonly fine, and the inhabitants live to a great age. Lon. 1. 25. W. Lat. 53. 18. N.
* DRONISH. *adj.* [from *drone*.] Idle; ſluggiſh; dreaming; lazy; indolent; unactive —

The *droniſh* monks, the ſcorn and ſhame of manhood,
Rouſe and prepare once more to take poſſeſſion,
To neſtle in their ancient hives again. *Rowe.*

DRONTHEIM, a town of Norway, formerly the capital, and the uſual reſidence of the kings; ſituated on a gulf of the North ſea; nearly ſurrounded by the ocean and lofty mountains; with a well frequented ſea-port, but not capable of receiving large veſſels, on account of rocks at the entrance of the harbour. It is incloſed by a wall, and defended by a caſtle by no means ſtrong. Near it are mines of copper and ſilver. The principal exports are maſts, fir timber, copper, iron, pitch, tar, ſtock-fiſh, ſkins, pot-aſh, &c. In exchange, they receive and import ſpices, wines, ſalt, brandy, corn, tobacco, cloth, &c. It is 270 miles NW. of Stockholm. Lon. 11. 9. E. Lat. 63. 26. N.
(2.) DRONTHEIM, or DRONTHEIM HUSS, a province of Norway, N. of Bergen, extending from S. to N. about 500 miles along the coaſt of the Northern Ocean, and from the Ocean on the W. to the mountains that ſeparate it from Sweden on the E.
* *To* DROOP. *v. n.* [*droef*, ſorrow, Dutch.] 1. To languiſh with ſorrow.—

I *droop*, with ſtruggling ſpent;
My thoughts are on my ſorrows bent. *Sandys.*

2. To faint; to grow weak; to be diſpirited.—

Good things of day begin to *droop* and drowſe,
While night's black agents to their prey do rowſe. *Shak.*

Can flow'rs but *droop* in abſence of the ſun,
Which wak'd their ſweets? and mine, alas! is gone. *Dryden.*

When factious rage to cruel exile drove
The queen of beauty and the court of love,
The muſes *droop'd* with their forſaken arts. *Dryd.*

I'll

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I'll animate the soldiers *drooping* courage,
With love of freedom and contempt of life.
Addison's Cato.

—I saw him ten days before he died and observed he began very much to *droop* and languish. *Swift.* 3. To sink; to lean downwards; commonly by weakness or grief.—

I never from thy side henceforth must stray,
Where'er our day's work lies; though now enjoin'd
Laborious, 'till day *droop*. *Milton.*

On her heav'd bosom hung her *drooping* head,
Which, with a sigh, she rais'd; and thus she said.
Pope.

(1.) * DROP. *n. s.* [*droppa*, Saxon.] 1. A globule of moisture; as much liquor as falls at once when there is not a continual stream,—

Meet we the med'cine of our country's weal,
And with him pour we in our country's purge,
Each *drop* of us. *Shak.*

—Whereas Aristotle tells us, that if a *drop* of wine be put into ten thousand measures of water, the wine being overpowered by so vast a quantity of water, will be turned into it; he speaks very improbably. *Boyle.*—

Had I but known that Sancho was his father,
I would have pour'd a deluge of my blood
To save one *drop* of his. *Dryden.*

2. Diamond hanging in the ear.—

The *drops* to thee, Brillante, we consign;
And, Momentilla, let the watch be thine. *Pope.*

(2.) DROPS, in medicine, a liquid remedy, the dose of which is estimated by a certain number of drops.

(3.) DROPS, in meteorology, small spherical bodies which the particles of fluids spontaneously form themselves into when let fall from any height. This spherical figure, the Newtonian philosophers demonstrate to be the effect of corpuscular attraction; for, considering that the attractive force of one single particle of a fluid is equally exerted to an equal distance, it must follow, that other fluid particles are on every side drawn to it, and will therefore take their places at an equal distance from it, and consequently form a round superficies. See ATTRACTION, FLUIDITY, HYDROSTATICS, and RAIN.

(4.) DROPS, ENGLISH. See GUTTÆ ANGLICANÆ.

(5.) * DROP SERENE. *n. s.* [*gutta serena*, Lat.] A disease of the eye, proceeding from an insipissation of the humour.—

So thick a *drop serene* hath quench'd their orbs,
Or dim suffusion veil'd! *Milton.*

(1.) * *To* DROP. *v. n.* [*droppan*, Saxon.] 1. To pour in drops or single globules.—His heavens shall *drop* down dew. *Deut.* xxxiii. 28. 2. To let fall from a higher place.—

Others o'er chimney tops and turrets row
And *drop* their anchors on the meads below.
Dryden.

St John himself will scarce forbear
To bite his pen and *drop* a tear. *Swift.*

3. To let go; to dismiss from the hand, or the possession.—

Though I could
With barefac'd power sweep him from my sight,
And bid my will avouch it; yet I must not,
For certain friends that are both his and mine,
Whose loves I may not *drop*. *Shak.*

—Those who have assumed visible shapes for a season, can hardly be reckoned among this order of compounded beings; because they *drop* their bodies, and divest themselves of those visible shapes. *Watts's Logick.* 4. To utter slightly or casually.—*Drop* not thy word against the house of Isaac. *Amos.* 5. To insert indirectly, or by way of digression.—St Paul's epistles contain nothing but points of Christian instruction, amongst which he seldom fails to *drop* in the great and distinguishing doctrines of our holy religion. *Locke.* 6. To intermit; to cease.—Where the act is unmanly or immoral, we ought to *drop* our hopes, or rather never entertain them. *Collier on Despair.*—After having given this judgment in its favour, they suddenly *dropt* the pursuit. *Sharp's Surgery.* 7. To quit a master.—I have beat the hoof 'till I have worn out these shoes in your service, and not one penny left me to buy more; so that you must even excuse me, if I *drop* you here. *L'Estrange.* 8. To let go a dependent or companion, without farther association.—She drilled him on to five and fifty, and will *drop* him in his old age, if she can find her account in another. *Addison.*—They have no sooner fetched themselves up to the fashion of the polite world, but the town has *dropped* them. *Addison.* 9. To suffer to vanish, to come to nothing.—Thus was the fame of our Saviour perpetuated by such records as would preserve the traditionary account of him to after-ages, and rectify it, if, by passing through several generations, it might *drop* any part that was material. *Addison.*—Opinions, like fashions, always descend from those of quality to the middle sort, and thence to the vulgar, where they are *dropped* and vanish. *Swift.* 10. To bedrop; to speckle; to variegate with spots. *Variis bellatus corpora* guttis.—

Or, sporting, with quick glance,
Shew to the Sun their wav'd coats, *dropp'd* with gold. *Milton.*

(2.) * *To* DROP. *v. n.* 1. To fall in drops, or single globules.—

The quality of mercy is not strain'd;
It *droppeth* as the gentle rain from heaven,
Upon the place beneath. *Shak.*

2. To let drops fall; to discharge itself in drops.—The heavens *dropped* at the presence of God. *Ps.* lxvii. 8.—

While cumber'd with my *dropping* cloaths I lay,
The cruel nation, covetous of prey,
Stain'd with my blood th' unhospitable coast.
Dryden.

3. To fall; to come from a higher place.—Philosophers conjecture that you *dropped* from the moon, or one of the stars. *Gulliver.*—In every revolution, approaching nearer and nearer to the sun, this comet must at last *drop* into the sun's body. *Cheyne.* 4. To fall spontaneously.—

So may'st thou live, 'till, like ripe fruit thou *drop*
Into thy mother's lap; or be with ease
Gather'd, not harshly pluck'd. *Milton.*

5. To fall in death; to die suddenly.—

It was your presurmise, That

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That in the dole or blows your ſon might *drop*. *Shak.*

5. To die.—Nothing, ſays Seneca, ſo ſoon reconciles us to the thoughts of our own death, as the proſpect of one friend after another *dropping* round us. *Digby to Pope.* 7. To ſink into ſilence; to vaniſh; to come to nothing; a familiar phraſe.—Virgil's friend thought fit to let *drop* this incident of Helen. *Addiſon's Travels.*—I heard of threats, occaſioned by my verſes: I ſent to acquaint them where I was to be found, and ſo it *dropped*. *Pope.* 8. To come unexpectedly.—

Either you come not here, or as you grace
Some old acquaintance, *drop* into the place,
Careleſs and qualmiſh, with a yawning face.
Dryden.

—He could never make any figure in company, but by giving diſturbance at his entry; and therefore takes care to *drop* in when you are juſt ſeated. *Spectator*, N° 448. 9. To fall ſhort of a mark.—Often it *drops* or overſhoots by the diſproportions of diſtance or application. *Collier.*

DROPALACH, a town of Germany, in the duchy of Carinthia, 12 miles S. of Saxenburg.

* DROPLET. *n. ſ.* A little drop.—

Thou abhorr'dſt in us our human griefs,
Scorn'd our brine's flow, and thoſe our *droplets*, which
From niggard nature fall. *Shak.*

* DROPPING. *n. ſ.* [from *drop*.] 1. That which falls in drops.—

Thrifty wench ſcrapes kitchen-ſtuff,
And barreling the *droppings* and the ſnuff
Of waſting candles. *Donne.*

2. That which drops when the continuous ſtream ceaſes.—

Strain out the laſt dull *droppings* of your ſenſe,
And rhyme with all the rage of importence. *Pope.*

* DROPSICAL. *adj.* [from *dropſy*. Diſeaſed with a dropſy; hydropical; tending to a dropſy.—The diet of nephritick and *dropſical* perſons ought to be ſuch as is oppoſite to, and ſubdueth the alkaleſcent nature of the ſalts in the ſerum of the blood. *Arbuthnot.*

* DROPSIED. *adj.* [from *dropſy*.] Diſeaſed with dropſy.—

With great addition ſwells, and virtue none,
It is a *dropſied* honour: good alone
Is good. *Shak.*

* DROPSTONE. *n. ſ.* [*drop* and *ſtone*.] Spar formed into the ſhape of drops. *Woodward.*

(1.) * DROPSY. *n. ſ.* [*hydrops*, Latin; whence ſcientially *hydropiſy*, thence *dropſy*, *droſpy*.] A collection of water in the body, from too lax a tone of the ſolids, whereby digeſtion is weakened, and all the parts ſtuffed. *Quincy.*—An anaſarca, a ſpecies of *dropſy*, is an extravaſation of water lodged in the cells of the membrana adipoſa. *Sharp.*

(2.) DROPSY. See MEDICINE, *Index*.

* DROPWORT. *n. ſ.* [*drop* and *wort*.] A plant of various ſpecies.

(2.) DROPWORT, in botany. See SPIRÆA, N° 1.

(3.) DROPWORT, HEMLOCK, } in botany. See
(4.) DROPWORT, WATER, } OENANTHE.

DROSCHOLM, a town of Denmark, in the iſland of Zealand, 12 miles SSW. of Nyekiobing, and 40 W. of Copenhagen.

DROSENDORF, a town of Germany, in the archduchy of Auſtria, on the river Taya, 15 miles weſt of Znaym, and 46 NW. of Vienna. Lon. 33. 24. E. Ferro. Lat. 48. 45. N.

DROSERA, ROS SOLIS, or SUN-DEW, in botany; a genus of the pentagynia order, belonging to the pentandria claſs of plants; and in the natural method ranking under the 14th order, *Gruinales*. The calyx is quinquefid, the petals five; the capſule unilocular, and quinquevalved at top; the ſeeds very numerous. There are three ſpecies, which grow naturally in boggy places, in many parts of the kingdom. They are named *ſun-dew* from a very ſtriking circumſtance in their appearance. The leaves, which are circular, are fringed with hairs, ſupporting ſmall drops or globules of a pellucid liquor like dew, which continue even in the hotteſt part of the day, and in the fulleſt expoſure to the ſun. The whole plant is acrid, and ſufficiently cauſtic to erode the ſkin: but ſome ladies know how to mix the juice with milk, ſo as to make it an innocent and ſafe application to remove freckles and ſun-burn. The juice that exſudes from it unmixed, will deſtroy warts and corns. The plant has the ſame effect upon milk, that the common butterwort has; and like that too is ſuppoſed to occaſion the rot in ſheep. See PINGUICULA.

DROSING, a town of Germany, in the archduchy of Auſtria, 6 miles E. of Ziſterdorf.

* DROSS. *n. ſ.* [*dros*, Saxon.] 1. The recrement of deſpumation of metals.—

Some ſcumm'd the *droſs* that from the metal came,
Some ſtirr'd the molten ore with ladles great,
And every one did ſwink, and every one did ſweat. *Spenſer.*

—Should the mixture of a little *droſs* conſtrain the church to deprive herſelf of ſo much gold, rather than learn how, by art and judgment, to make ſeparation of the one from the other? *Hooker.* 2. Ruſt; incruſtation upon metal.—An emperor, hid under a cruſt of *droſs*, after cleanſing, has appeared with all his titles freſh and beautiful. *Addiſon.* 3. Refuſe; leavings; ſweepings; any thing remaining after the removal of the better part; dregs; feculence; corruption.—That moſt divine light only ſhineth on thoſe minds, which are purged from all worldly *droſs* and human uncleanneſs. *Raleigh.*—

All treaſures and all gain eſteem as *droſs*,
And dignities and pow'rs all but the higheſt.
Milton.

—Such precepts exceedingly diſpoſe us to piety and religion, by purifying our ſouls from the *droſs* and filth of ſenſual delights. *Tillotſon.*

DROSSEN, a town of Germany, in the circle of Upper Saxony, and New Mark of Brandenburg, 12 miles SE. of Cuſtrin, and 14 E. of Frankfort on the Oder.

DROSSENFELD, a town of Germany, in the circle of Franconia, and principality of Culmbach, on the Maine, 6 miles S. of Culmbach.

* DROSSINESS. *n. ſ.* [from *droſſy*.] Foulneſs; feculence; ruſt.—The furnace of affliction refines us from earthly *droſſineſs*, and ſoftens us for the impreſſion of God's ſtamp. *Boyle.*

* DROSSY. *adj.* [from *droſs*.] 1. Full of ſcorious or recrementitious parts; full of droſs.—

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So doth the fire the *droſſy* go'd refine. *Davies.*
—For, by the fire, they emit not only many *droſſy* and ſcorious parts, but whatſoever they had received either from earth or loadſtone. *Brown.*
2. Worthleſs; foul; feculent.—
Your intention hold,
As fire theſe *droſſy* rhymes to purify,
Or as elixir to change them into gold. *Donne.*
* DROTCHEL. *n. ſ.* [corrupted perhaps from *dretchel*. *To dretch*, in *Chaucer*, is to *idle*, to *delay*. *Droch*, in *Friſick*, is *delay*. An idle wench; a ſluggard. In Scottiſh it is ſtill uſed..
DROTZDORF, a town of Sileſia, in the principality of Neyſza, 3 miles S. of Grotkaw.
DROU, or DROVA-DRUE, } a town of Africa, on the Grain coaſt, 60 miles NW. of Cape Palmas.
DROUE, a town of France, in the department of Loire and Cher; 9 m NE. of Montdoubleau.
* DROVE. *n. ſ.* [from *drive*.] 1. A body or number of cattle; generally uſed of oxen or black cattle.—They brought to their ſtations many *droves* of cattle; and within a few days were brought out of the country two thouſand muttons. *Hayward.*—A Spaniard is unacquainted with our northern *drovers*. *Brown.* 2. A number of ſheep driven. To an *herd* of oxen we regularly oppoſe, not a *drove*, but a *flock* of ſheep.—A *drove* of ſheep, or an herd of oxen, may be managed by any noiſe or cry which the drivers ſhall accuſtom them to. *South.* 3. Any collection of animals.—
The ſounds and ſeas, with all their finny *drove*,
Now to the moon in wavering morrice move.
Milton.
4. A crowd; a tumult.—
But if to fame alone thou do'ſt pretend,
The miſer will his empty palace lend,
Set wide with doors, adorn'd with plated braſs,
Where *droves*, as at a city gate, may paſs. *Dryd.*
* DROVEN. *part.* from *drive*. Not now uſed.—
This is fought indeed;
Had we ſo done at firſt, we had *droven* them home
With clouts about their heads. *Shak.*
* DROVER. *n. ſ.* [from *drove*.] One that fats oxen for ſale, and drives them to market.—
The prince hath got your hero.
——I wiſh him joy of her.
—Why, that's ſpoken like an honeſt *drover*; ſo they ſell bullocks. *Shak.*—
The *drover* who his fellow *drover* meets,
In narrow paſſages of winding ſtreets. *Dryden.*
* DROUGHT. *n. ſ.* [*drugode*, Saxon.] 1. Dry weather; want of rain.—Great *droughts* in Summer, laſting 'till the end of Auguſt, ſome gentle ſhowers upon them, and then ſome dry weather, portend a peſtilent Summer the year following. *Bacon.*—
To ſouth the Perſian bay,
And inacceſſible th' Arabian *drought*. *Milton.*
—They were ſo learned in natural philoſophy, that they foretold earthquakes and ſtorms, great *droughts*, and great plagues. *Temple.*—
In a *drought* the thirſty creatures cry,
And gape upon the gather'd clouds for rain.
Dryden.
—Upon a ſhower, after a *drought*, earthworms and land-ſnails innumerable come out of their lurking places. *Ray.* 2. Thirſt; want of drink.—
His carcaſe, pin'd with hunger and with *drought*. *Milton.*
One whoſe *drought*
Yet ſcarce allay'd, ſtill eyes the current ſtream,
Whoſe liquid murmur heard, new thirſt excites.
Milton.
* DROUGHTINESS. *n. ſ.* [from *droughty*.] The ſtate of wanting rain.
* DROUGHTY. *adj.* [from *drought*.] 1. Wanting rain; ſultry.—That a camel, ſo patient of long thirſt, ſhould be bred in ſuch *droughty* and parched countries, where it is of ſuch eminent uſe for travelling over thoſe dry and ſandy deſarts, where no water is to be had, muſt be acknowledged an act of Providence and deſign. *Ray.* 2. Thirſty; dry with thirſt.—
If the former years
Exhibit no ſupplies, alas! thou muſt
With taſteleſs water waſh thy *droughty* throat.
Philips.
DROUMALAGREE, a town in Cork, Ireland.
DROUNE, a river of France, which runs into the Dordogne, between Libourne and Fronſac.
DROUX, a town of France, in the department of the Upper Vienne, 5 miles SE. of Dorat.
(1.) * *To* DROWN. *v. a.* [from *drunden*, below, German, *Skinner*, from *druncnian*, Saxon; *Mr Lye*.] 1. To ſuffocate in water.—They would ſoon *drown* thoſe that refuſed to ſwim down the popular ſtream. *King Charles.*—
When of God's image only eight he found
Snatch'd from the wat'ry grave, and ſav'd from nations *drown'd*. *Prior.*
2. To overwhelm in water.—Galleys might be *drowned* in the harbour with the great ordnance, before they could be rigged. *Knolles.* 3. To overflow; to bury in an inundation; to deluge—
Betwixt the prince and parliament we ſtand;
The barriers of the ſtate on either hand:
May neither overflow, for then they *drown* the land. *Dryden.*
4. To immerge; to loſe in any thing.—
Moſt men being in ſenſual pleaſures *drown'd*,
It ſeems their ſouls but in their ſenſes are. *Davies.*
5. To loſe in ſomething that overpowers or covers.—Who cometh next will not follow that courſe, however good, which his predeceſſors held, for doubt to have his doings *drowned* in another man's praiſe. *Spenſer.*—That the brightneſs of the ſun doth *drown* our diſcerning of the leſſer lights, is a popular errour. *Wotton.*—
Some aged man who lives this act to ſee,
And who in former times remember'd me,
May ſay, the ſon, in fortitude and fame,
Outgoes the mark, and *drowns* his father's name. *Dryden.*
(2.) * *To* DROWN. *v. n.* To be ſuffocated in the waters.—There be, that keep them out of fire, and yet was never burned; that beware of water, and yet was never nigh *drowning*. *Aſcham's Schoolmaſter.*—
Methought what pain it was to *drown*!
What dreadful noiſe of waters in my ears! *Shak.*
DROWNED LANDS, a large and valuable tract of country in the ſtate of New York, on the N. ſide

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fide of the mountains in Orange County, containing 40 or 50,000 acres. The waters, which deſcend from the ſurrounding hills, being but ſlowly diſcharged by the river iſſuing from it, cover theſe vaſt meadows every winter, and render them extremely fertile; but they expoſe the inhabitants to intermittents.

(1.) DROWNING, the extinction of life by a total immerſion in water. In ſome reſpects, there ſeems to be a great ſimilarity between the death occaſioned by immerſion in water, and that by ſtrangulation, ſuffocation by fixed air, apoplexies, epilepſies, ſudden faintings, violent ſhocks of electricity, or even violent falls and bruiſes. Phyſicians, however, are not agreed with regard to the nature of the injury done to the animal ſyſtem, in any or all of theſe accidents. It is indeed certain, that in all the caſes above mentioned, particularly in drowning, there is very often ſuch a ſuſpenſion of the vital powers, as to us hath the appearance of a total extinction of them; while yet they may be again ſet in motion, and the perſon reſtored to life, after a much longer ſubmerſion, than hath been generally thought capable of producing abſolute death.

(2.) DROWNING, DIFFERENT THEORIES RESPECTING. As it is now univerſally allowed, that drowning is only a ſuſpenſion of the action of the vital powers, it is much to be wiſhed that phyſicians could as unanimouſly determine the means by which theſe powers are ſuſpended; becauſe on a knowledge of theſe means, the methods to be uſed for recovering drowned perſons muſt certainly depend. Dr DE HAEN, who has written a treatiſe on this ſubject, aſcribes this diverſity of opinion among the phyſicians to their being ſo ready to draw general concluſions from a few experiments. Some, having never found water in the lungs, have thought that it never was there; and others, from its preſence, have drawn a contrary concluſion. Some have aſcribed the death which happens in caſes of drowning, to that ſpecies of apoplexy, which ariſes from a great fulneſs of the ſtomach. But this opinion De Haen rejects, becauſe in 13 dogs which he had drowned and afterwards diſſected, no ſigns of ſuch a fulneſs appeared. Another reaſon is drawn from the want of the common marks of apoplexy on the diſſection of the brain, and from the actual preſence of water in the lungs. He is of opinion, that the death of drowned perſons happens in conſequence of water getting into the lungs, and ſtopping the blood in the arteries. He then diſcuſſes the queſtion, how far the blowing of air into the lungs is uſeful in recovering drowned people. If their death is to be aſcribed to the water entering the lungs, this practice, he obſerves, muſt be hurtful, as it will increaſe the preſſure on the blood-veſſels, or may even force the water into them; which, on the authority of Mr Lewis's experiments, he alleges is poſſible. But, in ſpite of this reaſoning he aſſerts, that from experience it has been found uſeful. He allows, that the practice of ſuſpending drowned people by the feet muſt be hurtful, by determining the blood too much to the head; but he obſerves, that remedies in ſome reſpects hurtful may be uſed when the advantages derived from them preponderate; and is of opinion, that the practice above mentioned may be uſeful by agitating the viſcera againſt each other, and thus renewing their motions. Cutting the larynx in order to admit air more freely to the lungs, he reckons to be of little or no uſe; but acknowledges, however, that it may ſometimes prove beneficial on account of the irritation occaſioned by the operation. Dr CULLEN, in his Letter to Lord Cathcart concerning the recovery of perſons drowned and ſeemingly dead, tells us, that "From the diſſection of drowned men, and other animals, it is known, that very often the water does not enter into the cavity of the lungs, nor even into the ſtomach, in any quantity to do hurt to the ſyſtem; and, in general, it is known, that, in moſt caſes, no hurt is done to the organization of the vital parts. It is therefore propable, that the death which enſues, or ſeems to enſue, in drowned perſons, is owing to the ſtoppage of reſpiration, and to the ceaſing, in conſequence, of the circulation of the blood, whereby the body loſes its heat, and, with that, the activity of the vital principle." In the *Phil. Tranſ.* Vol. LXVI. Mr HUNTER gives the following theory. The loſs of motion in drowning, ſeems to ariſe from the loſs of reſpiration; and the immediate effect this has upon the other vital motions of the animal, at leaſt this privation of breathing, appears to be the firſt cauſe of the heart's motion ceaſing. It is moſt probable, therefore, Mr Hunter obſerves, that the reſtoration of breathing is all that is neceſſary to reſtore the heart's motion; for if a ſufficiency of life ſtill remains to produce that effect, we may ſuppoſe every part equally ready to move, the very inſtant in which the action of the heart takes place, their actions depending ſo much upon it. What makes it very probable, that the principal effect depends upon throwing air into the lungs, is, that children in the birth, when too much time has been ſpent after the loſs of that life which is peculiar to the fœtus, loſe altogether the diſpoſition for the new life. In ſuch caſes there is a total ſuſpenſion of the actions of life; the child remains to all appearance dead; and would die, if air was not thrown into its lungs, and the firſt principle of action by that means reſtored. To put this in a clearer light, Mr Hunter gives the reſult of ſome experiments made on a dog in 1755.—A pair of double bellows were provided, which were ſo conſtructed, that by one action air was thrown into the lungs, and by the other the air was ſucked out which had been thrown in by the former, without mixing them together. The muzzle of theſe bellows was fixed into the trachea of a dog, and by working them he was kept perfectly alive. While this artificial breathing was going on, the ſternum was taken off, ſo that the heart and lungs were expoſed to view. The heart then continued to act as before, only the frequency of its action was greatly increaſed. Mr Hunter then ſtopped the motion of the bellows; and obſerved that the contraction of the heart became gradually weaker and leſs frequent, till it left off moving altogether; but by renewing the operation, the motion of the heart alſo revived, and ſoon became as ſtrong and frequent as before. This proceſs was repeated upon the ſame dog ten times; ſometimes ſtopping

for five, eight, or ten minutes. Mr Hunter obſerved, that every time he left off working the bellows, the heart became extremely turgid with blood, and the blood in the left ſide became as dark as that in the right, which was not the caſe when the bellows were working. Theſe ſituations of the animal, he obſerves, ſeem to be exactly ſimilar to drowning

(3.) DROWNING, DR GOODWYN'S EXPERIMENTS RESPECTING THE EFFECTS OF. Dr Edmund Goodwyn, in a treatiſe on this ſubject, has endeavoured to aſcertain the effects of ſubmerſion upon living animals, in a more accurate manner than had hitherto been done. His firſt care was to determine the ſymptoms which took place before death; and to obſerve theſe, he procured a large glaſs bell, in which the animals were to be immerſed. Having inverted, and filled this with water, he put into it ſeveral cats, dogs, rabbits, and ſmaller animals, confining them among the water till they were apparently dead. In theſe experiments he obſerved, that immediately after ſubmerſion the pulſe became weak and frequent; there was an apparent anxiety about the breaſt, and ſtruggling to relieve it. In theſe ſtruggles the animal roſe to the top of the water, throwing out a quantity of air from the lungs. After this the anxiety increaſes, the pulſe becomes weaker, and the ſtruggles more violent; he riſes again to the ſurface, throws out more air from the lungs, and in his efforts to inſpire, a quantity of water commonly paſſes into the mouth. The ſkin about the face and lips then becomes blue, the pulſe ceaſes, the ſphincters are relaxed, and the animal falls down without ſenſe or motion. On diſſecting the bodies of drowned animals, our author met with the following appearances: 1. The external ſurface of the brain was darker, but the veſſels of it were not more turgid than uſual, nor was there any appearance of extravaſation. 2. The pulmonary arteries and veins were filled with black blood, and the lungs themſelves contained ſome frothy liquid. 3. Notwithſtanding theſe ſymptoms, the right auricle and ventricle were ſtill contracting and dilating; the left ſinus venoſus and auricle moving feebly, but the left ventricle at reſt. 4. The right and left auricles of the heart, the right ventricle, and the left ſinus venoſus, were filled with black blood; but the laſt ventricle only half filled with the ſame, and a quantity of the ſame black blood was alſo contained in the ſmaller branches of the arteries proceeding from the left ventricle. This inveſtigation was followed by a moſt careful and ingenious inquiry concerning the cauſes of theſe ſymptoms. To find out whether the entrance of water into the lungs was the cauſe, or whether water really entered the lungs in theſe caſes or not, he drowned ſeveral animals among ink; and by inſpecting their bodies, found, that though water really did enter, it was in ſuch ſmall quantity that it could not be ſuppoſed capable of producing ſuch violent effects. To aſcertain this, however, more exactly than could be done by the ink, he drowned other animals in quickſilver; which, by reaſon of its not being miſcible with the animal fluids, could be more accurately collected. By theſe it appeared that no more than five drachms of the fluid, in which a cat was immerſed, entered her lungs in the time of drowning; and to determine whether or not this could be the occaſion of the animal's death, he made the following experiment: Having confined a cat in an erect poſture, he made a ſmall opening in the trachea, by cutting one of the cartilaginous rings; and through this opening he introduced two ounces of water into the lungs. The only conſequences were a difficulty of breathing and weak pulſe; but theſe ſoon abated, and it lived ſeveral hours afterwards without any apparent inconvenience. On ſtrangling it he found two ounces and a half of water in the lungs. On repeating the experiment with other fluids, he found the difficulty of breathing and alteration in the pulſe ſomewhat greater; but in theſe inſtances alſo they abated in a few hours; and when the animals were ſtrangled, the lungs were found to contain four ounces of fluid. From all theſe experiments Dr Goodwyn draws the following concluſions: 1. "A ſmall quantity of fluid uſually paſſes into the lungs in drowning. 2. This water enters the lungs during the efforts to inſpire; and mixing with the pulmonary mucus, occaſions the frothy appearance mentioned by authors. 3. The whole of this fluid in the lungs is not ſufficient to produce the changes that take place in drowning. And hence it follows, that the water produces all the changes that take place in drowning *indirectly*, by excluding the atmoſpheric air from the lungs." This naturally leads to an inveſtigation of the uſes of reſpiration, and the effects of the air upon the blood and lungs in that action, which our author traces with great accuracy and very convincing experiments. He begins with attempting to determine the quantity of air drawn in at each inſpiration, with the proportional quantity left after expiration. The experiments by which he endeavoured to aſcertain theſe quantities ſeem to be more uncertain than the others, as indeed there are no data ſufficient for them. From ſuch as he had an opportunity of making, however, the following concluſions were deduced: 1. "The lungs contain 109 cubic inches of air after a complete exſpiration; and this quantity receives an additional quantity of 14 cubic inches during each inſpiration. 2. The dilatation of the lungs after expiration is to their dilatation after inſpiration as 109 to 123. 3. The blood circulates through the pulmonary veſſels in all the degrees of natural reſpiration. 4. The circulation through them, after expiration is ſufficiently free to keep up the health of the ſyſtem." The laſt part of our author's inquiry, *viz.* concerning the chemical changes produced in the air by reſpiration, and the effects of the air upon the blood itſelf, falls naturally to be conſidered under the article RESPIRATION: ſo that here we ſhall only obſerve in general, that his experiments evidently ſhow that the diſeaſe produced by drowning ariſes entirely from the excluſion of the atmoſpheric air or its dephlogiſticated part; for which reaſon he recommends inflating the lungs with that kind of air in preference to any other.

(4.) DROWNING, MEANS OF RECOVERING PERSONS FROM, PROPOSED BY DR DE HAEN. From the above different views of this matter phyſicians have differed conſiderably in their account of the methods

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methods to be followed in attempting the recovery of perſons drowned. Dr De Haen recommends agitation of all kinds; every kind of ſtimulus applied to the mouth, noſe, and rectum; bleeding; heat, both by warm cloths and warm water; blowing air into the trachea; ſtimulants, ſuch as bliſters, warm aſhes, &c. applied to the head, ankles, thighs, pit of the ſtomach, and other parts.

(5.) DROWNING, METHODS OF RECOVERY FROM, RECOMMENDED BY DR CULLEN. Doctor Cullen's obſervations on this ſubject are as follow.—"With reſpect to the particular means to be employed for the recovery of drowned perſons, it is to be obſerved, in the firſt place, That ſuch as were recommended and practiſed, upon a ſuppoſition that the ſuffocation was occaſioned by the quantity of water taken into the body, and therefore to be evacuated again, were very unhappily adviſed. The hanging up of perſons by the heels, or ſetting them upon the crown of the head, or rolling the body upon a caſk, were generally practiſed, upon a ſuppoſition altogether falſe; or upon the ſuppoſition of a caſe which, if real, is apprehended to be irrecoverable. At the ſame time, theſe practices were always attended with the danger of burſting ſome veſſels in the brain or lungs, and of rendering thereby ſome caſes incurable, that were not ſo from the drowning alone. All ſuch practices, therefore, are now very properly diſapproved of and forbid. In thoſe caſes in which the body has not been long in the water, and in which therefore the natural heat is not entirely extinguiſhed, nor the irritability of the moving fibres very greatly impaired, it is poſſible that a good deal of agitation of the body may be the only means neceſſary to reſtore the action of the vital organs; but in other caſes, where the heat and irritability have ceaſed to a greater degree it is to me very doubtful, if much agitation can be ſafe, and if any degree of it can be uſeful, till the heat and irritability are in ſome meaſure reſtored. In all caſes, any violent conſuſſion cannot be ſafe, and, I believe, is never neceſſary. In tranſporting the body from the place where it is taken out of the water, to the place where it may be neceſſary for applying the proper means of its recovery, all poſtures expoſing to any improper compreſſion, as that of the body's being carried over a man's ſhoulder, are to be avoided. The body is to be kept ſtretched out, with the head and upper parts a little raiſed; and care is to be taken to avoid the neck's being bent much forward. In this manner, laid upon one ſide, and upon ſome ſtraw in a cart, it may be moſt properly conveyed; and the agitation which a pretty briſk motion of the cart may occaſion, will, in moſt caſes, do no harm. From the account I have given above of the cauſes, or of the appearances, of death, in drowned perſons, it is evident, that the firſt ſtep to be taken for their recovery is to reſtore the heat of the body, which is abſolutely neceſſary to the activity of the moving fibres. For this purpoſe, the body as ſoon as poſſible, is to be ſtripped of its wet clothes, to be well dried and to be wrapped up in dry, and (if poſſible) warm, coverings: and it is to be wiſhed, in all caſes, as ſoon as the report of a perſon's being drowned is heard, that blankets ſhould be immediately carried to the water-ſide; ſo that, as ſoon as the body is got out of the water, the change of covering juſt now mentioned may be inſtantly made; or, if the body has been naked when drowned, that it may be immediately dried, and defended againſt the cold of the air. Beſides covering the body with blankets, it will be further of advantage, if it can be done without loſs of time, to cover the drowned body with a warm ſhirt or waiſtcoat immediately taken from a living perſon. When, at the time of a perſon's being drowned, it happens that the ſun ſhines out very hot, I think there can be no better means of recovering the heat, than by expoſing the naked body, in every part, to the heat of the ſun; while at the ſame time all other means neceſſary or uſeful for the recovery of life are alſo employed. When the heat of the ſun cannot be employed, the body ſhould be immediately tranſported to the neareſt houſe that can be got convenient for the purpoſe; the fitteſt will be one that has a tolerably large chamber, in which a fire is ready, or can be made: and if poſſible, the houſe ſhould afford another chamber, in which alſo a fire can be provided. When the drowned body is brought into ſuch houſe, and care is at the ſame time taken that no more people are admitted than are abſolutely neceſſary to the ſervice of the drowned perſon, every endeavour muſt be immediately employed for recovering the heat of the body and that by different meaſures, as circumſtances ſhall direct. If, in the neighbourhood of the place, there be any brewery, diſtillery, dyery, or fabric which gives an opportunity of immediately obtaining a quantity of warm water and a convenient veſſel, there is nothing more proper than immerſing the body in a warm bath. Even where a ſufficient quantity of warm water cannot be had at once, the bath may be ſtill practiſed, if the accident has happened in or very near a town or village, when a great many fires may be at once employed in heating ſmall quantities of water; for in this way the neceſſary quantity may be ſoon obtained. To encourage this practice, it is to be obſerved, that one part of boiling water is more than ſufficient to give the neceſſary heat to two parts of ſpring or ſea water, as it is not proper to apply the bath at firſt very warm, nor even of the ordinary heat of the human body, but ſomewhat under it; and, by the addition of warm water, to bring it gradually to heat very little above it. If the drowned body be of no great bulk, it may be conveniently warmed by a perſon's lying down in bed with it, and taking it near to their naked body, changing the poſition of it frequently, and at the ſame time chaffing and rubbing with warm cloths the parts which are not immediately applied to their warm body. If none of theſe meaſures can be conveniently practiſed, the body is to be laid upon a bed before a moderate fire, and frequently turned, to expoſe the different parts of it; and thus, by the heat of the fire gradually applied, and by rubbing the body well with coarſe towels, or other cloths well warmed, pains are to be taken for reſtoring its heat. This will be promoted by warm cloths applied and frequently renewed under the hams and arm pits; and by hot bricks, or bottles of warm water laid to the feet. In the

practice of rubbing, it has been propoſed to moiſten the cloths applied with camphorated ſpirits, or other ſuch ſtimulating ſubſtances; but I think this muſt prove an impediment to the rubbing? and I would not recommend any practice of this kind, except perhaps, the application of the vinous ſpirit of ſal ammonia to the wriſts and ankles only. For recovering the heat of the body, it has been propoſed to cover it all over with warm grains, aſhes, ſand, or ſalt; and where theſe, ſufficiently warm, are ready at hand, they may be employed; but it is very ſeldom they can be obtained, and the application might often interfere with other meaſures that may be neceſſary. All therefore that I can propoſe, with reſpect to the uſe of theſe is to obſerve, that bags of warm and dry ſalt may be amongſt the moſt convenient applications to the feet and hands of drowned perſons; and the quantity neceſſary for this purpoſe may be got pretty quickly by heating the ſalt in a frying-pan over a common fire. While theſe meaſures are taking for recovering the heat, means are at the ſame time to be employed for reſtoring the action of the moving fibres. The inteſtines, both from their internal ſituation and peculiar conſtitution, retain longeſt their irritability; and therefore, in drowned perſons, ſtimulants applied may have more effect upon the inteſtines than upon other parts. The action, therefore, of the inteſtines is to be ſupported or renewed as ſoon as poſſible; as the reſtoring and ſupporting the action of ſuch a conſiderable portion of moving fibres as thoſe of the inteſtines, muſt contribute greatly to reſtore the activity of the whole ſyſtem. For exciting the action of the inteſtines, the moſt proper mean is, the application of their ordinary ſtimulus of dilatation: and this is moſt effectually applied by forcing a quantity of the air into them by the fundament. Even the throwing in cold air has been found uſeful; but it will certainly be better if heated air can be employed; and further, if that air can be impregnated with ſomething which, by its acrimony alſo, may be powerful in ſtimulating the inteſtines. From all theſe conſiderations, the ſmoke of burning tobacco has been moſt commonly applied, and has upon many occaſions proved very effectual. This will be moſt properly thrown in by a particular apparatus, which, for other purpoſes as well as this, ſhould be in the hands of every ſurgeon: or at leaſt ſhould, at the public expence, be at hand in every part of the country where drownings are likely to happen. With regard to the uſe of it, I have to obſerve, that till the tobacco is kindled in a conſiderable quantity, a great deal of cold air is blown through the box and tube; and as that, as hinted above, is not ſo proper, care ſhould be taken to have the tobacco very well kindled, and to blow through it very gently, till the heated ſmoke only paſſes through. If, upon certain occaſions, the apparatus referred to ſhould not be at hand, the meaſure however may be executed by a common tobacco pipe, in the following manner: A common glyſter-pipe that has a bag mounted upon it, is to be introduced into the fundament, and the mouth of the bag is to be applied round the ſmall end of a tobacco-pipe. In the bowl of this, tobacco is to be kindled; and, either by a playing card made into a tube and applied round the mouth of the bowl, or by applying upon this the bowl of another pipe that is empty, and blowing through it, the ſmoke may be thus forced into the inteſtines, and, in a little time, in a conſiderable quantity. If none of theſe means for throwing in the ſmoke can be employed, it may be uſeful to inject warm water to the quantity of three or four Engliſh pints. This may be done by a common glyſter bag and pipe, but better by a large ſyringe; and it may be uſeful to diſſolve in the water ſome common ſalt, in the proportion of half an ounce to an Engliſh pint; and alſo to add to it ſome wine or brandy. While theſe meaſures are employed, and eſpecially after they have been employed for ſome time, pains are to be taken to complete and finiſh the buſineſs, by reſtoring the action of the lungs and heart. On this ſubject, I am obliged to my learned and ingenious colleague Dr MONRO, who has made ſome experiments for aſcertaining the beſt manner of inflating the lungs of drowned perſons. By theſe experiments he finds it may be more conveniently done by blowing into one of the noſtrils, than by blowing into the mouth. For blowing into the noſtril, it is neceſſary to be provided with a wooden pipe, fitted at one extremity for filling the noſtril, and at the other for being blown into by a perſon's mouth, or for receiving the pipe of a pair of bellows, to be employed for the ſame purpoſe. Dr Monro finds, that a perſon of ordinary ſtrength can blow into ſuch a pipe, with a ſufficient force to inflate the lungs to a conſiderable degree; and thinks the warm air from the lungs of a living perſon will be moſt conveniently employed at firſt: but when it is not ſoon effectual in reſtoring the reſpiration of the drowned perſon, and that a longer continuance of the inflation is neceſſary, it may be proper to employ a pair of bellows, large enough at once to contain the quantity of air neceſſary to inflate the lungs to a due degree. Whether the blowing in is done by a perſon's mouth, or by bellows, Dr Monro obſerves, that the air is ready to paſs by the gullet into the ſtomach; but that this may be prevented, by preſſing the lower part of the larynx backwards upon the gullet. To perſons of a little knowledge in anatomy, it is to be obſerved, that the preſſure ſhould be only upon the cricoid cartilage, by which the gullet may be ſtraitened, while the paſſage through the larynx is not interrupted. When, by blowing thus into the noſtril, it can be perceived, by the raiſing of the cheſt or belly, that the lungs are filled with air, the blowing in ſhould ceaſe; and by preſſing the breaſt and belly, the air received into the lungs ſhould be again expelled; then the blowing and expulſion ſhould be again repeated; and thus the practice is to be continued, ſo as to imitate, as exactly as poſſible, the alternate motions of natural reſpiration. When the blowing into the noſtrils is practiſed, the other noſtril and the mouth ſhould be accurately cloſed. If it ſhould happen, that in this practice, the air does not ſeem to paſs readily into the lungs, Dr Monro informs me it is very practicable to introduce directly into the glottis and trachea a crooked tube, ſuch as the catheter uſed for a male adult. For this he offers the following directions: The ſurgeon ſhould place himſelf

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ſelf on the right ſide of the patient; and, introducing the forefinger of his left hand at the right corner of the patient's mouth, he ſhould puſh the point of it behind the epiglottis; and uſing this as a directory, he may enter the catheter, which he holds in his right hand, at the left corner of the patient's mouth, till the end of it is paſſed beyond the point of his forefinger; and it is then to be let fall, rather than puſhed into the glottis; and through this tube, by a proper ſyringe applied to it, air may be with certainty blown into the lungs. I obſerve, that ſome ſuch meaſure had been propoſed by Monſ. Le Cat in France; but I have not learned that it has ever been put in practice, and I am afraid it may be attended with ſeveral difficulties, and muſt be left to the diſcretion of ſurgeons, who may be properly provided and inſtructed for this purpoſe. For throwing air with more certainty into the lungs, it has been propoſed to open the windpipe, in the ſame manner as is done in the operation which the ſurgeons calls BRONCHOTOMY, and by this opening to blow into the lungs; and when the blowing into the noſtril does not ſeem to ſucceed, and a ſkilful operator is at hand, I allow that the meaſure may be tried; but I can hardly ſuppoſe, that it will be of any advantage, when the blowing in by the noſtril has entirely failed. It is to be hoped, that by blowing into the lungs one way or other, even a quantity of water which had been taken into the lungs may be again waſhed out; and the ſame ſeems to be the only effectual means of waſhing out that frothy matter which is found to fill the lungs of drowned perſons, and which proves, If I miſtake not, the moſt common cauſe of their mortal ſuffocation. This practice, therefore, is to be immediately entered upon, and very aſſiduouſly continued for an hour or two together. I have now mentioned the meaſures chiefly to be purſued and depended upon for the recovery of drowned perſons; but muſt ſtill mention ſome others that may prove conſiderable helps to it. One of theſe is, the opening the jugular veins to relieve the congeſtion, which almoſt conſtantly occurs in the veins of the head, and is probably a frequent cauſe of the death of drowned perſons. For relieving this congeſtion, the drawing ſome blood from the jugulars, very early, may certainly be of ſervice; and it will be particularly indicated by the livid and purple colour of the face. It may even be repeated, according to the effect it ſeems to have in taking off that ſuffuſion; but when the drowned perſon is in ſome meaſure recovered, and ſome motion of the blood is reſtored, it will be proper to be very cautious in making this evacuation, and at leaſt to take care not to puſh it ſo far as to weaken too much the recovering, but ſtill weak powers of life. Another meaſure for recovering the activity of the vital principle, is the application of certain ſtimulants to the more ſenſible parts of the body, ſuch as holding the quick-lime ſpirit of ſal ammoniac to the noſe, or putting a little of it upon a rag into the noſtrils. It has been uſual to pour ſome liquids into the mouth; but it is dangerous to pour in any quantity of liquid till it appear that the power of ſwallowing is in ſome meaſure reſtored. When a ſurgeon is at hand, and is provided with proper apparatus, a crooked pipe may be introduced into the gullet; and by this a gill or two of warm wine may be poured down into the ſtomach, and probably with advantage. But when no ſuch apparatus is at hand, or ſurgeon to employ it, and the power of ſwallowing is ſtill doubtful, the trial of pouring liquids into the mouth ſhould be made by a ſmall quantity of warm water alone; and when, from ſuch trial, the power of ſwallowing ſhall appear to be recovered, it may then be allowable to favour the further recovery of the perſon, by pouring in ſome wine or brandy.—In ſhort, till ſome marks of the recovery of ſwallowing and reſpiration appear, it will not be ſafe to apply any ſtimulants to the mouth; excepting that of a few drops of ſome acrid ſubſtance to the tongue, and which are not of bulk enough to ſlide back upon the glottis: I can think of no ſtimulant more conveniently and ſafely to be applied to the mouth and noſtrils, than a moderate quantity of tobacco ſmoke blown into them. Though I do not imagine that drowned perſons are ever hurt by the quantity of water taken into their ſtomach, yet, as a ſtimulus applied to the ſtomach, and particularly as the action of vomiting proves a ſtimulus to the whole ſyſtem, I can have no objection to the French practice of throwing in an emetic as ſoon as any ſwallowing is reſtored. For this purpoſe, I would ſucceſſively throw in ſome tea ſpoonfuls of the ipecacuanha wine; and when it does not interfere with other neceſſary meaſures, the fauces may be gently irritated by an oiled feather thruſt into them. With regard to the ſtimulants, I muſt conclude with obſerving, That when a body has lain but for a ſhort time in the water, and that therefore its heat and irritability are but little impaired, the application of ſtimulants alone has been often found effectual for the recovery: but, on the contrary, when the body has lain long in the water, and the heat of it is very much extinguiſhed, the application of any other ſtimulants than that of tobacco ſmoke to the inteſtines can be of very little ſervice; and the application of others ought never to interfere with the meaſures for recovering heat and the motion of reſpiration. With reſpect to the whole of theſe practices, I expect, from the principles upon which they are in general recommended, it will be underſtood, that they are not to be ſoon diſcontinued, though their effects do not immediately appear. It is obvious, that, in many caſes, it may be long before the heat of the body, and the activity of the vital principle can be reſtored, although in a longer time, it may very poſſibly be accompliſhed. In fact, it has often happened, that though means employed for one hour have not ſucceeded, the ſame continued for two or more hours, have at length had the wiſhed for effects. It ſhould therefore be a conſtant rule, in this buſineſs, that the proper means ſhould be employed for ſeveral hours together; unleſs it happen, that, while no ſymptoms of returning life appear, the ſymptoms of death ſhall, at the ſame time, go on conſtantly increaſing."

(6.) DROWNING, METHODS OF RECOVERY FROM, RECOMMENDED BY Mr HUNTER. Mr Hunter in the paper above quoted, (§ 2.) differs pretty conſiderably from Dr Cullen and De Haen. He obſerves,

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obſerves, that when aſſiſtance is ſoon called in after immerſion, blowing air into the lungs will in ſome caſes effect a recovery; but when any conſiderable time has been loſt, he adviſes ſtimulant medicines, ſuch as the vapour of volatile alkali, to be mixed with the air; which may eaſily be done, by holding ſpirits of hartſhorn in a cup under the receiver of the bellows. And, as applications of this kind to the olfactory nerves tend greatly to rouſe the living principle, and put the muſcles of reſpiration into action, it may probably, therefore, be moſt proper to have air impregnated in that manner thrown in by the noſe. To prevent the ſtomach and inteſtines from being too much diſtended by the air ſo injected, the larynx is directed to be gently preſſed againſt the œſophagus and ſpine. While this is going on, an aſſiſtant ſhould prepare bed cloaths, brought to a proper degree of heat. Heat, our author conſiders as congenial with the living principle. From experiment, he ſays, it appears to be a law in animal bodies, that the degree of heat ſhould bear a proportion to the quantity of life; as life is weakened this proportion requires great accuracy, while greater powers of life allow it greater latitudes. If bed cloaths are put over the perſon, ſo as ſcarce to touch him, ſteams of volatile alkali, or of warm balſams, may be thrown in, ſo as to come in contact with many parts of the body. And it might probably be advantageous to have ſteams of the ſame kind conveyed into the ſtomach. This may be done by a hollow bougie and a ſyringe; but the operation ſhould be very ſpeedily performed, as the inſtrument, by continuing long in the mouth, might produce ſickneſs. Some of the warm ſtimulating ſubſtances, ſuch as juice of horſe radiſh, peppermint water, and ſpirits of hartſhorn, are to be thrown into the ſtomach in a fluid ſtate as alſo to be injected by the anus. Motion poſſibly may be of ſervice; it may at leaſt be tried: but as it hath leſs effect than any other of the uſually preſcribed ſtimuli, it is directed to be the laſt part of the proceſs. The ſame care in the operator, in regulating the proportion of every one of theſe means, is here directed, as was formerly given for the application of heat. For every one of them may poſſibly have the ſame property of deſtroying entirely the feeble action which they have excited, if adminiſtered in too great a quantity: inſtead, therefore, of increaſing and haſtening the operations on the firſt ſigns of returning life being obſerved, as is uſually done, they ſhould be leſſened; their increaſe to be afterwards proportioned, as nearly as poſſible, to the quantity of powers as they ariſe. When the heart begins to move, the application of air to the lungs ſhould be leſſened, that, when the muſcles of reſpiration begin to act, a good deal may be left for them to do. Mr Hunter abſolutely forbids blood-letting in all ſuch caſes; for, as it not only weakens the animal principle, but leſſens life itſelf, it muſt conſequently, he obſerves, leſſen both the powers and diſpoſitions to action. For the ſame reaſon, he is againſt introducing any thing into the ſtomach, that might produce ſickneſs or vomiting; and, on the ſame principle, he ſays, we ſhould avoid throwing tobacco fumes, or any other ſuch articles up by the anus, as might tend to an evacuation that way. The following inſtruments he recommends for ſuch operations: 1. A pair of bellows, ſo contrived, with two ſeparate cavities that by opening them when applied to the noſtrils or mouth of a patient, one cavity will be filled with common air, and the other with air ſucked out from the lungs, and by ſhutting them again the common air will be thrown into the lungs and that ſucked out of the lungs diſcharged into the room. The pipe of theſe ſhould be flexible; in length a foot, or a foot and an half; and at leaſt, three eighths of an inch in width. By this the artificial breathing may be continued while the other operations, the application of the ſtimuli to the ſtomach excepted, are going on which could not be conveniently done if the muzzle of the bellows were introduced into the noſe. By properly repeating this alternate proceſs, the patient may again be enabled to exerciſe the important function of breathing. But, as a precipitate and irregular method of proceeding might be productive of injury, this delicate operation ought to be performed by perſons who are acquainted with the machination of reſpiration. In ſome caſes, where the patient has, for a conſiderable time lain under water, or was afterwards neglected for want of due aſſiſtance, it might be proper to introduce into his lungs oxygen, or pure vital dephlogiſticated air, inſtead of that of the common atmoſphere; as the latter is generally more or leſs corrupted on ſuch occaſions by the breath of many perſons in the ſame room. For this purpoſe a bladder may be uſed, provided with a cock and pipe fitted or ſcrewed to the board of the inſpiring valve and bag of the bellows. And thus, upon opening the cock, when the machine is ſet in motion, it will extract the pure air contained in the bladder, and on the ſubſequent compreſſion of the bellows, force it into the lungs of the patient. The end next the noſe ſhould be double, and applied to both noſtrils. 2. A ſyringe, with a hollow bougie, or flexible catheter, of ſufficient length to go into the ſtomach, and convey any ſtimulating matter into it, without affecting the lungs. 3. A pair of ſmall bellows, ſuch as are commonly uſed in throwing fumes of tobacco up by the anus.

(7.) DROWNING, SOCIETIES INSTITUTED FOR RECOVERING PERSONS FROM. Notwithſtanding the above differences in theory among the phyſicians, it is certain, that, within theſe few years, great numbers of drowned people have been reſtored to life, by a proper uſe of the remedies above enumerated, (§ 4—6.) and ſocieties for recovering drowned perſons have been inſtituted in different places. The firſt ſociety of this kind was inſtituted in Holland, where, from the great abundance of canals and inland ſeas, the inhabitants are particularly expoſed to accidents by water. In a very few years 150 perſons were ſaved from death by this ſociety; and many of theſe had continued upwards of an hour without any ſigns of life, after they had been taken out of the water. The ſociety was inſtituted at Amſterdam in 1767: and, by an advertiſement, informed the inhabitants of the United Provinces of the methods proper to be uſed on ſuch occaſions, offering rewards at the ſame time to thoſe who ſhould, with or

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or without ſucceſs, uſe thoſe methods for recovering perſons drowned and ſeemingly dead. The laudable and humane example of the Dutch was followed in 1768, by the magiſtrates of health in Milan and Venice; afterwards by the magiſtrates of Hamburg in 1771, by thoſe of Paris in 1772, and by thoſe of London in 1774. Similar ſocieties have ſince been inſtituted at Leith, Glaſgow, Aberdeen, and many other places.

(8.) DROWNING, THE LONDON SOCIETY'S DIRECTIONS FOR RECOVERING PERSONS FROM. The Royal Humane Society of London circulated the following directions on this important ſubject: I. As ſoon as the patient is taken out of the water, the wet cloaths, if the perſon is not naked at the time of the accident, ſhould be taken off with all poſſible expedition on the ſpot, (unleſs ſome convenient houſe be very near,) and a great coat or two, or ſome blankets if convenient, ſhould be wrapped round the body. II. The patient is to be thus carefully conveyed in the arms of 3 or 4 men, or on a bier, to the neareſt public or other houſe, where a good fire, if in the winter ſeaſon, and a warm bed, can be made ready for its reception. As the body is conveying to this place, great attention is to be paid to the poſition of the head; it muſt be kept ſupported in a natural and eaſy poſture, and not ſuffered to hang down. III. In cold or moiſt weather, the patient is to be laid on a matraſs or bed before the fire, but not too near, or in a moderately heated room: in warm or ſultry weather, on a bed only. The body is then to be wrapped as expeditiouſly as poſſible with a blanket, and thoroughly dried with warm coarſe cloths or flannels. IV. In ſummer or ſultry weather too much air cannot be admitted. For this reaſon it will be neceſſary to ſet open the windows and doors, as cool refreſhing air is of the greateſt importance in the proceſs of reſuſcitation. V. Not more than ſix perſons are to be preſent to apply the proper means; a greater number will be uſeleſs, and may retard, or totally prevent, the reſtoration of life, by rendering the air of the apartment unwholeſome. It will be neceſſary, therefore, to requeſt the abſence of thoſe who attend merely from motives of curioſity. VI. It will be proper for one of the aſſiſtants, with a pair of bellows of the common ſize, applying the pipe a little way up one noſtril, to blow with ſome force, in order to introduce air into the lungs; at the ſame time the other noſtril and the mouth are to be cloſed by another aſſiſtant, whilſt a third perſon gently preſſes the cheſt with his hands, after the lungs are obſerved to be inflated. By purſuing this proceſs, the noxious and ſtagnated vapours will be expelled, and natural breathing imitated. If the pipe of the bellows be too large, the air may be blown in at the mouth, the noſtrils at the ſame time being cloſed, ſo that it may not eſcape that way; but the lungs are more eaſily filled, and natural breathing better imitated, by blowing up the noſtril. VII. Let the body be gently rubbed with common ſalt, or with flannels, ſprinkled with ſpirits, as rum or geneva. Dr Fothergill of Bath adviſes muſtard moiſtened with ſpirits. A warming-pan heated (the body being ſurrounded with flannel) may be lightly moved up and down the back. Fomentations of hot brandy are to be applied to the pit of the ſtomach, loins, &c. and often renewed. Bottles filled with hot water, heated tiles covered with flannel or hot bricks, may be efficaciouſly applied to the ſoles of the feet, palms of the hands and other parts of the body. The temples may be rubbed with hartſhorn, and the noſtrils now and then tickled with a feather; and ſnuff, or *eau de luce*, ſhould be occaſionally applied. VIII. Tobacco fumes ſhould be thrown up the fundament; if a fumigator be not at hand, the common pipe may anſwer the purpoſe. The operation ſhould be frequently performed, as it is of importance; for the good effects of this proceſs have been experienced in a variety of inſtances of ſuſpended animation. But ſhould the application of tobacco ſmoke in this way not be immediately convenient, or other impediments ariſe, clyſters of this herb, or other acrid infuſions with ſalt, &c. may be thrown up with advantage. IX. When theſe means have been employed a conſiderable time without ſucceſs, and any brewhouſe or warm bath can be readily obtained, the body ſhould be carefully conveyed to ſuch a place, and remain in the bath, or ſurrounded with warm grains, for 3 or 4 hours. If a child has been drowned, its body ſhould be wiped perfectly dry, and immediately placed in bed between two healthy perſons. The ſalutary effects of the natural vital warmth, conveyed in this manner, have been proved in a variety of ſucceſsful caſes. X. While the various methods of treatment are employed, the body is to be well ſhaken every ten minutes, in order to render the proceſs of animation more certainly ſucceſsful; and children, in particular, are to be much agitated, by taking hold of their legs and arms frequently and for a continuance of time. In various inſtances, agitation has forwarded the recovery of boys who have been drowned, and continued for a conſiderable time apparently dead. XI. If there be any ſigns of returning life, ſuch as ſighing, gaſping, or convulſive motions, a ſpoonful of any warm liquid may be adminiſtered; and if the act of ſwallowing is returned, then a cordial of warm brandy or wine may be given in ſmall quantities, and frequently repeated. XII. Electricity may be tried by the judicious and ſkilful, as its application neither prevents nor retards the various modes of recovery already recommended; but, on the other hand, will moſt probably tend to render the other means employed more certainly and more expeditiouſly efficacious. This ſtimulus bids fair to prove an important auxiliary in caſes of ſuſpended animation; and therefore deſerves the ſerious regard and attention of the Faculty.—Theſe methods are to be employed with vigour for three hours or upwards, although no favourable circumſtances ſhould ariſe; for it is a dangerous opinion to ſuppoſe that perſons are irrecoverable, becauſe life does not ſoon make its appearance; an opinion that has conſigned to the grave an immenſe number of the ſeemingly dead, who might have been reſtored to life by reſolution and perſeverance. Bleeding is never to be employed in ſuch caſes, unleſs by the direction of one of the medical aſſiſtants, or ſome other gentleman of the faculty who has paid attention to the reſuſcitating art. The Royal Humane Society of

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London

London have, for a series of years, offered premiums for machines and other inventions to save mariners and other persons from drowning in cases of shipwreck, or other accidents at sea. Under the article BOAT, we have already given a description of the life-boat of Mr Greathead; but at the last anniversary, (April 15, 1806,) the model of a life-boat was exhibited, which may be put together in the space of half an hour, in any case of shipwreck, and which cannot sink or overset, however high the sea run. For the construction of this, it is only necessary to be provided with a keel or plank of any convenient length, a few pigs of iron, (such as vessels sometimes carry out for ballast) and two or three empty water casks, (which it ought to be the care of the officers of the ship to have in readiness,) perfectly tight, the bung-holes corked up, and a piece of tin or leather nailed over them. These casks are to be lashed with ropes to the keel, along with the pigs of iron for ballast; and any spare poles or spars may also be lashed to the sides, so as to give the raft the form of a vessel, and at each end to make a lodgment for the men. A lug-sail may be formed of any of the square sails of the ship, and speedily adapted to the new life-boat; and a strong broad spar may be lashed on to serve for a rudder. The committee of the Society have also recommended several inventions for enabling persons to swim from a wreck to the shore; particularly the cork or marine spencer, described under the article CORK, and the *Life Preserver*, invented by Mr Daniel, of Wapping. This last is a sort of bag made of water-proof leather, which wraps round the body just under the arm-pits, and may be inflated like a bladder in the space of half a minute, by blowing with the breath through a silver tube, furnished with a stop-cock, which is to be turned when the machine is full of air. As the immediate views of this committee of the Royal Humane Society for affording assistance and preventing shipwreck, may excite the attention of scientific men, and must be interesting to all, we shall here insert their resolutions of the 19th March, 1798, wherein their designs are clearly developed. "Resolved, That it is the opinion of this committee, I. That means may be contrived for preventing vessels which are light and of particular importance, such as packets, from foundering at sea, by means of a thick lining of cork or very light timber, which may prevent the vessels from sinking in case of any of her planks starting, or other accidents happening to the hull. II. That, in case of shipwreck, the grand object is to form a communication with the shore: and it appears to this committee, that the most probable means of effecting this object is, to convey a rope or line by some projectile force to the nearest land; and that, the more simple the machine for this purpose (having ample power,) the more likely it is to have a proper practical effect. III. That the construction of life-boats to go from the shore to a vessel wrecked or in distress (which life-boats ought to be lined with cork or light timber, so as to keep buoyant in almost all cases,) is a most laudable and excellent invention; and this committee cannot but hope, that, if this plan was universally adopted on all our sea-coasts, at least wherever it is practicable, it would save the lives of numbers of mariners, and other persons valuable to society. IV. That the institution of a body of watermen ready to venture, on all occasions of shipwreck, in life-boats, or other vessels, to assist persons in distress, would be extremely useful. That such persons should have particular privileges and protections from being impressed, and perhaps badges such as the firemen in London, and should be encouraged by the prospect of rewards to adventure on all such occasions."

(1.) * *To* DROWSE. *v. a.* [*droosen*, Dutch.] To make heavy with sleep.—

There gentle sleep
First found me, and with soft oppression seiz'd
My *drowsed* senses uncontroll'd. *Milton.*

(2.) * *To* DROWSE. *v. n.* 1. To slumber; to grow heavy with sleep.—

All their shape
Spangled with eyes, more numerous than those
Of Argus; and more wakeful than to *drowse*,
Charm'd with Arcadian pipe. *Milton.*

2. To look heavy; not chearful.—

They rather *drows'd*, and hung their eye-lids down,
Slept in his face, and render'd such aspect
As cloudy men use to their adversaries. *Shakes.*

* DROWSIHED. *n. f.* Sleepiness; inclination to sleep. Obsolete.—

The royal virgin shook off *drowsyhed*;
And rising forth out of her baser boure,
Look'd for her knight. *Fairy Queen.*

* DROWSILY. *adv.* [from *drowsy*.] 1. Sleepily; heavily; with an inclination to sleep.—

The air swarms thick with wand'ring deities,
Which *drowsingly* like humming beetles rise. *Dryden.*

2. Sluggishly; idly; slothfully; lazily.—We satisfy our understanding with the first things, and thereby satisfied, slothfully and *drowsily* sit down. *Raleigh.*

* DROWSINESS. *n. f.* [from *drowsy*.] 1. Sleepiness; heaviness with sleep; disposition to sleep.—He passes his whole life in a dozed condition, between sleeping and waking, with a kind of *drowsiness* and confusion upon his senses. *South.*—He that from his childhood has made a rising betimes familiar to him, will not waste the best part of his life in *drowsiness* and lying a-bed. *Locke.*—A sensation of *drowsiness*, oppression, and lassitude, are signs of a plentiful meal in young people. *Arbuthnot.* 2. Idleness; indolence; inactivity.—It falleth out well, to shake off your *drowsiness*; for it seemed to be the trumpet of a war. *Bacon.*

* DROWSY. *adj.* [from *drowse*.] 1. Sleepy; heavy with sleep; lethargick.—Men *drowsy*, and desirous to sleep, or before the fit of an ague, do use to yawn and stretch. *Bacon.*—

Drunken at last, and *drowsy* they depart,
Each to his house. *Dryden.*

2. Heavy; lulling; causing sleep.—

Sir Guyon, mindful of his vows yplight,
Uprose from *drowsy* couch. *Fairy Queen.*

While thus she rested, on her arm reclin'd,
The hoary willows waving with the wind,
And feather'd quires that warbled in the shade,
And

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And purling ſtreams that through the meadow ſtray'd,
In *drowſy* murmurs lull'd the gentle maid. *Addiſ.*

3. Stupid; dull.—Thoſe inadvertencies, a body would think, even our author, with all his *drowſy* reaſoning, could never have been capable of. *Atterbury.*

DROXFORD, a village in Hampſhire.

DROYLSDEN, near Manchester, Lancaſhire.

DROYSZIG, a town of Germany, in the circle of Upper Saxony, in Thuringia, 6 miles SE. of Stoſſen.

DROZZLE. See DROTCHEL.

DRU, *n. ſ.* in Doomſday Book, a thicket.

* DRUB. *n. ſ.* [from the verb.] A thump; a knock; a blow.—

The blows and *drubs* I have receiv'd,
Have bruis'd my body, and bereav'd
My limbs of ſtrength. *Hudibras.*

—By ſetting an unfortunate mark on their followers, they have expoſed them to innumerable *drubs* and contuſions. *Addiſon.*

* *To* DRUB. *v. a.* [*druber*, to kill, Daniſh.] To threſh; to beat; to bang; to thump; to thwack; to cudgel. A word of contempt.—The little thief had been ſoundly *drubbed* with a good honeſt cudgel. *L'Eſtrange.*—Though the bread be not mine, yet, if it had been leſs than weight, I ſhould have been *drubbed*. *Locke.*

* DRUDGE. *n. ſ.* [from the verb.] One employed in mean labour; a ſlave; one doomed to ſervile occupation.—To conclude, this *drudge* of the devil, this diviner, laid claim to me. *Shakeſp.*

He is content to be their *drudge*,
And on their errands gladly trudge. *Hudibras.*

—The hard maſter makes men ſerve him for nought, who rewards his *drudges* and ſlaves with nothing but ſhame and ſorrow, and miſery. *Tillotſ.*

* *To* DRUDGE. *v. n.* [*dreccon*, to vex, Saxon; *draghen*, to carry, Dutch.] To labour in mean offices; to toil without honour or dignity; to work hard; to ſlave.—

The poor ſleep little: we muſt learn to watch
Our labours late, and early every morning,
Midſt Winter froſts; then clad and fed with ſparing,
Riſe to our toils, and *drudge* away the day. *Otway.*

—Advantage obtained by induſtry, directed by philoſophy, can never be expected from *drudging* ignorance. *Glanville.*—

Soon he came to court,
Proffering for hire his ſervice at the gate,
To *drudge*, draw water, and to run or wait. *Dryden.*

* DRUDGER. *n. ſ.* [from *drudge*.] 1. A mean labourer. 2. The drudging box; the box out of which flower is thrown on roaſt meat. *Dict.*

* DRUDGERY. *n. ſ.* [from *drudge*.] Mean labour; ignoble toil; diſhonourable work; ſervile occupation.—My old dame will be undone for one to do her huſbandry, and her *drudgery*. *Shakeſpeare.*—Were there not inſtruments for *drudgery* as well as offices of *drudgery*? Were there not people to receive orders, as well as others to give and authorize them? *L'Eſtrange.*—Paradiſe was a place of bliſs, as well as immortality, without *drudgery*, and without ſorrow. *Locke.*—

Even *Drudgery* himſelf,
As at the car he ſweats, or duſty hews
The palace ſtone, looks gay. *Thomſon's Summer.*

—It is now handled by every dirty wench, and condemned to do her *drudgery*. *Swift.*

* DRUDGINGBOX. *n. ſ.* [*drudging* and *box*.] The box out of which flower is ſprinkled upon roaſt meat—

But if it lies too long, the crackling's pall'd,
Not by the *drudgingbox* to be recall'd. *King.*

* DRUDGINGLY. *adv.* [from *drudging*.] Laboriouſly; toilſomely.—He does now all the meaneſt and triflingeſt things himſelf *drudgingly*, without making uſe of any inferiour or ſubordinate miniſter. *Ray.*

DRUENT, a town of Piedmont, 4 miles SW. of Turin.

(1.) * DRUG. *n. ſ.* [*drogue*, French.] 1. An ingredient uſed in phyſick; a medicinal ſimple.—

Judicious phyſick's noble art to gain,
He *drugs* and plants explor'd, alas, in vain! *Smith.*

Bright Helen mix'd a mirth inſpiring bowl,
Temper'd with *drugs* of ſov'reign uſe t'aſſuage
The boiling boſom of tumultuous rage. *Pope.*

—In the names of *drugs* and plants, the miſtake in a word may endanger life. *Baker's Reflections on Learning.* 2. It is uſed ſometimes for poiſon.—

Mortal *drugs* I have; but Mantua's law
Is death to any he that utters them. *Shakeſp.*

And yet no doubts the poor man's draught control;
Then fear the deadly *drug*, when gems divine
Enhance the cup, and ſparkle in the wine. *Dryd.*

3. Any thing without worth or value; any thing of which no purchaſer can be found.—

Each noble vice
Shall bear a price
And virtue ſhall a *drug* become:
An empty name
Was all her fame,
But now ſhe ſhall be dumb. *Dryden's Albion.*

4. A druge. This ſeems the meaning here.—

He from his firſt ſwath proceeded
Through ſweet degrees that this brief world affords,
To ſuch as may the paſſive *drugs* of it freely command. *Shakeſpeare.*

(2.) DRUG is a general term for goods of the druggiſt and grocery kinds, eſpecially thoſe uſed in medicine and dyeing. See DYEING, MATERIA MEDICA, and PHARMACY.

* *To* DRUG. *v. a.* [from the noun.] 1. To ſeaſon with ingredients, commonly medicinal.—

The ſurfeited grooms
Do mock their charge with ſnores.—I've *drugg'd* their poſſets,
That death and nature do contend about them. *Shakeſpeare.*

2. To tincture with ſomething offenſive.—

Oft they aſſay'd,
Hunger and thirſt conſtraining; *drugg'd* as oft
With hateful diſreliſh, writh'd their jaws,
With foot and cinders fill'd. *Milt. Par. Loſt.*

(1.) * DRUGGET. *n. ſ.* A ſlight kind of woollen ſtuff—

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In *druggets* dreſt, of thirteen pence a-yard,
See Philip's ſon amidſt his Perſian guard. *Swift.*

(2.) DRUGGET is ſometimes made all wool, ſometimes half wool half thread; ſometimes corded, but uſually plain. Thoſe that have the woof of wool, and the warp of thread, are called *threaded druggets*; and thoſe wrought with the ſhuttle on a loom of four marches, as the ſerges of Moui, Beauvois, and other like ſtuffs corded, are called *corded druggets*. The plain are wrought on a loom of two marches, with the ſhuttle, in the ſame manner, as cloths, camblets, and other like ſtuffs not corded.

* DRUGGIST. *n. ſ.* [from *drug*.] One who ſells phyſical drugs.—Common nitre we bought at the *druggiſt's*. *Boyle.*

* DRUGSTER. *n. ſ.* [from *drug*.] One who ſells phyſical ſimples.—Common oil of turpentine I bought at the *drugſter's*. *Boyle.*—They ſet the clergy below their apothecaries, the phyſician of the ſoul below the *drugſter's* of the body. *Atterbury.*

(1.) DRUIA, a town of Lithuania, in the palatinate of Wilna, 16 miles NE. of Braſlaw.

(2.) DRUIA, a town of Ruſſia, in the government of Polotſk, on the Duna, 50 miles NW. of Polotſk, and 200 SSW. of Peterſburgh.

DRUIDÆ, or DROIUM, in ancient geography, the principal place of the DRUIDS in Gaul; where they met annually in a conſecrated grove, according to Cæſar. It was alſo called DUROCASES; and is now named DREUX. Lon. 1. 21. W. Lat. 48. 45. N.

DRUIDICAL, *adj.* Belonging to the Druids.

(1.) DRUIDS, DRUIDES, or DRUIDÆ, the prieſts or miniſters of religion among the ancient Gauls, Britons, and Germans. Some derive the word from the Hebrew דרושים *druſſim*, which they tranſlate *contemplatores*. Picard, (*Celtoped. lib.* ii. *p.* 58.) believes the druids to have been thus called from DRUIS, or DRYTUS, their leader, the 4th or 5th king of the Gauls, and father of Saron or Naumes. Pliny, Salmaſius, Vigenere, &c. derive the name from δρυς, an *oak*; on account of their inhabiting, or frequenting, and teaching in foreſts; or becauſe they never ſacrificed but under the oak. But it is hard to imagine how the druids could come to ſpeak Greek. Menage derives the word from the old Britiſh *drus*, dæmon, or magician: Borel, from the Saxon *dry*, magician; or from the old Britiſh *dru* or *derw*, "oak," whence he takes the Greek word δρυς to be derived; which is the moſt probable ſuppoſition, Gorop. Becanus, lib. i. takes *druis* to be an old Celtic and German word, formed from *trowis* or *truwis*, "a doctor of the truth and the faith;" which etymology Voſſius acquieſces in.

(2.) DRUIDS, ACCOUNT OF THE ORDER OF. The druids were the firſt and moſt diſtinguiſhed order among the Gauls and Britons; they were choſen out of the beſt families; and the honours of their birth, joined with thoſe of their function, procured them the higheſt veneration among the people. They were verſed in aſtrology, geometry, natural philoſophy, politics, and geography; they were the interpreters of religion, and the judges of all affairs indifferently. Whoever refuſed obedience to them was declared impious and accurſed. We know but little as to their peculiar doctrines; only that they believed the immortality of the ſoul; and, as is generally ſuppoſed, the metempſychoſis; though a late author makes it appear highly probable they did not believe this laſt, at leaſt not in the ſenſe of the Pythagoreans. Their chief ſettlement in Britain was in the iſle of Angleſey, the ancient MONA, which was well ſtored with ſpacious groves of their favourite oak. They were divided into ſeveral claſſes, viz. the *vacceri*, *bardi*, *eubages*, *ſemnothii* or *ſemnothei*, and *ſaronidæ*. The *vacerri* are held to have been the prieſts; the *bordi*, the poets; the *eubages*, the augurs; and the *ſaronidæ*, the civil judges and inſtructors of youth. As to the *ſemnothei*, who are ſaid to have been immediately devoted to the ſervice of religion, it is probable they were the ſame with the *vacerri*. Strabo, however, (lib. iv. p. 197.) only diſtinguiſhes three kinds, *bardi*, *vates*, and *druids*. The *bardi* were the poets; the *vates*, ουατις (probably the *vaceri*), were the prieſts and naturaliſts; and the *druids*, beſides the ſtudy of nature, applied themſelves to morality. Diogenes Laertius aſſures us, that the druids were the ſame among the ancient Britons with the philoſophers among the Greeks; the magi among the Perſians; the gymnoſophiſts among the Indians; and the Chaldeans among the Aſſyrians. Their garments were remarkably long; and, when employed in religious ceremonies, they wore a white ſurplice. They generally carried a wand in their hands; and wore a kind of ornament enchaſed in gold about their necks, called the *druid's egg*. See § 8. Their necks were alſo decorated with gold chains, and their hands and arms with bracelets: they wore their hair very ſhort, and their beards remarkably long. The druids had one chief or arch-druid, in every nation, who acted as high prieſt. He had abſolute authority over the reſt; and commanded, decreed, puniſhed, &c. at pleaſure. At his death he was ſucceeded by the moſt conſiderable among the ſurvivors; and, if there were ſeveral pretenders, the matter was ended by an election, or elſe decided by arms. The druids preſided at ſacrifices, and other ceremonies; and had the direction of every thing relating to religion. The Britiſh and Gauliſh youth were inſtructed by them. The children of the nobility, Mela, tells us, they carried into caves, or the moſt deſolate parts of foreſts, and kept them there, ſometimes for 20 years, under their diſcipline. They were here inſtructed in the motion of the heavens, and the courſe of the ſtars; the magnitude of the heavens and the earth; the power and wiſdom of the gods, the metempſychoſis, immortality, &c. They preſerved the memory and actions of great men in their verſes, which they never allowed to be wrote down, but made their pupils get them by heart. In their common courſe of learning, they are ſaid to have taught them 24,000 ſuch verſes. Thus their doctrines appeared more myſterious by being unknown to all but themſelves; and having no book to recur to, they were the more careful to fix them in their memory.

(3.) DRUIDS, ACCOUNT OF THE PHILOSOPHY OF

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OF THE. It has been disputed, whether the druids were themselves the inventors of their opinions and systems of religion and philosophy, or received them from others. Some have imagined, that the colony of Phocians, who left Greece and built Marseilles in Gaul, about the 57th Olympiad, imported the first principles of learning and philosophy, and communicated them to the Gauls and other nations in the west of Europe. It appears, indeed, that this famous colony contributed not a little to the improvement of that part of Gaul where it settled, and to the civilization of its inhabitants. "The Greek colony of Marseilles (says Justin,) civilized the Gauls, and taught them to live under laws; to build cities and inclose them with walls; to raise corn; to cultivate the vine and olive; and, in a word, made so great a change both in the face of the country and the manners of its inhabitants, that Gaul seemed to be translated into Greece, rather than a few Greeks transplanted into Gaul." But though we may allow, that the druids of Gaul and Britain borrowed some hints of their philosophy from this Greek colony, we have reason to believe that the substance of it was their own. Others have suggested, that the druids derived their philosophy from Pythagoras, which seems to be confirmed by Ammianus Marcellinus, and indeed the philosophy of the druids bore a much greater resemblance to that of Pythagoras, than to that of any other sage of antiquity. But this resemblance may perhaps be best accounted for by supposing, that Pythagoras adopted some of the opinions of the druids, as well as imparted to them some of his discoveries. It is well known, that his ardent love of knowledge, led him to travel into many countries in pursuit of it, and to get himself admitted into every society that was famous for its learning. And Aristotle says that the philosophy of the druids passed into Greece. It is therefore highly probable, as well as directly asserted by several authors, that Pythagoras heard the druids of Gaul, and was initiated into their philosophy. From the concurring testimonies of several authors, it appears that natural philosophy was the favourite study of the druids of Gaul and Britain. Cicero tells us, that he was personally acquainted with one of the Gaulish druids, Divitiacus the Æduan, a man of quality in his country, who professed to have a thorough knowledge of the laws of nature. According to Diodorus Siculus, Strabo, Cæsar, Mela, Ammianus Marcellinus, and others, they entered into many disquisitions, in their schools, concerning the form and magnitude of the universe in general, and of this earth in particular, and even concerning the most sublime and hidden secrets of nature. On these subjects they formed a varity of systems and hypotheses; which they delivered to their disciples in verse, that they might the more easily retain them in their memories, as they were not allowed to commit them to writing. Strabo has preserved one of the physiological opinions of the druids concerning the universe; viz. that it was never to be entirely destroyed or annihilated; but was to undergo a succession of great changes and revolutions, which were to be produced sometimes by the predominancy of water, and sometimes by that of fire. This opinion, he intimates, was not peculiar to them, but was entertained also by the philosophers of other nations; and Cicero speaks, of it as a truth universally acknowledged and undeniable. "It is impossible for us (says he) to attain a glory that is eternal, or even of very long duration, on account of those deluges and conflagrations of the earth which must necessarily happen at certain periods." This opinion, which was entertained by the most ancient philosophers of many different and very distant nations, was probably neither the result of rational inquiry in these nations, nor communicated from one of them to others; but descended to them all, from their common ancestors of the family of Noah by tradition, but corrupted and misunderstood through length of time. We are told by Cæsar, that the druids had many disquisitions about the power of God; and, no doubt, amongst other particulars, about his creating power. But whether they believed with some that matter was eternal, or with others that it was created; and in what manner they endeavoured to account for the disposition of it into the present form of the universe, we are entirely ignorant. We are only informed, that they did not express their sentiments on these and the like heads in a plain and natural, but in a dark, figurative, and enigmatical manner. We know not what their opinions were about the dimensions of the universe or of the earth, but we have several reasons to make us imagine that they believed both to be of a spherical form. This is visibly the shape and form of the sun, moon, and stars, the most conspicuous parts of the universe; and the circle was the favourite figure of the druids, as appears from their houses and places of worship. The druids also engaged in particular inquiries into the natures and properties of the different kinds of substances. But all their discoveries in this most extensive branch of natural philosophy, are entirely lost.

(4.) DRUIDS, ARITHMETIC AND GEOMETRY OF THE. If we are certain that ABARIS, the famous Hyperborean philosopher, the friend and scholar of Pythagoras, was really a British druid, as some have imagined, we should be able to produce direct historical evidence of their arithmetical knowledge. For Iamblicus, in his life of Pythagoras, says, "that he taught Abaris to find out all truth by the science of arithmetic." It may be thought improbable that the druids had made any considerable progress in arithmetic, as this may seem to be impossible by the mere strength of memory, without the assistance of figures and of written rules. But it is very difficult to ascertain what may be done by memory alone, when it has been long exercised in this way. We have had an example in our own age, of a person who could perform some of the most tedious and difficult operations in arithmetic by the mere strength of his memory. See BUXTON, N° 3. The want of written rules could be no great disadvantage to the druids, as the precepts of this, as well as of the other sciences, were couched in verse, which would be easily got by heart and long remembered. But there is reason to think, that they made use of the letters of the Greek alphabet for their calculations. This seems to be intimated by Cæ-

far, who ſpeaking of the druids of Gaul: ſays, "In almoſt all other public tranſactions, and private accounts or computations, they make uſe of the Greek letters." This as further confirmed by what the ſame author ſays of the Helvetii; a people of the ſame origin, language and manners, with the Gauls and Bretons. "Tables were found in the camp of the Helvetii written in Greek letters, containing an account of all the men capable of bearing arms, who had left their native country, and alſo ſeparate accounts of the boys, old men, and women." There is hiſtorical evidence of the druids being alſo well acquainted with geometry. "When any diſputes ariſe (ſays Cæſar) about their inheritances, or any controverſies about their limits or their fields, they are entirely referred to the deciſion of their druids." But beſides the knowledge of menſuration which this implies, both Cæſar and Mela plainly intimate that the druids were converſant in the moſt ſublime ſpeculations of geometry; "in meaſuring the magnitude of the earth, and even of the world."

(5.) DRUIDS, ASTRONOMY OF THE. Aſtronomy appears to have been one of the chief ſtudies of the druids of Gaul and Britain. "The druids (ſays Cæſar) have many diſquiſitions concerning the heavenly bodies and their motions, in which they inſtruct their diſciples." Mela ſpeaking of the ſame philoſophers, obſerves, "That they profeſs to have great knowledge of the motions of the heavens and of the ſtars." Some knowledge of this ſcience indeed was abſolutely neceſſary for fixing the regular returns of their religious ſolemnities, of which the druids had the ſole direction. Some of theſe ſolemnities were monthly, and others annual; and theſe laſt were attended by perſons from different and very diſtant countries, who were all to meet at one place on one day; and muſt have had ſome rule to diſcover the annual return of that day. The druids computed their time by nights, and not by days; a cuſtom which they had received from their moſt remote anceſtors by tradition, and in which they were confirmed by their meaſuring their time very much by the moon. As the changes in the aſpect of that luminary are moſt conſpicuous, the druids regulated all their great ſolemnities, both ſacred and civil, by the age and aſpect of the moon. They aſſembled upon ſtated days, either at the new or full moon; for they believed theſe to be the moſt auſpicious times for tranſacting all affairs of importance. Their moſt ſolemn ceremony of cutting the miſſetoe from the oak, (§ 11.) was always performed on the ſixth day of the moon. Nay, they even regulated their military operations very much by this luminary, and avoided, as much as poſſible, to engage in battle while the moon was on the wane. The Druids had, however, that larger diviſion of time called a year, conſiſting of 12 lunations, or 354 days, which was the moſt ancient meaſure of the year in almoſt all nations. That this was for ſome time at leaſt the length of the druidical year, is probable from the following expreſſion of Pliny; "That they begun both their months and years, not from the change, but from the 6th day of the moon." But they had corrected their calendar, ſo as to make it ſufficiently exact for every purpoſe of life, before the Roman invaſion. Dr Halley has demonſtrated that Cæſar arrived in Britain, in his firſt year's expedition, on the 26th day of Auguſt: and Cæſar himſelf informs us, that at his arrival the harveſt was all finiſhed, except in one field. This is a proof that the Britiſh huſbandmen knew the moſt proper ſeaſons for ploughing, ſowing, and reaping. The druids, ſays Pliny, had alſo a period of 30 years, which they called an *age*, but that author hath not acquainted us, on what principles this cycle was formed. We are told both by Cæſar and Mela, that the druids ſtuided the ſtars as well as the ſun and moon; and that they profeſſed to know, and taught their diſciples many things concerning the motions of theſe heavenly bodies. From theſe teſtimonies we may conclude that the druids were acquainted with the planets, diſtinguiſhed them from the fixed ſtars, and carefully obſerved their motions and revolutions. Whether the diſcovery of the planets was their own or communicated to them by others, it is highly probable that they were acquainted with the preciſe number of theſe wandering ſtars. Dio Caſſius ſays, that the cuſtom of giving the name of one of the planets to each of the ſeven days of the week was an invention of the Egyptians, and from them was gradually communicated to all the other nations of the world; and that in his time this cuſtom was ſo firmly eſtabliſhed, not only among the Romans, but among all the reſt of mankind, that in every country it appeared to be a native inſtitution. The doctrine of the planets, as well as this cuſtom of naming the days from them was taught by Pythagoras in Italy more than 500 years before the Chriſtian era; and from thence it could not be very long before it reached Gaul and Britain. But though the druids might know the number and obſerve the motion of the planets, it is doubtful whether they had diſcovered the times in which they performed their ſeveral revolutions. Some of theſe ſtars, as Jupiter and Saturn, take ſuch a number of years in revolving, that it required a very extraordinary degree of patience and attention to diſcover the preciſe periods of their revolutions. Were we certain that the iſland in which the ancients imagined Saturn lay aſleep, was one of the Britiſh iſles, as Plutarch intimates it was, we might be inclined to think that the Britiſh druids were not ignorant of the length of the period in which the planet Saturn performs a revolution. For Plutarch in another treatiſe, ſays "that the inhabitants of that iſland kept every 30th year a ſolemn feſtival in honour of Saturn, when his ſtar entered into the ſign of Taurus." The druids of Gaul and Britain, as well as the ancient philoſophers of other countries, had a general plan or ſyſtem of the univerſe, and of the diſpoſition and arrangement of its various parts, in which they inſtructed their diſciples. This is intimated by ſeveral authors of the greateſt authority.

(6.) DRUIDS MECHANICAL SKILL OF THE. There are ſtill many monuments remaining in Britain and the adjacent iſles, which give reaſon to think, that the ancient Britons had made great progreſs in this uſeful part of learning, and could apply the mechanical powers ſo as to produce very

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very aſtoniſhing effects. As theſe monuments appear to have been deſigned for religious purpoſes, we may be certain that they were erected under the direction of the druids. Many obeliſks or pillars, of one rough unpoliſhed ſtone each, are ſtill to be ſeen in Britain and its iſles. Some of theſe are both very thick and lofty, erected on the ſummits of barrows and of mountains; and ſome of them (as at Stonhenge) have ponderous blocks of ſtone, raiſed aloft, and reſting on the tops of the upright pillars. We can hardly ſuppoſe that it was poſſible to cut theſe prodigious maſſes of ſtone (ſome of them above 40 tons in weight) without wedges, or to raiſe them out of the quarry without levers. But it certainly required ſtill greater knowledge of the mechanical powers, and of the method of applying them, to tranſport thoſe huge ſtones from the quarry to the places of their deſtination; to erect the perpendicular pillars, and to elevate the impoſts to the tops of theſe pillars. If that prodigious ſtone in the pariſh of Conſtantine, in Cornwal, was really removed by art from its original place, and fixed where it now ſtands, as Dr Borlas thinks it was (*Antiq. Cornw.* p. 174, 175.) it is a demonſtration, that the druids could perform the moſt aſtoniſhing feats by their ſkill in mechanics. That the Britiſh druids were acquainted with the principles and uſe of the balance, we have good reaſon to believe, from ſome druidical monuments ſtill remaining, called *Lagan ſtones*, or rocking ſtones. Each of them conſiſts of one prodigious block or ſtone, reſting upon an upright ſtone or rock, and ſo equally balanced, that a very ſmall force, ſometimes even a child, can move it up and down, though hardly any force is ſufficient to remove it from its ſtation. Some of theſe ſtones may have fallen into this poſition by accident, but others of them evidently appear to have been placed in it by art. That the ancient Britons underſtood the conſtruction and uſe of wheels, the great number of their war chariots and other wheel carriages is a ſufficient proof; and that they knew how to combine them together, and with the other mechanical powers, ſo as to form machines capable of raiſing and tranſporting very heavy weights, we have good reaſon to believe.

(7.) DRUIDS, MEDICAL PRACTICE OF THE. In Germany, and in the northern nations of Europe, the healing art was chiefly committed to the old women of every ſtate; but in Gaul and Britain it was intruſted to the druids, who were the phyſicians as well as the prieſts of theſe countries. Pliny ſays expreſsly, "That Tiberius Cæſar deſtroyed the druids of the Gauls, who were the poets and phyſicians of that nation; and he might have added of the Britons. The people of Gaul and Britain were probably induced to devolve the care of their health on the druids, and to apply to theſe prieſts for the cure of their diſeaſes, not only by the high eſteem they had of their wiſdom and learning, but alſo by the opinion which they entertained, that a very intimate connection ſubſiſted between the arts of healing and the rites of religion; and that the former were moſt effectual when accompanied by the latter. It was indeed a prevailing opinion of all the nations of antiquity, that all internal diſeaſes proceeded from the anger of the gods; and that the only way to obtain relief was to appeaſe them by ſacrifices.—That this was the practice of the Gauls and Britons, who, in ſome caſes ſacrificed one man as the moſt effectual means of curing another, is atteſted by Cæſar. This gave riſe alſo to that great number of magical rites and incantations, with which the medical practice of the druids, and of moſt ancient phyſicians, was attended. "No body doubts (ſays Pliny) that magic derived its origin from medicine." That the druids made great uſe of herbs for medicinal purpoſes, we have ſufficient evidence. They not only had a moſt ſuperſtitious veneration for the miſletoe of the oak, but they entertained a very high opinion of its medical virtues, and eſteemed it a remedy for all diſeaſes. "They call it (ſays Pliny) by a name which ſignifies *All heal*, becauſe they have an opinion that it cures all diſeaſes." They believed it to be a ſpecific againſt barrenneſs; a ſovereign antidote againſt the effects of poiſons; excellent for ſoftening and diſcuſſing hard tumours; good for drying up ſcrophulous ſores; for curing ulcers and wounds; and (provided it was not ſuffered to touch the earth after it was cut) very efficacious in the epilepſy. The ſelago, a kind of hedge hyſop reſembling ſavin, was another plant, much admired by the druids for its ſuppoſed medicinal virtues, particularly in diſeaſes of the eyes. But its efficacy, according to them, depended much upon its being gathered in the following manner: The perſon was to be clothed in a white robe, to have his feet bare, and waſhed in pure water; to offer a ſacrifice of bread and wine before he proceeded to cut it; which he was to do with his right hand covered with the ſkirt of his garment, and with a hook of ſome more precious metal than iron. When it was cut, it was to be received into, and kept in a new and very clean cloth. When gathered exactly according to this whimſical ritual, they affirmed that it was not only an excellent medicine, but alſo a powerful preſervative from misfortunes of all kinds.—They entertained a high opinion alſo of the herb Samolus or marſhwort, for its ſanative qualities; and gave many directions for gathering it, no leſs fanciful than the above. The perſon who was to perform that office was to do it faſting, and with his left hand; he was on no account to look behind him, nor to turn his face from the herbs he was gathering. It would be tedious to relate the extravagant notions they entertained, of the many virtues of the vervain, and to recount the ridiculous mummeries which they practiſed in gathering and preparing it, both for the purpoſes of divination and phyſic. Theſe may be ſeen in Pliny's *Hiſt. Nat.* l. 25. c. 9. from whom we have theſe anecdotes; but who, like other Greek and Roman writers, ſeems deſignedly to repreſent the philoſophers of Gaul and Britain in an unfavourable light. The herb called *Britannica* by the ancients, was probably much uſed in this iſland for medical purpoſes; as it derived its name from hence, and was exported to Rome and other parts. See BRITANNICA. Though theſe imperfect hints are all that we can now collect of the botany of the Britiſh druids, yet we have ſome reaſon to think,

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think that they were not contemptible botaniſts. Their circumſtances were peculiarly favourable for the acquiſition of this kind of knowledge. For as they ſpent moſt of their time in the receſſes of mountains, groves, and woods, the ſpontaneous vegetable productions conſtantly preſented themſelves to their view, and doubtleſs attracted their attention.

(8.) DRUIDS, MIRACULOUS EGGS OF THE. The opinions which, it is ſaid, the druids of Gaul and Britain entertained of their anguinum, or ſerpent's egg, both as a charm and as a medicine, are highly extravagant, (See ANGUINUM, and *Plate* XII. *fig.* 22. N° 1—3.) This extraordinary egg was formed, they pretended, by a great number of ſerpents interwoven and twined together. When formed, it was raiſed up in the air by the hiſſing of theſe ſerpents, and was to be catched in a clean white cloth, before it fell to the ground. The perſon who catched it was obliged to mount a ſwift horſe, and to ride away at full ſpeed to eſcape from the ſerpents, who purſued him with great rage, until they were ſtopped by ſome river. The way of trying the genuineneſs of this egg was no leſs extraordinary. It was to be enchaſed in gold, and thrown into a river, and if it was genuine it would ſwim againſt the ſtream. "I have ſeen (ſays Pliny) that egg; it is about the bigneſs of a moderate apple, its ſhell is a cartilaginous incruſtation, full of little cavities, ſuch as are on the legs of the polypus; it is the inſignia, or badge of diſtinction of the druids." This egg was ſaid to render thoſe who carried it about with them ſuperior to their adverſaries in all diſputes, and to procure them the favour and friendſhip of great men. Some ſuppoſe that this whole affair of the ſerpent's egg was a mere fraud, contrived by the druids, to excite the admiration and pick the pockets of the credulous, who purchaſed theſe wonder-working eggs from them at a high price. Others imagine that it was only an emblematical repreſentation of the doctrine of the creation of the world. The ſerpents, ſay they, repreſent the Divine Wiſdom forming the univerſe, and the egg is the emblem of the world formed by that Wiſdom. And the virtue aſcribed to it, of giving thoſe who poſſeſſed it a ſuperiority over others, and endearing them to great men, was intended to repreſent the natural effects of learning and philoſophy.

(9.) DRUIDS, POLITICAL POWER OF THE. We learn from Cæſar, that the druids were the judges and arbiters of all differences and diſputes, both public and private: they took cognizance of murders, inheritances, boundaries, and limits; and decreed rewards and puniſhments. Such as diſobeyed their deciſions they excommunicated, which was their principal puniſhment; the criminal being hereby excluded from all public aſſemblies, and avoided by all the world; ſo that nobody durſt ſpeak to him for fear of being polluted. Strabo obſerves, they had ſometimes authority enough to ſtop armies upon the point of engaging, and accommodate their differences. See § 12.

(10.) DRUIDS, PRETENCES OF THE, TO MAGIC. If the Britiſh druids made no contemptible proficiency in ſeveral parts of real and uſeful learning; it cannot be denied that they were alſo great pretenders to ſuperior knowledge in certain vain fallacious ſciences, by which they excited the admiration, and took advantage of the ignorance and credulity of mankind. Theſe were magic and divination; by which they pretended to work miracles, and exhibit aſtoniſhing appearances in nature; to penetrate into the counſels of heaven; to foretel future events, and to diſcover the ſucceſs or miſcarriage of public or private undertakings. Their countrymen not only believed that the druids were poſſeſſed of theſe powers, but they were celebrated on this account by the philoſophers of Greece and Rome. "In Britain (ſays Pliny) the magic arts are cultivated with ſuch aſtoniſhing ſucceſs, that the Britons ſeem to be capable of inſtructing even the Perſians themſelves in theſe arts. They pretend to diſcover the deſigns and purpoſes of the gods. The Eubates or Vates in particular inveſtigate and diſplay the moſt ſublime ſecrets of nature; and by auſpices and ſacrifices they foretel future events." They were ſo famous for the ſuppoſed veracity of their predictions, that they were not only conſulted on all important occaſions, by their own princes and great men, but even ſometimes by the Roman emperors. Their knowledge of natural philoſophy and mechanics enabled them to exhibit ſuch appearances, or to make the world believe that they did exhibit them, as were ſufficient to gain them the character of great magicians. Nothing is more eaſy than to acquire this character in a dark age, and among an unenlightened people. When the minds of men are haunted with dreams of charms and enchantments, they are apt to fancy that the moſt common occurrences in nature are the effects of magical arts. Plutarch, in his *Treatiſe of the Ceſſation of Oracles*, records an inſtance of this in one "Demetrius, who was ſent by the emperor (perhaps Claudius) to diſcover the iſlands adjoining to Britain. Having arrived in one of them, (probably one of the Æbudæ) which was inhabited by a few Britons, who were eſteemed *ſacred* by their countrymen, immediately after his arrival, the air grew black and troubled, and ſtrange apparitions were ſeen; the winds roſe to a tempeſt, and fiery ſpouts and whirlwinds appeared dancing towards the earth." This was probably no more than a ſtorm of wind, accompanied with rain and lightning; a thing neither unnatural nor uncommon: but Demetrius and his companions having heard that the Britiſh druids, by whom this iſle was chiefly inhabited, were great magicians, they imagined it was raiſed by them; and fancied they ſaw many ſtrange and unnatural ſights. The druids did not undeceive them, but increaſed their ſuperſtitious terrors, by telling them it was occaſioned by the death of one of the genii of their iſle; which made Demetrius and his crew abandon this enchanted iſle, with a reſolution never to return. Stonehenge, and ſeveral other works of the druids, were believed to have been executed by the art of magic, for many ages after the deſtruction of their whole order. The natural and acquired ſagacity of the druids, with their long experience in public affairs, enabled them to form very probable conjectures about the events of enterprizes. Theſe conjectures they pronounced as oracles, when they were conſulted; and they

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hey pretended to derive them from inſpecting the ntrails of victims, obſerving the flight of certain irds, and other mummeries. By ſuch arts, they btained and preſerved the reputation of prophe- ic foreſight, among an ignorant and credulous eople. But theſe pretenſions, which contribu- d ſo much to the advancement of their fame and ortune in their own times, have brought heavy :proaches upon their memory, and have made ome learned moderns ſay, they ought to be ex- unged out of the catalogue of philoſophers, and teemed no better than mere jugglers. This cen- ure is too ſevere, and might have been pronoun- ed with equal juſtice upon all the ancient philo- ophers of Egypt, Aſſyria, Perſia, Greece, and ome; who pretended to magic and divination, s well as our druids. "I know of no nation in he world (ſays Cicero) either ſo polite and learn- d, or ſo ſavage and barbarous, as not to believe hat future events are preſignified to us, and may y ſome men be diſcovered and foretold." The nly concluſion, therefore, that can be fairly rawn, from the ſucceſsful pretenſions of the Bri- ſh druids to theſe arts, is this—That they had ore knowledge than their countrymen and co- emporaries; but had not as much virtue as to ift the temptation of impoſing upon their igno- nce, for their own advantage.

(11.) DRUIDS, RELIGIOUS RITES OF THE. hey worſhipped the Supreme Being under the ame of ESUS, or HESUS, and the ſymbol of the ak; and had no other temple than a wood or grove, where all their religious rites were per- rmed. Nor was any perſon admitted to enter hat ſacred receſs, unleſs he carried with him a hain, in token of his abſolute dependence on the eity. Indeed, their whole religion originally onſiſted in acknowledging, that the Supreme Be- g, who made his abode in theſe ſacred groves, overned the univerſe; and that every creature ught to obey his laws, and pay him divine ho- age. They conſidered the oak as the emblem, rather the peculiar reſidence, of the Almighty; id accordingly chaplets of it were worn both by e druids and people, in their religious cerema- es; the altars were ſtrewed with its leaves and ircled with its branches. The fruit of it, eſpe- ally the miſletoe, was thought to contain a di- e virtue, and to be the peculiar gift of heaven. was therefore ſought for on the fifth day of the oon with the greateſt earneſtneſs and anxiety; id when found was hailed with ſuch raptures of y, as almoſt exceeds imagination to conceive. s ſoon as the druids were informed of this for- nate diſcovery, they prepared every thing ready r the ſacrifice under the oak, to which they ſtened two white bulls by the horns; then the ch-druid, attended by a prodigious number of eople, aſcended the tree, dreſſed in white; and ith a conſecrated golden knife, or pruning hook, opped the miſletoe, which he received in his sa- m or robe, amidſt the rapturous exclamations the people. Having ſecured this ſacred plant, deſcended the tree; the bulls were ſacrificed; id the Deity invoked to bleſs his own gift, and nder it efficacious in thoſe diſtempers in which it ould be adminiſtered. The conſecrated groves, which they performed their religious rites were fenced round with ſtones, to prevent any perſon's entering between the trees, except through the paſſages left open for that purpoſe; and which were guarded by ſome inferior druids, to prevent any ſtranger from intruding into their myſteries. Theſe groves were of different forms: ſome quite circular, others oblong, and more or leſs capacious, as the votaries in the diſtricts to which they belonged were more or leſs numerous. The area in the centre of the grove was encompaſſed with ſeveral rows of large oaks ſet very cloſe together. Within this large circle were ſeveral ſmaller ones ſurrounded with large ſtones; and near the centre of theſe ſmaller circles, were ſtones of a prodigious ſize and convenient height, on which the victims were ſlain and offered. Each of theſe being a kind of altar, was ſurrounded with another row of ſtones, the uſe of which cannot now be known, unleſs they were intended as cinctures to keep the people at a convenient diſtance from the officiating prieſt. Suetonius, in his life of Claudius, aſſures us the druids ſacrificed men; and Mercury is ſaid to be the god to whom they offered theſe victims. Diodorus Siculus, (lib. vi.) obſerves it was only upon extraordinary occaſions they made ſuch offerings; as, to conſult what meaſures to take, to learn what ſhould befal them, &c. by the fall of the victim, the tearing of his members, and the manner of his blood guſhing out. Auguſtus condemned the cuſtom, and Tiberius and Claudius puniſhed and aboliſhed it.

(12.) DRUIDS, RHETORICAL POWERS OF THE. Rhetoric was diligently ſtudied and taught by the druids of Gaul and Britain; who to the charms of their eloquence were indebted for much of the admiration and authority which they enjoyed.—They had many opportunities to diſplay their eloquence, when they were teaching their pupils in their ſchool, when they diſcourſed in public to the people on religious and moral ſubjects, when they pleaded cauſes in the courts of juſtice, and when they harangued in the great councils of the nation, and at the heads of armies ready to engage in battle: ſometimes with a view to inflame their courage, and at other times with a deſign to allay their fury, and diſpoſe them to make peace. Though this laſt was certainly a very difficult taſk among fierce and warlike nations, yet ſuch was the authority and eloquence of the druids that they frequently ſucceeded in it. Diodorus Siculus tells us that "they ſometimes ſtept in between two hoſtile armies, ſtanding with their ſwords drawn and their ſpears extended, ready to engage; and by their eloquence, as by an irreſiſtible enchantment, prevented the effuſion of blood, and prevailed upon them to ſheath their ſwords." The Britiſh kings and chieftains, who were educated by the druids, were famous for their eloquence. This is evident from the many noble ſpeeches, which are aſcribed to them by the Greek and Roman writers. For though theſe ſpeeches may not be wholly genuine, yet they are a proof that theſe princes were accuſtomed to make harangues on ſuch occaſions. This we are expreſsly told by Tacitus. "The Britiſh chieftains, before a battle, fly from rank to rank, and addreſs their men with animating ſpeeches, tending to inflame their courage, increaſe their hopes, and diſpel their

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their fears." Theſe harangues were called, in the ancient language of Britain, *Broſnichiy Kah*, which is literally tranſlated by Tacitus *Incitamenta Belli*, incentives to war. The genuine poſterity of the ancient Britons long retained their taſte for eloquence, and their high eſteem for thoſe who excelled in that art. "Orators (ſays Mr Martin) were in high eſteem, both in theſe iſlands (the Æbudæ) and the continent, until within theſe 25 years. They ſat always among the nobles or chiefs of families in the ſtreah or circle. Their houſes and little villages were ſanctuaries, as well as churches, and they took place before doctors of phyſic. The orators, after the Druids were extinct, were brought in to preſerve the genealogy of families, and to repeat the ſame at every ſucceſſion of a chief; and upon the occaſion of marriages and births, they made epithalamiums and panegyrics, which the poet or bard pronounced. The orators, by the force of their eloquence, had a powerful aſcendant over the greateſt men in their time. For if any orator did but aſk the habit, or arms, horſe, belonging to the greateſt man in theſe iſlands, it was readily granted him; ſometimes for fear of being exclaimed againſt by a ſatire, which in thoſe days was reckoned a great diſhonour."-

(1.) * DRUM. *n. ſ.* [*tromme*, Daniſh; *dromme*, Erſe.] 1. An inſtrument of military muſick, conſiſting of vellum ſtrained over a broad hoop on each ſide, and beaten with ſticks.—Let's march without the noiſe of threatening *drums*. *Shak.*—In *drums* the cloſeneſs round about, that preſerveth the ſound from diſperſing, maketh the noiſe come forth at the drum hole, far more loud and ſtrong than if you ſhould ſtrike upon the like ſkin extended in the open air. *Bacon.* 2. The tympanum of the ear, or the membrane which preſerves the vibration of the air.

(2.) *The* DRUM is ſaid by Le Clerc to have been an oriental invention, and to have been brought by the Arabians, or perhaps rather the Moors into Spain. Drums, (§ 1. *def.* 1.) are ſometimes made of braſs, but moſt commonly of wood.

(3.) DRUM, or DRUMMER. See DRUMMER.

(4.) DRUM, in geography, [*Gael, i. e.* a hill,] a town of Ireland, in Monaghan, Ulſter, between two lakes.

(5.) DRUM, a town of Bohemia, in the circle of Leitzmeritz, 3 miles S. of Leypa.

(6.) DRUM, mountains of Ireland, in the county of Waterford, 3 miles SW. of Dungarvan.

(7.) DRUM OF THE EAR, (§ 1. *def.* 2.) See ANATOMY, *Index*, under TYMPANUM.

* *To* DRUM. *v. n.* 1. To beat a drum; to beat a tune on a drum. 2. To beat with a pulſatory motion.—

Now, heart,
Set ope thy ſluices, ſend the vigorous blood
Through every active limb for my relief;
Then take thy reſt within the quiet cell;
For thou ſhalt *drum* no more. *Dryden.*

DRUMADOON, a village of Ireland, in Antrim, Ulſter.

DRUMASHI. See ASHI.

DRUMASNAVE, in Leitrim, 72 miles from Dublin.

DRUMBANE, a town in Down, Ulſter.

DRUMBLADE, or DRUMBLAIT, [Gael. *i. e.* hills covered with corn,] a pariſh of Scotland, in Aberdeenſhire, about 5½ miles long from N. to S. 4½ broad, and 18 in circumference. The ſurface conſiſts of hills and valleys. Some of the hills are covered with firs, but moſt of them are arable. The ſoil of both is fertile, and the air is healthy. Peaſe, barley, and oats, are the chief produce. Lime-ſtone, free-ſtone, and moor-ſtone abound. The population, in 1790, was only 834, having decreaſed 239 ſince 1755. Drumblade has a fair, 2d Tueſ. in Jan. O. S.

* *To* DRUMBLE. *v. n.* To drone; to be ſluggiſh. *Hanmer.*—Take up theſe cloaths here quickly: where's the cowlſtaff? Look, how you *drumble*: carry them to the landreſs in *Datchet* mead. *Shak.*

DRUMBOE, a hill of Ireland, in Down.

DRUMBOTE, a town of Ireland, in Monaghan, 10 miles W. of Dundalk. Lon. 6. 45. W. Lat. 54. 5. N.

DRUMCALLAGHER, a town in Cork.

DRUMCANNON, a village in Waterford.

(1.) DRUMCONDRA, a town in Cavan, Ulſter.

(2.) DRUMCONDRA, 2 miles NE. of Dublin.

DRUMCONG, a village in Galway.

DRUMCULLACHER, in Limeric, Munſter.

DRUMDEER, a town in Cork neat Doneraile, which has a quarry of red and grey marble.

* DRUMFISH. *v. n.* The name of a fiſh.—The under jaw of the *drumfiſh* from Virginia. *Woodward.*

DRUMGLASS, a town of Ireland, in the county of Tyrone, near Dungannon.

DRUMGOOLAN, a village in Down, Ulſter.

DRUMIRORK, a town in Kerry, Munſter.

DRUMKILBO, an elegant ſeat in Perthſhire, in the diſtrict of Strathmore, and pariſh of Meigle, belonging to Sir W. Nairne, Bart.

DRUMLAGHDED, HILL, in Donegal, Ireland.

DRUMLANRIG, a town of Scotland, in Dumfries-ſhire, and in the diſtrict of Nithſdale, remarkable for a wood of oak, 6 miles long; and for an original breed of ancient Scotch wild oxen, ſtill preſerved in the D. of Queenſberry's park. See BOS, § IV, xi. N° 5. The town is ſeated on the Nith, 13 miles N. of Dumfries. Lon. 3. 31. W. Lat. 55. 25. N.

DRUMLISH, a town in Longford, Ireland.

DRUMLOCH, in Down, near Dromore.

* DRUMMAJOR. *n. ſ* [*drum* and *major*.] The chief drummer of a regiment.—

Such company may chance to ſpoil the ſwearing;
And the *drummajor's* oaths, of bulk unruly,
May dwindle to a feeble. *Cleveland.*

* DRUMMAKER. *n. ſ.* [*drum* and *maker*.] He who deals in drums.—The *drummaker* uſes it, and the cabinet maker. *Mortimer.*

(1.) DRUMMELZIER, a pariſh of Scotland, in Tweeddale, 12 miles long, and 3 broad; finely varied with hills and plains, rocks, and rivulets; and lying on the banks of the Tweed. The air is healthy, and the ſoil light, but fertile. The population, in 1790, was 270, and had decreaſed 35, ſince 1755.

(2.) DRUMMELZIER, a village in the above pariſh

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rish, (N° 1.) seated on the rivulet, Pow-fail, and containing about 90 inhabitants.

(1.) * DRUMMER. *n. f.* [from *drum.*] He whose office it is to beat the drum.—

Here rows of *drummers* stand in martial file,
And with their vellum thunder shake the pile.
Gay.

(2.) DRUMMER, or DRUM, he that beats the drum; of whom each company of foot has one, and sometimes two. Every regiment has a drum-major, who has the command over the other drums. They are distinguished from the soldiers by clothes of a different fashion: their post, when a battalion is drawn up, is on the flanks, and on march it is betwixt the divisions.

(1.) DRUMMOND, a village of Scotland, in the county of Ross, and parish of Kiltearn, seated on the river Skiack, between Dingwall and Novar Inn. It has fairs in June and Dec. Adjacent to it, there are a distillery, and a bleachfield; at which, in 1790, were bleached 1242 pieces.

(2.) DRUMMOND, or *Accomac*, a village of the United States, in Virginia, with a court house, on the post road from Philadelphia to Norfolk, 20 miles from Belhaven, and 194 from Philadelphia.

(3.) DRUMMOND, George, Esq. a public spirited magistrate of Edinburgh, who was 6 times elected Lord Provost of that metropolis, and suggested the first outlines of the numerous improvements, which have since been executed in it. He was born in 1687, at Newton House, in the parish of Blair Gowrie, in Perth-shire, and entered early into public life. From his 18th to his 80th year, he was engaged in business; and in the various spheres in which he acted, perhaps no man could have acquired more honour to himself, or procured greater advantage to his country. His expertness in calculation, brought him first into public notice, and occasioned his being called to assist the committee, which, on Q. Anne's accession, was appointed by the parliament of Scotland, to settle the public accompts of the kingdom; and by his diligence and skill, while accomptant general of excise, to which he was appointed in 1707, he established that accurate form and method, which has ever since distinguished the transactions of that branch of the revenue. During difficult and dangerous times, he maintained with firmness the interests of civil and religious liberty. His plans, his counsels, and his information, rendered him useful to government. He gave the first intelligence to the ministry of the arrival of the earl of Marr; assisted at the battle of Dumblain, where he commanded a company in a regiment of volunteers, and dispatched to the magistrates, the earliest notice of the D. of Argyll's victory. He dated his letter "*from the field on horse-back.*" He kept up an interesting correspondence on Scotch affairs, with the celebrated Mr Addison, while he was secretary of state. His services were not forgotten by government. In 1715, he was appointed a commissioner of excise. In 1717, he was chosen member of the town council of Edinburgh, and having discharged the intermediate offices of the magistracy with uncommon applause, he was elected Lord Provost, in 1723. During his administration on that and subsequent occasions, he exerted a degree of activity and public spirit unknown to his predecessors. In 1745, he exerted himself as much as he had done in 1715. He raised a regiment of volunteers, and having attempted, without success, to keep the rebels out of the city, he joined Sir John Cope at Dunbar, and fought at the battle of Preston. No scheme for the advantage of his country was proposed, which he was not anxious to promote. To advance the interests of learning, in particular, he applied the most indefatigable attention. It was chiefly by his exertions, that the university of Edinburgh was enriched with several new professions; particularly those of chemistry, the theory and practice of physic, midwifery, rhetoric, and the belles lettres: And to his care in having it filled with professors of distinguished eminence and abilities, it is indebted for the high character it now bears all over Europe and the W. Indies. Of the schemes which he planned and executed for the honour and advantage of the city, the Royal Infirmary, (not to add the Royal Exchange) is alone sufficient to ensure his fame. It owed its existence entirely to his enterprising spirit, and he took care, that the most salutary rules should be framed for its management. He died at Edinburgh, on the 4th Dec. 1766, aged 79, and was interred in the Canongate church-yard, where an elegant monument is erected to his memory. It exhibits no small instance of *public ingratitude*, that among the numerous elegant new streets and squares, with which the New Town and extended royalty of Edinburgh abound, not one should have been as yet named after the first projector of all these improvements—the only *Drummond Street* in Edinburgh, that we have heard of, having been named, not after this public spirited magistrate, but after an eminent Scots Episcopal Clergyman. And it is remarkable, that this street runs along the back of the Royal Infirmary.

(4.) DRUMMOND, William, the son of Sir John Drummond, of Hathornden, knight of the black rod to king James VI. was born in Scotland in 1585. His family became first distinguished in 1390, by the marriage of Robert III. with Annabel Drummond, daughter of Sir John Drummond, and sister to William Drummond of Carnock their ancestor; as appears by the patent of that king and James I. the one calling him "our brother," the other "our uncle." Drummond was educated at Edinburgh, where he took the degree of A. M. In 1606, he was sent by his father to study civil law at Bourges in France; but having no taste for the law, he returned to his agreeable seat at Hathornden; where he applied himself with great assiduity to classical learning and poetry, and obliged the world with several fine productions. Here he wrote his *Cypress Grove*, a piece of excellent prose, after a dangerous fit of sickness; and about the same time, *Flowers of Zion*, in verse. But an accident befel him, which obliged him to quit his retirement; and that was the death of an amiable lady to whom he was just going to be married. This affected him so deeply, that he went to Paris and Rome, between which two places he resided 8 years. He travelled through France, Germany, and Italy; where he visited universities; conversed with learned men; and made a choice collection of the ancient Greek, and of the mo-

dern Spaniſh, French, and Italian books. He then returned to his native country; and ſometime thereafter married Margaret Logan, a grand daughter to Sir Robert Logan. Upon the appearance of a civil war, he retired again; and in this retirement is ſuppoſed to have written his hiſtory of the Five James's, ſucceſſively kings of Scotland, which was not publiſhed till after his death. Having been grafted as it were on the royal family of Scotland, he was ſteadily attached to Charles I.; but does not appear ever to have armed for him. As he had always been a laborious ſtudent, and had applied himſelf to hiſtory and politics, as well as to claſſical learning, his ſervices were better rendered by occaſional publications, in which he ſeveral times diſtinguiſhed himſelf. In a piece called *Irene*, he harangues the king, nobility, and clergy, about their mutual miſtakes, fears, and jealouſies; and lays before them the conſequences of a civil war, from indiſputable arguments and the hiſtories of paſt times. The great Marquis of Montroſe wrote to him, deſiring him to print this Irene, as the beſt means to quiet the minds of a diſtracted people. Mr Drummond wrote other things alſo with the ſame view of promoting peace and union. But his efforts were fruitleſs; and his attachment to the king was ſo ſtrong, that when he heard of his being executed, he was overwhelmed with grief, and lifted up his head no more. He died in 1649, leaving behind him ſeveral children: the eldeſt of whom, William, was knighted by Charles II. He had a great correſpondence with the two famous Engliſh poets, Michael Drayton and Ben Jonſon; the latter of whom, at the age of 45, travelled from London on foot to viſit him at Hathornden. An edition of his works, with his life prefixed, was printed in folio at Edinburgh, in 1711. Among all the writers of the 17th century, who flouriſhed after the death of Shakeſpeare, there is not one whom a general reader of the Engliſh poetry of that age will regard with ſo much and ſo deſerved attention, as William Drummond. In a ſurvey of his poetry, two conſiderations muſt be had, viz. the nation of which he was, and the time when he wrote. Yet will theſe be found not offered to extenuate faults, but to increaſe admiration. His thoughts are generally bold and highly poetical: he follows nature, and his verſes are delicately harmonious. On the death of Henry prince of Wales, in 1612, Drummond wrote an elegy intitled *Tears on the death of Mœliades*; a name which that prince had uſed in all his challenges of martial ſport, as the anagram of *Miles a Deo*. In this poem are lines, according to Denham's terms, as ſtrong, as deep, as gentle, and as full, as any of his or Waller's. The poet laments the fate of the prince, that he died not in ſome glorious cauſe of war: "Againſt the Turk, he ſays, thou hadſt ended thy life and the Chriſtian war together;"

Or, as brave Bourbon, thou hadſt made old Rome,
Queen of the world, thy triumph and thy tombe.

And concludes:

The virgins of thy tomb will garlands bear
Of flow'rs, and with each flow'r let fall a tear.
Mœliades ſweet courtly nymphs deplore,
From Thule to Hydaſpes' pearly ſhore.

Perhaps there are no lines of Pope, of which the eaſy flow may be more juſtly admired, than thoſe in his third paſtoral:

Not bubbling fountains to the thirſty ſwain,
Not balmy ſleep to lab'rers faint with pain,
Not ſhow'rs to larks, or ſun-ſhine to the bee,
Are half ſo charming as thy ſight to me.

When king James I. after his acceſſion to the Engliſh throne, returned to Scotland in 1617, his arrival was celebrated by every effort of poetical congratulation. Upon this occaſion Drummond compoſed a panegyric called *The Wandering Muſes, or the River Forth feaſting*; in which are four lines, apparently imitated by Pope in the above paſſage, which in point of harmony fall little ſhort of that imitation. He ſays,

To virgins, flow'rs; to ſun-burnt earth, the rain;
To mariners, fair wind amidſt the main;
Cool ſhades, to pilgrims whom hot glances burn,
Are not ſo pleaſing as thy bleſt return.

Of theſe two poems of Drummond, it is obſervable, that the firſt was written in 1612, the laſt in 1617. The earlieſt piece of Waller is that to the king on his navy, in 1625. The piece in which Sir John Denham's greateſt force lies, Cooper's Hill, was not written till 1640. The harmony of Drummond, therefore, at a time when thoſe who are uſually called, "the firſt introducers of a ſmooth and poliſhed verſification" had not yet begun to write, is an honour to him that ſhould never be forgotten. Nor is his excellence half enough praiſed or acknowledged. Drummond had this in common with Petrarch, that each lamented, firſt the cruelty, and then the loſs of his miſtreſs; ſo that their ſonnets are alike naturally divided into two parts, thoſe before and thoſe after their ſeveral miſtreſſes deaths. But Drummond's was a pure and virtuous love; whereas, the object of Petrarch's affection being another man's wife, his love was criminal even in idea. It may be juſtly doubted, if among all the ſonneteers in the Engliſh language any one is to be preferred to Drummond. He has ſhewn in ſome of theſe compoſitions nearly the ſpirit of Petrarch himſelf. Of each period one is here inſerted; the firſt, before the death of his miſtreſs:

Ah me, and am I now the man, whoſe muſe,
In happier times was wont to laugh at love,
In thoſe who ſuffered that blind boy abuſe
The noble gifts were giv'n thee from above!

What metamorphoſe ſtrange is this I prove!
Myſelf I ſcarce now find myſelf to be;
And think no fable Circe's tyrannie,
And all the tales are told of changed Jove.

Virtue hath taught, with her philoſophy,
My mind upto a better courſe to move;
Reaſon may chide her full, and oft reprove
Affection's pow'r; but what is that to me,

Who ever think, and never think on aught
But that bright cherubim, which thralls my thought!

From

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From *Part* II. after her death; *Sonnet* I.

O mortal glory, O soon dark'ned ray!
O winged joys of man, more swift than wind!
O fond desires which in our fancies stray!
O traiterous hopes which do our judgments blind!

Lo, in a flash that light is gone away,
Which dazzle did each eye, delight each mind;
And with that sun from whence it came combin'd,
Now makes more radiant heav'n's eternal day.

Let Beauty now bedew her cheeks with tears;
Let widow'd Music only roar and groan;
Poor Virtue, get thee wings and mount the spheres,
For dwelling-place on earth for thee is none:
Death hath thy temple raz'd, Love's empire foil'd,
The world of honour, worth, and sweetness spoil'd.

Among Drummond's *Flowers of Zion*, the poem, which begins "Amidst the azure clear—of Jordan's sacred streams," eminently distinguishes him, whether he be considered as a philosopher or a poet.

DRUMMORE, a town in Tyrone, Ireland.

DRUMMOTE, in Leitrim, Connaught.

DRUMOAK, or DALMAICK, a parish of Scotland, mostly in Aberdeenshire, except a small part in Kincardineshire, 4 miles long from E. to W. and 2 broad. The soil being shallow, is mostly fit only for pasture. The air is dry and healthy. The population in 1790 was 708, among whom there were 66 more females than males; and had decreased 52, since 1755. Barley and oats are the chief crops. The roads are good.

DRUMOD, a village in Leitrim, Ireland.

DRUMORE BAY, a small but safe anchoring place, on the coast of Wigtonshire, where ships of burden often put in.

DRUM-POINT, a cape of the United States of America, on the N. side of the Patuxent, at the mouth, opposite Cedar Point.

DRUMQUIN, a village in Tyrone, Ireland.

DRUMSARGARD, [*druim-fearg-aird*, Gael. *i.* the ridge of parched height.] an ancient ruinous castle of Scotland in Lanarkshire, in the parish of Cambuslang.

DRUMSHANBO, } two villages of Ireland, in
DRUMSNA, } Leitrim, Connaught.

* DRUMSTICK. *n. s.* [*drum* and *stick*.] The stick with which a drum is beaten.

DRUNGAND, or } hills in Ireland. See CA-
DRUNG HILLS, } HIRCANAWAY.

* DRUNK. *adj.* [from *drink*.] 1. Intoxicated with strong liquour; inebriated.—

This was the morn when issuing on the guard,
Drawn up in rank and file, they stood prepar'd
Of seeming arms to make a short assay;
Then hasten to be *drunk*, the business of the day.
Dryden.

We generally conclude that man *drunk*, who takes pains to be thought sober. *Spect.* 2. Drenched or saturated with moisture.—I will make mine arrows *drunk* with blood. *Deut.*

* DRUNKARD. *n. s.* [from *drunk*.] One given to excessive use of strong liquours; one addicted to habitual ebriety.—

My bowels cannot hide her woes,
But, like a *drunkard*, I must vomit them. *Shak.*

—God will not take the *drunkard's* excuse, that he has so long accustomed himself to intemperate drinking, that now he cannot leave it off. *South.*

* DRUNKEN. *adj.* [from *drink*.] 1. Intoxicated with liquour; inebriated.—

O monstrous beast! how like a swine he lies!
Sirs, I will practise on this *drunken* man. *Shak.*

—*Drunken* men imagine every thing turneth round; they imagine that things come upon them; they see not well things afar off; those things that they see near hand, they see out of their place, and sometimes they see things double. *Bacon.* 2. Given to habitual ebriety. 3. Saturated with moisture.—

Then let the earth be *drunken* with our blood. *Shak.*

4. Done in a state of inebriation.—

We should for honour take
The *drunken* quarrels of a rake. *Shak.*

* DRUNKENLY. *adv.* [from *drunken*.] 1. In a drunken manner.—

My blood already like the pelican,
Hast thou tapt out, and *drunkenly* carows'd.
Shak.

(1.) * DRUNKENNESS. *n. s.* [from *drunken*.] 1. Intoxication with strong liquour.—Every thing going off from our natural and common temper, and our usual severity of behaviour, is a degree of *drunkenness*. *Taylor.* 2. Habitual ebriety.—The Lacedemonians trained up their children to hate *drunkenness*, by bringing a drunken man into their company. *Watts.* 3. Intoxication, or inebriation of any kind; disorder of the faculties.—Passion is the *drunkenness* of the mind, and therefore in its present workings not controllable by reason. *Spens.*

(2.) DRUNKENNESS. See INTOXICATION.

DRUNWYCK, a village in Sussex, 5 miles SW. of Horsham.

DRUPA, or DRUPPA. See BOTANY, *Index*. The cherry, plum, peach, apricot, and all other stone fruit are of this kind. The term, which is of great antiquity, is synonimous to Tournefort's *fructus mollis osficulo*, "soft fruit with a stone;" and to the *prunus* of other botanists. The stone or nut, which in this sort of fruit is surrounded by the soft pulpy flesh, is a kind of ligneous or woody cup, which contains a single kernel or seed. This definition, however, will not apply to every seed vessel denominated *drupa* in the *Genera Plantarum*. The almond is a *drupa*, so is the seed vessel of the elm trees and the genus *rumphia*, though far from being pulpy or succulent; the first and third are of a substance like leather, the second like parchment. The same may be said of the walnut, the pistachia nut, *guetterda*, *quisqualis*, jack-in-a-box, and some others. The seeds of the elm *schrebera*, *flagellaria*, and the mango tree, are not contained in a stone. The seed vessel of burr-reed is dry, shaped like a top, and contains two angular stones.

DRURICHE, a town in Northumberland.

DRURYD, a river of N. Wales, in Merioneth.

DRUSENHEIM, a small town of France, in the department of the Lower Rhine, and ci-devant province of Alsace, seated on the river Moter,

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near its influx into the Rhine; 5 miles SE. of Haguenau. Lon. 7. 58. E. Lat. 48. 43. N.

(1.) DRUSES, or DRUZES, a remarkable nation in Paleſtine, inhabiting the environs of Mount Lebanon, of whoſe origin and hiſtory we have the following detail by M. Volney.

(2.) DRUSES, HISTORY OF THE, FROM THEIR ORIGIN, TO THEIR CONQUEST BY THE TURKS. Twenty-three years after the death of Mahomet, the diſputes between Ali his ſon-in-law and Moaduia governor of Syria, occaſioned the firſt ſchiſm in the empire of the Arabs, and the two ſects ſubſiſt to this day: but in reality, this difference related only to power; and the Mahometans, however divided in opinion, reſpecting the rightful ſucceſſor of the prophet, were agreed with reſpect to their dogmas. It was not until the following century, that the peruſal of Greek books introduced among the Arabs a ſpirit of diſcuſſion and controverſy, to which till then they were utter ſtrangers. The conſequence was, as might be expected, by reaſoning on matters not ſuſceptible of demonſtration, and guided by the abſtract principles of an unintelligible logic, they divided into a multitude of ſects and opinions. At this period, too, the civil power loſt its authority; and religion, which from that derives the means of preſerving its unity, ſhared the ſame fate, and the Mahometans now experienced what had before befallen the Chriſtians. The nations which had received the religion of Mahomet, mixed with it their former abſurd notions; and the errors which had anciently prevailed over Aſia again made their appearance, though altered in their forms. The metempſychoſis, the doctrine of a good and evil principle, and the renovation after 6,000 years, as it had been taught by Zoroaſter, were again revived among the Mahometans. In this political and religious confuſion, every enthuſiaſt became an apoſtle, and every apoſtle, the head of a ſect. No leſs than ſixty of theſe were reckoned, remarkable for the numbers of their followers, all differing in ſome points of faith, and all diſavowing hereſy and error. Such was the ſtate of theſe countries, when, at the commencement of the 11th century, Egypt became the theatre of one of the moſt extravagant ſcenes of enthuſiaſm and abſurdity ever recorded in hiſtory: The following account is extracted from the eaſtern writers. In the year of the Hejira 386 (A. D. 996), the third caliph of the race of the Fatemites, called *Hakem B' Amr-Ellah*, ſucceeded to the throne of Egypt at the age of 11 years. He was one of the moſt mad and capricious princes of whom hiſtory has preſerved the name, not excepting Caligula himſelf. He cauſed the firſt caliphs, the companions of Mahomet, to be curſed in the moſques, and afterwards revoked the anathema: He compelled the Jews and Chriſtians to abjure their religion, and then permitted them to reſume it. He prohibited the making ſlippers for women, to prevent them from coming out of their houſes. He burnt one half of the city of Cairo for his diverſion, while his ſoldiers pillaged the other. He prohibited the pilgrimage to Mecca, faſting, and the five prayers; and at length carried his madneſs ſo far as to deſire to paſs for God himſelf! He ordered a regiſter of thoſe who acknowledged him to be ſo, and the number amounted to 16,000! This impious pretenſion was ſupported by a falſe prophet, named *Mohammed Ben Iſmael*, who came from Perſia into Egypt, and taught that it was not neceſſary to faſt or pray, to practiſe circumciſion, to make the pilgrimage to Mecca, or obſerve feſtivals; that the prohibition of pork and wine was abſurd; and that marriage between brothers and ſiſters, fathers and children, was lawful. To ingratiate himſelf with Hakem, he maintained that this caliph was God himſelf incarnate; and inſtead of his name *Hakem B' Amr-Ellah*, which ſignifies *governing by the order of God*, he called him *Hakem B' Amr-Eh, governing by his own order*. Unluckily for the prophet, his new god had not the power to protect him from the fury of his enemies, who ſlew him in a tumult almoſt in the arms of the caliph; who was himſelf maſſacred ſoon after on mount Mokattam, where he, as he ſaid, had held converſation with angels. The death of theſe two chiefs did not ſtop the progreſs of their opinions; a diſciple of Mohammed Ben Iſmael, named *Hamzah Ben Ahmud*, propagated them with indefatigable zeal in Egypt, in Paleſtine, and along the coaſt of Syria, as far as Sidon and Berytus. His proſelytes being perſecuted by the ſect in power, they took refuge in the mountains of Lebanon, where they were better able to defend themſelves; at leaſt it is certain, that, ſhortly after this era, we find them eſtabliſhed there, and forming an independent ſociety. The difference of their opinions diſpoſes them to be enemies; but the urgent intereſt of their common ſafety forces them to allow mutual toleration, and they have always appeared united, and have jointly oppoſed, at different times the Cruſaders, the ſultans of Aleppo, the Mamalukes, and the Ottomans. The conqueſt of Syria by the latter, made no change in their ſituation. Selim I. on his return from Egypt, meditating no leſs than the conqueſt of Europe, diſdained to waſte his time before the rocks of Lebanon. Soliman II. his ſucceſſor, inceſſantly engaged in important wars, either with the knights of Rhodes, the Perſians, the kingdom of Yemen, the Hungarians, the Germans, or the emperor Charles V. had no time to think of the Druzes. Emboldened by this inattention, and not content with their independence, they frequently deſcended from their mountains to pillage the Turks. The pachas in vain attempted to repel their inroads; their troops were invariably routed or repulſed. And it was not till 1588, that Amurath III. wearied with the complaints made to him, reſolved, at all events, to reduce theſe rebels, and had the good fortune to ſucceed. His general Ibrahim Pacha marched from Cairo, and attacked the Druzes and Maronites, with ſo much addreſs and vigour, as to force them into their ſtrong holds, in the mountains. Diſſention took place among their chiefs, of which he availed himſelf to exact a contribution of upwards of one million of piaſters, and to impoſe a tribute which has continued to the preſent time.

(3.) DRUSES, HISTORY OF THE, TO THE DEATH OF FAKER-EL-DIN. This expedition was the epocha of a conſiderable change in the conſtitution of the Druzes. Till then they lived in a ſort of anarchy, under the command of different chiefs

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ſhaiks or lords. The nation was likewiſe divided into two factions, ſuch as is to be found in all the Arab tribes, and which are diſtinguiſhed into the Kaiſi and Yamani parties. To ſimplify the adminiſtration, Ibrahim permitted them only one chief who ſhould be reſponſible for the tribute, and execute the office of civil magiſtrate; and this governor, from the nature of his ſituation, acquiring great authority, became almoſt the king of the republic; but as he was always choſen from among the Druzes, a conſequence followed, which the Turks had not foreſeen, and which was nearly fatal to their power. For the chief thus choſen, having at his diſpoſal the whole ſtrength of the nation, was able to give it unanimity and energy, and naturally turned it againſt the Turks; as the Druzes, by becoming their ſubjects, had not ceaſed to be their enemies. They took care, however, that their attacks ſhould be indirect, ſo as to ſave appearances, and only engaged in ſecret hoſtilities, more dangerous, perhaps, than open war. About this time, viz. in the beginning of the 17th century, the power of the Druzes attained its greateſt height; which it owed to the talents and ambition of the celebrated Faker-el-din, commonly called Fakardin. No ſooner was this prince advanced to be the chief of that people, than he turned his whole attention to humble the Ottoman power, and aggrandize himſelf at its expence. In this enterprize he diſplayed an addreſs ſeldom ſeen among the Turks. He firſt gained the confidence of the Porte, by every demonſtration of loyalty and fidelity; and as the Arabs at that time infeſted the plain of Balbeck and the countries of Sour and Acre, he made war upon them, freed the inhabitants from their depredations, and thus rendered them deſirous of living under his government. The city of Bairout was ſituated advantageouſly for his deſigns, as it opened a communication with foreign countries, particularly with the Venetians. Faker-el-din availed himſelf of the miſconduct of the Aga, expelled him, ſeized on the city, and even had the art to make a merit of this act of hoſtility with the Divan, by paying a more conſiderable tribute. He proceeded in the ſame manner at Saide, Balbeck and Sour; and at length, about A. D. 1613, ſaw himſelf maſter of all the country as far as Adjaloun and Safad. The pachas of Tripoli and Damaſcus ſometimes oppoſed him with open force, though ineffectually, and ſometimes endeavoured to ruin him at the Porte by ſecret inſinuations; but the Emir, who maintained there his ſpies and defenders, defeated every attempt. At length, however, the Divan began to be alarmed at the progreſs of the Druzes, and made preparations for an expedition capable of cruſhing them. Whether from policy or fear, Faker-el-din did not think proper to wait this ſtorm. He had formed connections in Italy, on which he built great hopes, and determined to go in perſon to ſolicit the ſuccours they had promiſed him; perſuaded that his preſence would increaſe the zeal of his friends, while his abſence might appeaſe the reſentment of his enemies. He therefore embarked at Bairout; and after reſigning the adminiſtration to his ſon Ali, repaired to the court of the Medici at Florence. The arrival of an oriental prince in Italy did not fail to attract the public attention. Enquiry was made into his nation, and the origin of the Druzes became a popular topic of reſearch. Their hiſtory and religion were found to be ſo little known, as to leave it a matter of doubt, whether they ſhould be claſſed with the Mahometans or Chriſtians. The Cruſades were called to mind; and it was ſuggeſted, that a people who had taken refuge in the mountains, and were enemies to the natives, could be no other than the offspring of the Cruſaders. This conceit was too favourable to Faker-el-din for him to endeavour to diſprove it; he was artful enough, on the contrary, to pretend he was related to the houſe of Lorraine; and the miſſionaries and merchants, who promiſed themſelves a new opening for converſion and commerce, encouraged his pretenſions. When an opinion is in vogue, every one diſcovers new proofs of its certainty. The learned in etymology, ſtruck with the reſemblance of the names, inſiſted, that *Druzes* and *Dreux* muſt be the ſame word; and on this foundation formed the ſyſtem of a pretended colony of French Cruſaders, who, under the conduct of a count de Dreux, had formed a ſettlement in Lebanon. This hypotheſis, however, was completely overthrown by the remark, that the name of the Druzes is to be found in the itinerary of Benjamin Tudela, who travelled before the time of the Cruſades. Indeed the futility of it ought to have been ſufficiently apparent at firſt, from the ſingle conſideration, that had they been deſcended from any nation of the Franks, they muſt have retained at leaſt the traces of ſome European language; for a people, retired into a ſeparate diſtrict, and living diſtinct from the natives of the country, do not loſe their language. That of the Druzes, however, is very pure Arabic, without a ſingle word of European origin. The real derivation of the name originates from the founder of the ſect of Mohammed Ben Iſmael, who was ſurnamed *El Dorzi*, and not *El Darari*, as it is uſually printed: the confuſion of theſe two words, ſo different in our writing, ariſes from the figure of the two Arabic letters *r* and *z*, which have only this difference, that the *z* has a point over it, frequently omitted or effaced in the M.SS. After a ſtay of 9 years in Italy, Faker-el-din returned to reſume the government of his country. During his abſence, his ſon Alia had repulſed the Turks, appeaſed diſcontents, and maintained affairs in good order. Nothing remained for the Emir, but to employ the knowledge he had acquired, in perfecting the internal adminiſtration of government, and promoting the welfare of the nation; but inſtead of the uſeful arts, he abandoned himſelf to the frivolous and the expenſive, for which he had imbibed a paſſion in Italy. He built numerous villas; conſtructed baths, and planted gardens; he even preſumed, without reſpect to the prejudices of his country, to employ the ornaments of painting and ſculpture, notwithſtanding theſe are prohibited by the Koran. The conſequences of this were, the Druzes, who paid the ſame tribute as in time of war, became diſſatisfied. The Yamani faction were rouſed, the people murmured at the expences of the prince; and the luxury he diſplayed renewed the jealouſy of the pachas. They attempted

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tempted to levy greater tribute: hoſtilities again ommenced, and Faker-el-din repulſed the forces of the pachas; who took occaſion, from this reſiſtance, to render him ſuſpected by the ſultan himſelf. Amurath III. incenſed that one of his ſubjects ſhould dare to enter into a competition with him, reſolved on his deſtruction; and the pacha of Damaſcus received orders to march, with all his forces, againſt Bairout, the uſual reſidence of Faker-el-din; while 40 galleys inveſted it by ſea, and cut off all communication. The Emir, who depended on his good fortune and ſuccours from Italy, determined at firſt to brave the ſtorm. His ſon Ali, who commanded at Safad, bravely oppoſed the progreſs of the Turkiſh army, notwithſtanding the great diſparity of his forces; but after two engagements, in which he had the advantage, being ſlain in a third attack, the face of affairs were greatly changed, and every thing went to ruin. Faker-el-di . terrified at the loſs of his troops, afflicted at the death of his ſon, and enfeebled by age and luxury, loſt his courage. He ſent his ſecond ſon to ſolicit a peace of the Turkiſh admiral, whom he attempted to ſeduce by preſents; but the admiral, detaining both the preſents and envoy, declared he would have the prince himſelf. Faker-el-din, intimidated, took flight, and was purſued by the Turks, now maſters of the country. He took refuge on the ſteep eminence of Niha, where they beſieged him ineffectually for a whole year, when they left him at liberty: but ſhortly after, the companions of his adverſity, wearied with their ſufferings, betrayed and delivered him up to the Turks. He was carried to Conſtantinople, where Amurath, pleaſed to behold at his feet a prince ſo celebrated, at firſt treated him with that benevolence which ariſes from the pride of ſuperiority; but afterwards yielded to the inſtigations of his courtiers, and, in one of his violent fits of paſſion, ordered him to be ſtrangled, about A. D. 163.

(4.) DRUSES, HISTORY OF THE, TO THE PRESENT TIME. After the death of Faker-el-din, his poſterity ſtill continued in poſſeſſion of the government, as vaſſals of the Turks. This family failing in the male line at the beginning of the 18th century, the authority devolved, by the election of the ſhaiks, on the houſe of Shelah, in which it ſtill continues. The only emir of that houſe, who merits notice, is Melhem, who reigned from 1740 to 1759, retrieved the loſſes of the Druzes, and reſtored them to that conſequence which they had loſt by the defeat of Faker-el-din. Towards the end of his life, about 1754, Melhem, wearied with the cares of government, abdicated his authority, to live in religious retirement, after the manner of the Okkals; but the troubles that ſucceeded occaſioned him once more to reſume the reins of government, which he held till 1759, when he died, univerſally regretted. He left three ſons, minors: the eldeſt of whom ought to have ſucceeded him; but being only 11 years of age, the authority devolved on his uncle Manſour, agreeably to a law very general in Aſia, that the people ſhall be governed by a ſovereign who has arrived at the years of maturity. The young prince was but little fitted to maintain his pretenſions; but a Maronite, named Sad-el-Kouri, to whom Melhem had entruſted his education, took this upon himſelf. Aſpiring to ſee his pupil a powerful prince, that he might himſelf become a powerful viſir, he made every exertion to advance his fortune. He firſt retired with him to Djebail, in the Keſraouan, where the emir Youſef poſſeſſed large dominions, and there undertook to conciliate the Maronites, by embracing every opportunity to ſerve both individuals and the nation. The great revenues of his pupil, and the moderation of his expenditure, amply furniſhed him with the means. The farm of the Keſraouan was divided between ſeveral ſhaiks, with whom the Porte was not very well ſatisfied. Sad treated for the whole with the pacha of Tripoli, and got himſelf appointed ſole receiver. The Motoualis of the valley of Balbeck had for ſome years before made ſeveral encroachments on Lebanon, and the Maronites began to be alarmed at the near approach of theſe intolerant Mahometans. Sad purchaſed of the pacha of Damaſcus a permiſſion to make war upon them; and in 1763 drove them out of the country. The Druzes were at that time divided into two factions; Sad united his intereſt with thoſe who oppoſed Manſour, and ſecretly prepared the plot which was to raiſe the nephew by the ruin of the uncle. At this period the Arab Daher, who had made himſelf maſter of Galilee, and fixed his reſidence at Acre, diſquieted the Porte by his progreſs and pretenſions: to depoſe him, the Divan had juſt united the pachas of Damaſcus, Saide, and Tripoli, in the hands of Oſman and his children; and it was evident, that an open war was not very remote. Manſour, who dreaded the Turks too much to refiſt them, made uſe of the policy uſual on ſuch occaſions, pretending a zeal for their ſervice, while he ſecretly favoured their enemy. This was a ſufficient motive for Sad to purſue meaſures directly oppoſite. He ſupported the Turks againſt the faction of Manſour, and manœuvred with ſo much addreſs, as to depoſe that emir in 1770, and place Youſef in his government. In 1771, Ali Bey declared war and attacked Damaſcus. Youſef, called on by the Turks, took part in the quarrel, but without being able to draw the Druzes from their mountains, to enter into the ſervice of the Ottomans. Beſides their natural repugnance, at all times, to make war out of their country, they were on this occaſion too much divided at home to quit their habitations, and they had reaſon to congratulate themſelves on the event. The battle of Damaſcus enſued; and the Turks were completely routed. The pacha of Saide eſcaping from this defeat, and not thinking himſelf ſafe in that town, fought an aſylum with in the houſe of Youſef. The moment was favourable: but the face of affairs ſoon changed by the flight of Mohammed Bey. The emir, concluding that Ali Bey was dead, and not imagining that Daher was powerful enough ſingly to maintain the quarrel, declared openly againſt him. Saide was threatened with a ſiege, and he detached 1500 men of his faction to its defence; while himſelf in perſon, prevailing on the Druzes and Maronites to follow him, made an incurſion with 25,000 peaſants into the valley of Bekaa; and in the abſence of the Motoualis, who had joined the army

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army of Daher, laid the whole country waſte with fire and ſword from Balbeck to Tyre. While the Druzes, proud of this exploit, were marching in diſorder towards the latter city, 500 Motoualis, informed of what had happened, flew from Acre inflamed with rage and deſpair, and fell with ſuch impetuoſity on their army as to give them a complete overthrow. Such was the ſurpriſe and confuſion of the Druzes, that, imagining themſelves attacked by Daher himſelf and betrayed by their companions, they turned their ſwords on each other as they fled. The ſteep declivities of Djezin, and the pine woods which were in the route of the fugitives, were ſtrewed with dead, few of whom periſhed by the hands of the Motoualis. The emir Youſef, aſhamed of this defeat, eſcaped to Dair el Kamer, and ſhortly after attempted to take revenge; but being again defeated in the plain between Saide and Sour (Tyre), he was conſtrained to reſign to his uncle Manſour the ring, which among the Druzes is the ſymbol of command. In 1773 he was reſtored by a new revolution; but he could not ſupport his power but at the expence of a civil war. In order, therefore, to prevent Bairout from falling into the hands of the adverſe faction, he requeſted the aſſiſtance of the Turks, and demanded of the pacha of Damaſcus a man of ſufficient abilities to defend that city. The choice fell on Ahmad, an adventurer, who, from his ſubſequent fortune, merits particular notice. This man is a native of Boſnia, and ſpeaks the Sclavonian as his mother tongue, as the Raguſan captains aſſert. It is ſaid, that flying from his country at the age of ſixteen, to eſcape the conſequences of an attempt to violate his ſiſter in law, he repaired to Conſtantinople, where, deſtitute of the means of procuring a ſubſiſtence, he ſold himſelf to the ſlave-merchants to be conveyed to Egypt; and, on his arrival at Cairo, was purchaſed by Ali Bey, who placed him among his Mamalukes. Ahmad was not long in diſtinguiſhing himſelf by his courage and addreſs. His patron employed him on ſeveral occaſions in dangerous *coups de main*, ſuch as the aſſaſſination of ſuch beys and cachefs as he ſuſpected; of which commiſſions he acquitted himſelf ſo well, as to acquire the name of *Djezzar*, which ſignifies *Cut-throat*. With this claim to his friendſhip, he enjoyed the favour of Ali, until it was diſturbed by an accident. This jealous Bey having proſcribed one of his benefactors called Saleh Bey, commanded Ahmad Djezzar to cut off his head. Either from humanity or ſome ſecret friendſhip for the devoted victim, Djezzar heſitated, and even remonſtrated againſt the order. But learning the next day that Mohammed Bey had executed the commiſſion, and that Ali had ſpoken of him not very favourably, he thought himſelf a loſt man, and, to avoid the fate of Saleh Bey, eſcaped unobſerved, and reached Conſtantinople. He there ſolicited employments ſuited to his former rank; but meeting, as is uſual in capitals, with a great number of rivals, he purſued another plan, and went to ſeek his fortune in Syria as a private ſoldier. Chance conducted him among the Druzes, where he was hoſpitably entertained, even in the houſe of the kiaya of the emir Youſef. From hence he repaired to Damaſcus, where he ſoon obtained the title of *Aga*, with a command of five pair of colours, that is to ſay of 50 men; and he was thus ſituated when fortune deſtined him to the government of Bairout. Djezzar was no ſooner eſtabliſhed there, than he took poſſeſſion of it for the Turks. Youſef was confounded at this proceeding. He demanded juſtice at Damaſcus; but finding his complaints treated with contempt, entered into a treaty with Daher, and concluded an offenſive and defenſive alliance with him at Rafaen, near Sour. No ſooner was Daher united with the Druzes, than he laid ſiege to Bairout by land, whilſt a Ruſſian frigates, whoſe ſervice was purchaſed by 600 purſes, cannonaded it by ſea. Djezzar was compelled to ſubmit to force, and, after a vigorous reſiſtance, gave up the city and ſurrendered himſelf priſoner. Shaik Daher, charmed with his courage, and flattered with the preference he had given him in the ſurrender, conducted him to Acre, and ſhowed him every mark of kindneſs. He even ventured to truſt him with a ſmall expedition into Paleſtine; but Djezzar, on approaching Jeruſalem, went over to the Turks, and returned to Damaſcus. The war of Mohammed Bey breaking out, Djezzar offered his ſervice to the captain Pacha, and gained his confidence. He accompanied him to the ſiege of Acre; and that admiral having deſtroyed Daher, and finding no perſon more proper than Djezzar to accompliſh the deſigns of the Porte in that country, named him pacha of Saide. Being now, in conſequence of this revolution, ſuperior lord to the emir Youſef, Djezzar is mindful of injuries in proportion as he has reaſon to accuſe himſelf of ingratitude. By a conduct truly Turkiſh, feigning alternately gratitude and reſentment, he is alternately on terms of diſpute and reconciliation with him, continually exacting money as the price of peace, or as indemnity for war. His artifices have ſucceeded ſo well, that within the ſpace of five years he has extorted from the emir four millions of French money (above 160,000l.), a ſum the more aſtoniſhing, as the farm of the country of the Druzes did not then amount to 100,000 livres, 4000l. In 1784 he made war on him, depoſed him, and beſtowed the government on the emir of the country of Haſbeya, named Iſmael, Youſef, having once more purchaſed his favour, returned towards the end of the ſame year to Dair-el-Kamar, and even courted his confidence ſo far as to wait on him at Acre, from whence nobody expected him to return; but Djezzar is too wiſe to ſhed blood, while there are any hopes of getting money: he releaſed the prince, and ſent him back with every mark of friendſhip. Since that period the Porte has named him pacha of Damaſcus, while he alſo retained the ſovereignty of the pachalic of Acre, and of the country of the Druzes.

(5.) DRUSES, MILITARY STATE OF THE. Neither the chief nor the individual emirs maintain troops; they have only perſons attached to the domeſtic ſervice of their houſes, and a few black ſlaves. When the nation makes war, every man, whether ſhaik or peaſant, able to bear arms, is called upon to march. He takes with him a little bag of flour, a muſket, ſome bullets, and a ſmall quantity of powder, made in his village, and repairs to the rendezvous appointed by the

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governor

governor. If it be a civil war, as ſometimes happens, the ſervants, the farmers, and their friends, take up arms for their patron, or the chief of their family, and repair to his ſtandard. In ſuch caſes, the parties irritated frequently ſeem on the point of proceeding to the laſt extremities; but they ſeldom have recourſe to acts of violence, or attempt the death of each other; mediators always interpoſe, and the quarrel is appeaſed the more readily, as each patron is obliged to provide his followers with proviſions and ammunition. This ſyſtem, which produces happy effects in civil troubles, is attended with great inconvenience in foreign wars, as ſufficiently appeared in that of 1784. (§ 4.) Djezzar, who knew that the whole army lived at the expence of the emir Youſef, aimed at nothing but delay, and the Druzes, who were not diſpleaſed at being fed for doing nothing, prolonged the operations; but the emir, wearied of paying, concluded a treaty, the terms of which were not a little rigorous for himſelf, and eventually for the whole nation. "The ceremonies to which I have been a witneſs on theſe occaſions (ſays M. Volney), bear a ſtriking reſemblance to the cuſtoms of ancient times. When the emir and the ſhaiks had determined on war at Daer-el-Kamar, criers in the evening aſcended the ſummits of the mountain; and there began to cry with a loud voice: 'To war, to war; take your guns, take your piſtols: noble ſhaiks, mount your horſes; arm yourſelves with the lance and ſabre; rendezvous to-morrow at Daer-el-Kamar. Zeal of God! zeal of combats!' This ſummons, heard from the neighbouring villages, was repeated there; and as the whole country is nothing but a chain of lofty mountains and deep valleys, the proclamation paſſed in a few hours to the frontiers. Theſe voices, from the ſtillneſs of the night, the long reſounding echoes, and the nature of the ſubject, had ſomething awful and terrible in their effect. Three days after, 15,000 armed men rendezvouſed at Daer-el-Kamar, and operations might have been immediately commenced. We may eaſily imagine that troops of this kind no way reſemble our European ſoldiers; they have neither uniforms, diſcipline, nor order. They are a crowd of peaſants with ſhort coats, naked legs and muſkets in their hands; differing from the Turks and Mamalukes in that they are all foot; the ſhaiks and emirs alone have horſes, which are of little uſe from the rugged nature of the country. War there can only be a war of poſts. The Druzes never riſk themſelves in the plain, and with reaſon; for they would be unable to ſtand the ſhock of cavalry, having no bayonets to their muſkets. Their whole art conſiſts in climbing rocks, creeping among the buſhes and blocks of ſtone; from whence their fire is the more dangerous, as they are covered, fire at their eaſe, and by hunting and military ſports have acquired the habit of hitting a mark with great dexterity. They are accuſtomed to ſudden inroads, attacks by night, ambuſcades, and all thoſe *coups de main* which require to fall ſuddenly on, and come to cloſe fight with the enemy. Ardent in improving their ſucceſs, eaſily diſpirited, and prompt to reſume their courage; daring even to temerity, and ſometimes ferocious, they poſſeſs above all two qualities eſſential to the excellency of any troops; they ſtrictly obey their leaders, and are endowed with a temperance and vigour of health, at this day unknown to moſt civilized nations. In the campaign of 1784, they paſſed three months in the open air without tents, or any other covering than a ſheep-ſkin; yet were there not more deaths or maladies than if they had remained in their houſes. Their proviſions conſiſted, as at other times, of ſmall loaves baked on the aſhes or on a brick, raw onions, cheeſe, olives, fruits, and a little wine. The table of the chiefs was almoſt as frugal; and we may affirm, that they ſubſiſted 100 days, on what the ſame number of Engliſhmen or Frenchmen would not have lived ten. They have no knowledge of the ſcience of fortification, the management of artillery or encampments, nor, in a word, any thing which conſtitutes the art of war. But had they among them a few perſons verſed in military ſcience, they would readily acquire its principles, and become a formidable ſoldiery. This would be the more eaſily effected, as their mulberry plantations and vineyards do not occupy them all the year, and they could afford much time for military exerciſes."

(6.) DRUSES, NATIONAL CHARACTER AND MANNERS OF THE. "The compariſon (ſays M. Volney,) which the Druzes often have an opportunity of making between their ſituation and that of other ſubjects of the Turkiſh government, has given them an advantageous opinion of their ſuperiority, which, by a natural effect, has an influence on their perſonal character. Exempt from the violence and inſult of deſpotiſm, they conſider themſelves as more perfect than their neighbours, becauſe they have the good fortune not to be equally debaſed. Hence they acquire a character more elevated, energetic, and active; in ſhort, a genuine republican ſpirit. They are conſidered throughout the Levant as reſtleſs, enterpriſing, hardy, and brave even to temerity. Only 500 of them have been ſeen to enter Damaſcus in open day, and ſpread around them terror and carnage. No people are more nice than they, with reſpect to the point of honour: Any offence of that kind, or open inſult, is inſtantly puniſhed by blows of the kandjur or the muſket; while among the inhabitants of the towns, it only excites injurious retorts. This delicacy has occaſioned in their manners and diſcourſe a reſerve, or, if you will, a politeneſs, which one is aſtoniſhed to diſcover among peaſants. It is carried even to diſſimulation and falſehood, eſpecially among the chiefs, whoſe greater intereſts demand greater attentions. Circumſpection is neceſſary to all, from the formidable conſequences of that retaliation of which I have ſpoken. Theſe cuſtoms may appear barbarous to us: but they have the merit of ſupplying the deficiency of regular juſtice, which is neceſſarily tedious and uncertain in theſe diſorderly and almoſt anarchical governments. The Druzes have another point of honour, that of hoſpitality. Whoever preſents himſelf at their door in the quality of a ſuppliant or paſſenger, is ſure of being entertained with lodging and food in the moſt generous and unaffected manner. M. Volney often ſaw the loweſt peaſant give the laſt morſel

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ressel of bread they had in their houses, to the hungry traveller; and when it was observed to them that they wanted prudence, their answer was, 'God is liberal and great, and all men are brethren.' There are, therefore, no inns in their country any more than in the rest of Turkey. When they have once contracted with their guest the sacred engagement of bread and salt, no subsequent event can make them violate it. Various instances of this are related, which do honour to their character. A few years ago, an aga of the Janissaries having been engaged in a rebellion, fled from Damascus and retired among the Druzes. The pacha was informed of this, and demanded him of the emir, threatening to make war on him in case of refusal. The emir demanded him of the shaik Talhouk, who had received him; but the indignant shaik replied, 'When have you known the Druzes deliver up their guests? Tell the emir, that as long as Talhouk shall preserve a beard, not a hair of the head of his suppliant shall fall!' The emir threatened him with force; Talhouk armed his family. The emir, dreading a revolt, adopted a method practised as juridical in that country. He declared to the shaik, that he would cut down 50 mulberry-trees a-day until he should give up the aga. He proceeded as far as a thousand, and Talhouk still remained inflexible. At length the other shaiks, enraged, took up the quarrel; and the commotion was about to become general, when the aga reproaching himself with being the cause of so much mischief, made his escape without the knowledge even of Talhouk. The Druzes have also the prejudices of the Bedouins respecting birth; like them, they have a great respect to the antiquity of families; but this produces no essential inconveniences. The nobility of the emirs and shaiks does not exempt them from paying tribute in proportion to their revenues. It confers on them no prerogatives, either in the attainment of landed property or public employments. In this country, no more than all Turkey, are they acquainted with game laws, or glebes, or seigniorial or ecclesiastical rights, franc fiefs, or alienation fines; every thing is held in freehold: Every man, after paying his miri and his rent, is master of his property. In short, by a particular privilege, the Druzes pay no fine for their succession; nor does the emir, like the sultan, arrogate to himself original and universal property: there exists nevertheless, in the law of inheritance, an imperfection which produces disagreeable effects. Fathers have, as in the Roman law, the power of preferring such of their children as they think proper: hence it has happened in several families of the shaiks, that the whole property has centered in the same person, who has perverted it to the purpose of intriguing and cabalting, while his relations remain, as they well express it, *princes of olives and cheese*; that is to say, poor as peasants. In consequence of their prejudices, the Druzes do not choose to make alliances out of their own families. They invariably prefer their relation, though poor, to a rich stranger; and poor peasants have been known to refuse their daughters to merchants of Saide and Beirout, who possessed from 12, to 15,000 piastres. They observe also, to a certain degree, the custom of the Hebrews, which directed that a brother should espouse his brother's widow; but this is not peculiar to them, for they retain that as well as several other customs of that ancient people, in common with other inhabitants of Syria and all the Arab tribes. In short, the proper and distinctive character of the Druzes, is a sort of republican spirit, which gives them more energy than any other subjects of the Turkish government. and an indifference for religion, which forms a striking contrast with the zeal of the Mahometans and Christians. In other respects, their private life, their customs and prejudices, are the same with other orientals. They may marry several wives, and repudiate them when they choose; but, except by the emir and a few men of eminence, that is rarely practised. Occupied with their rural labours, they experience neither artificial wants, nor those inordinate passions which are produced by the idleness of the inhabitants of cities and towns. The veil, worn by their women, is of itself a preservative against those desires which are the occasion of so many evils in society. No man knows the face of any other woman than his wife, his mother, his sisters and sisters-in-law. Every man lives in the bosom of his own family, and goes little abroad. The women, those even of the shaiks, make the bread, roast the coffee, wash the linen, cook the victuals, and perform all domestic offices. The men cultivate their lands and vineyards, and dig canals for watering them. In the evening they sometimes assemble in the court, the area, or house of the chief of the village or family. There, seated in a circle, with legs crossed, pipes in their mouths, and poniards at their belts, they discourse of their various labours, the scarcity or plenty of the harvests, peace or war, the conduct of the emir, or the amount of the taxes; they relate past transactions, discuss present interests, and form conjectures on the future. Their children, tired with play, come frequently to listen; and a stranger is surprised to hear them, at 10 or 12 years old, recounting, with a serious air, why Djezzar declared war against the emir Yousef, how many purses it cost that prince, what augmentation there will be of the miri, how many muskets there were in the camp, and who had the best mare. This is their only education. They are neither taught to read the psalms, as among the Maronites, nor the koran like the Mahometans; hardly do the shaiks know how to write a letter. But if their minds be destitute of useful or agreeable information, at least it is not preoccupied by false and hurtful ideas; and, without doubt, such natural ignorance is well worth all our artificial folly. This advantage results from it, that their understandings being nearly on a level, the inequality of conditions is less perceptible. For, in fact, we do not perceive among the Druzes that great distance, which, in most other societies, degrades the inferior, without contributing to the advantage of the great. All, whether shaiks or peasants, treat each other with that rational familiarity, which is equally remote from rudeness and servility. The grand emir himself is not a different man from the rest;

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he is a good country gentleman, who does not diſdain admitting to his table the meaneſt farmer. In a word, their manners are thoſe of ancient times, and of that ruſtic life which marks the origin of every nation; and prove that the people among whom they are ſtill found are yet only in the infancy of the ſocial ſtate."

(7.) DRUSES, NUMBERS OF THE. By the laſt eſtimates, according to M. Volney's information, the number of men able to bear arms was 40,000, which ſuppoſes a total population of 120,000: no addition is to be made to this calculation, ſince there are no Druzes in the cities or on the coaſt. As the whole country contains only 110 ſquare leagues, there reſults for every league 1090 perſons; which is equal to the population of our richeſt provinces. To render this more remarkable, it muſt be obſerved that the ſoil is not fertile, that a great many eminences remain uncultivated, that they do not grow corn enough to ſupport themſelves three months in the year; that they have no manufactures, and that all their exportations are confined to ſilks and cottons, the balance of which exceeds very little the importation of corn from the Hauran, the oils of Paleſtine, and the rice and coffee they procure from Bairout. Whence ariſes then ſuch a number of inhabitants within ſo ſmall a ſpace? "I can diſcover no other cauſe (ſays our author), than that ray of liberty which glimmers in this country. Unlike the Turks, every man lives in perfect ſecurity of his life and property. The peaſant is not richer than in other countries; but he is free. 'He fears not,' as I have often heard them ſay, 'that the Aga, the Koikammakam, or the Pacha, ſhould ſend their Djendis to pillage his houſe, carry off his family, or give him the baſtinado.' Such oppreſſions are unknown among theſe mountains. Security, therefore, has been the original cauſe of the population, from that inherent deſire, which all men have to multiply themſelves, wherever they find an eaſy ſubſiſtence. The frugality of the nation, which is content with little, has been a ſecondary, and not leſs powerful reaſon, and a third is the emigration of a number of Chriſtian families, who daily deſert the Turkiſh provinces to ſettle in Mount Lebanon, where they are received with open arms by the Maronites from ſimilarity of religion, and by the Druzes from principles of toleration, and a conviction how much it is the intereſt of every country to multiply the number of its cultivators, conſumers, and allies."

(8.) DRUSES, POLITICAL STATE OF THE. The Druzes may be divided into two claſſes: the common people; and the people of eminence and property, diſtinguiſhed by the title of ſhaiks and emirs, or deſcendants of princes. The majority are cultivators, either as farmers or proprietors; every man lives on his inheritance, improving his mulberry trees and vineyards: in ſome diſtricts they grow ſome tobacco, cotton, and grain. At firſt all the lands were, as formerly in Europe, in the hands of a few families. But to render them productive, the great proprietors were forced to ſell part of them, and let leaſes; which ſubdiviſion is become the chief ſource of the power of the ſtate, by multiplying the number of perſons intereſted in the public weal: there ſtill exiſts, however, ſome traces of the original inequality which even at this day produces pernicious effects. The great property poſſeſſed by ſome families gives them too much influence in all the meaſures of the nation; and their private intereſts have too great weight in every public tranſaction. Their hiſtory, for ſome years back, affords ſufficient proofs of this; all the civil or foreign wars, in which they have been engaged, having originated in the ambition and perſonal views of ſome of the principal families, ſuch as the Leſbeks, the Djambelats, the Iſmaels of Solyma, &c. The ſhaiks of theſe houſes, who alone poſſeſs one tenth part of the country, procured creatures by their money, and at laſt involved all the Druzes in their diſſenſions. It muſt be owned, however, that poſſibly to this conflict between contending parties, the whole nation owes the good fortune of never having been enſlaved by its chief. This chief, called *Hakem* or governor, alſo *Emir* or prince, is a ſort of king or general, who unites in his own perſon the civil and military powers. His dignity is ſometimes tranſmitted from father to ſon, ſometimes from one brother to another; and the ſucceſſion is determined rather by force than any certain laws. Females can in no caſe pretend to this inheritance. They are already excluded from ſucceſſion in civil affairs, and conſequently can ſtill leſs expect it in political: in general, the Aſiatic governments are too turbulent, and their adminiſtration renders military talents too neceſſary, to admit of the ſovereignty of women. Among the Druzes, the male line of any family being extinguiſhed, the government devolves to him who is in poſſeſſion of the greateſt number of ſuffrages and reſources. But the firſt ſtep is to obtain the approbation of the Turks, of whom he becomes the vaſſal and tributary. It even happens, that, not unfrequently to aſſert their ſupremacy, they name the Hakem, contrary to the wiſhes of the nation, as in the caſe of Iſmael Haſheya, raiſed to that dignity by Djezzar; but this conſtraint laſts no longer than it is maintained by that violence which gave it birth. The office of the governor is to watch over the order of the ſtate, and to prevent the Emirs, Shaiks, and villages from making war on each other: in caſe of diſobedience, he may employ force. He is alſo at the head of the civil power, and names the Cadis, only always reſerving to himſelf the power of life and death. He collects the tribute, from which he annually pays to the pacha a ſtated ſum. This tribute varies in proportion as the nation renders itſelf more or leſs formidable; at the beginning of this century, it amounted to 160 purſes, L. 8130; but Melhem forced the Turks to reduce it to 60. In 1784, Emir Youſef paid 80 and promiſed 90. This tribute, which is called *Miri*, is impoſed on the mulberry trees, vineyards, cotton, and grain. All ſown land pays in proportion to its extent; every foot of mulberries is taxed at three medins, or three ſols nine deniers (not quite two-pence). A hundred feet of vineyard pays a piaſtre or 40 medins; and freſh meaſurements are often made to preſerve a juſt proportion. The ſhaiks and emirs have no exemption in this reſpect; and it may be truly ſaid, they contribute to the public ſtock in proportion to their fortune. The collec-

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tion is made almoſt without expence. Each man pays his contingent at Dair-el-Kamar, if he pleaſes, or to the collectors of the prince, who make a circuit round the country after the crop of ſilk. The ſurplus of this tribute is for the prince; ſo that it is his intereſt to reduce the demands of the Turks, as it would be likewiſe to augment the impoſt: but this meaſure requires the ſanction of the ſhaiks, who have the privilege of oppoſing it. Their conſent is neceſſary, likewiſe, for peace and war. In theſe caſes, the emir muſt convoke general aſſemblies, and lay before them the ſtate of his affairs. There every ſhaik, and every peaſant who has any reputation for courage or underſtanding, is intitled to give his ſuffrage; ſo that this government may be conſidered as a well proportioned mixture of monarchy, ariſtocracy, and democracy. Every thing depends on circumſtances; if the governor be a man of ability, he is abſolute: if weak, a cypher. This proceeds from the want of fixed laws; a want, common to all Aſia, and the radical cauſe of all the diſorders in the governments of the Aſiatic nations.

(9.) DRUSES, RELIGION OF THE. The opinions of Mohammed ben Iſmael (§ 2.) may be regarded as the ſubſtance of the religion of the Druzes. They practiſe neither circumciſion, nor prayers, nor faſting; they obſerve neither feſtivals nor prohibitions. They drink wine, eat pork, and allow marriage between brothers and ſiſters, though not between fathers and children. From this we may conclude, that the Druzes have properly no religion; but one claſs of them muſt be excepted, whoſe religious cuſtoms are very peculiar. Thoſe who compoſe it are to the reſt of the nation what the initiated were to the profane; they aſſume the name of *Okkals*, which means ſpiritualiſts, and beſtow on the vulgar the epithet of *Djahel* or ignorant; they have various degrees of initiation, the higheſt orders of which require celibacy. Theſe are diſtinguiſhable by the white turban they affect to wear, as a ſymbol of their purity; and ſo proud are they of this ſuppoſed purity, that they think themſelves ſullied by even touching a profane perſon. If ſuch eat out of their plate, or drink out of their cup, they break them; and hence the cuſtom, ſo general in this country, of uſing vaſes with a ſort of cock, which may be drank out of without touching them with the lips. All their practices are enveloped in myſteries: their oratories always ſtand alone, and are conſtantly ſituated on eminences: in theſe they hold their ſecret aſſemblies, to which women are admitted. It is pretended they perform ceremonies there, in preſence of a ſmall ſtatue reſembling an ox or calf; whence ſome have attempted to prove that they are deſcended from the Samaritans. But beſides, that the fact is not well aſcertained, the worſhip of the ox may be deduced from other ſources. They have one or two books which they conceal with the greateſt care: but chance has deceived their jealouſy; for in a civil war, which happened about 28 years ago, the emir Youſef, who is *Djahel* or ignorant, found one among the pillage of one of their oratories. M. Volney was aſſured by perſons who had read it, that it contains only a myſtic jargon, the obſcurity of which doubtleſs renders it valuable to adepts. Hakem Bamr Ellah is there ſpoken of, by whom they mean God incarnated in the perſon of the caliph. It likewiſe treats of another life, of a place of puniſhment, and a place of happineſs, where the Okkals ſhall of courſe be moſt diſtinguiſhed. Several degrees of perfection are mentioned, to which they arrive by ſucceſſive trials. In other reſpects theſe ſectaries have all the inſolence and all the fears of ſuperſtition; they are not communicative, becauſe they are weak; but it is probable that, were they powerful, they would be promulgators and intolerant. The reſt of the Druzes, ſtrangers to this ſpirit, are wholly indifferent about religious matters. The Chriſtians, who live in their country, pretend that ſeveral of them believe in the metempſychoſis; that others worſhip the ſun, moon, and ſtars: all which is poſſible; for, as among the Anſarians, every one, left to his own fancy, follows the opinion that pleaſes him moſt; and theſe opinions are thoſe which preſent themſelves moſt naturally to unenlightened minds. When among the Turks, they affect the exterior of Mahometans, frequent the moſques, and perform their ablutions and prayers. Among the Maronites, they accompany them to church, and, like them, make uſe of holy water. Many of them, importuned by the miſſionaries, ſuffer themſelves to be baptized; and if ſolicited by the Turks, receive circumciſion, and conclude by dying neither Chriſtians nor Mahometans.

(1.) DRUSIUS, John, a proteſtant writer of great learning, born at Oudenarde in Flanders, in 1555. He was deſigned for the ſtudy of divinity but his father being outlawed, and deprived of his eſtate, they both retired to England, where the ſon became profeſſor of the oriental languages at Oxford: but upon the pacification of Ghent, they returned to their own country, where Druſius was alſo appointed profeſſor of the oriental languages. From thence he removed to Frieſland, where he was admitted Hebrew profeſſor in the univerſity of Franeker; the functions of which he diſcharged with great honour till his death in 1616. His works ſhow him to have been well ſkilled in Hebrew; and the States General employed him in 1600 to write notes on the moſt difficult paſſages in the Old Teſtament, with a penſion of 400 florins a-year: but being frequently diſturbed in this undertaking, it was not publiſhed till after his death. He held a vaſt correſpondence with the learned; for beſides letters in Hebrew, Greek, and other languages, there were found 2300 Latin letters among his papers.

(2.) DRUSIUS, John, the ſon of the preceding, (N° 1.) was a prodigy of learning. He was born at Franeker in 1588; began to learn Latin and Hebrew at 5 years old: at 7 explained the Hebrew Pſalter ſo exactly, that he aſtoniſhed a Jewiſh teacher at Leyden: at 9 he could read the Hebrew without points, and add them where wanted. He ſpoke Latin as readily as his native tongue, and could make himſelf underſtood in Engliſh. At 12, he wrote in Hebrew extempore, in verſe and proſe, like the Jews. At 17 he made a ſpeech in Latin to K. James I, in the midſt of his court, and was admired by all preſent. He was endued with a lively genius, a ſtrong memory, a ſolid judgment, an agreeable temper, and an indefatigable ardour

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for ſtudy; and was alſo extremely pious. He died of the ſtone, in 1609, aged 21, at the houſe of Dr W. Thomas, dean of Chicheſter, who gave him a conſiderable ſalary. He left ſeveral works; many letters and verſes in Hebrew; Notes on Solomon's Proverbs; &c. and digeſted into alphabetical order Elias Levita's Nomenclator; to which he added the Greek words; and had begun ſome tranſlations.

DRUSLLWYN, a village of S. Wales, in Caernarvonſhire. It has fairs, July 1, and October 5.

DRUSWER, a town of Lithuania, in the palatinate of Wilna, 14 miles W. of Braſlaw.

DRUTISCHKEN, a town of Pruſſian Lithuania, on the Rominte, 4 miles SSE. of Gumbinnen.

DRUXTON, a town in Herefordſhire, between Aconbury and Morehampton.

DRUYE, a town of France, in the department of Yonne, and ci-devant province of Burgundy; 16 miles S. of Auxerre.

DRUYN, DREVIN PETRI, or GRAND DREVIN, a town of Africa, on the Ivory coaſt, at the mouth of the river St Andre. Lon. 4. 5. W. Lat. 5. N.

DRUYSKIDWAR, a town of Lithuania, in the palatinate of Wilna, 8 miles NE. of Braſlaw.

DRUZENHEIM. See DRUSENHEIM.

DRUZES. See DRUSES, § 1—9.

*DRY, *adj.* [*drig*, Sax.] 1. Arid; not wet; not moiſt.—If the pipe be a little *wet* on the inſide, it will make a differing ſound from the ſame pipe *dry*. *Bacon.*—

When God ſaid,
Be gather'd now, ye waters under heav'n,
Into one place, and let *dry* land appear! *Milt.*

2. Not rainy.—A *dry* March and a *dry* May portend a wholeſome Summer, if there be a ſhowering April between. *Bacon.*—The weather, we agreed, was too *dry* for the ſeaſon. *Addiſ.* 3. Not ſucculent; not juicy.—

I will drain him *dry* as hay;
Sleep ſhall neither night nor day
Hang upon his penthouſe lid:
He ſhall live a man forbid. *Shak.*

4. Being without tears.—

Dry mourning will decays more deadly bring,
As a North wind burns a too forward Spring:
Give ſorrow vent, and let the ſluices go. *Dryd.*

5. Thirſty; a thirſt.—So *dry* he was for ſway. *Shakeſpeare.*—

Void of a bulky charger near their lips,
With which, is often interrupted ſleep,
Their frying blood compels to irrigate
Their *dry* furr'd tongues. *Philips.*

6. Jejune; barren; plain; unembelliſhed; without pathos; without flowers.—As we ſhould take care that our ſtile in writing be neither *dry* nor empty, we ſhould look again if it be not winding or wanton with far fetched deſcriptions: either is a vice. *Ben Jonſon.*—It remaineth to treat concerning ornaments within, or without the fabrick, a piece not to *dry* as the meer contemplation of proportions, and therefore, I hope, therein ſomewhat to refreſh both the reader and myſelf. *Wotton.*—That the fire burns by heat, is an empty *dry* return to the queſtion, and leaves us ſtill ignorant. *Glanville.*—It is a *dry* fable, with little or nothing in it. *L'Eſtrange.* 7. Hard; ſevere. [*Drien* anciently *to endure*, *dree*, Scottiſh.] Of two noblemen the one was given to ſcoff, but kept ever royal cheer in his houſe; the other would aſk of thoſe that had been at his table, was there never a flout or *dry*-blow given? *Bacon.*—

I rather hop'd I ſhould no more
Hear from you o' th' gallanting ſcore;
For hard *dry* baſtings uſed to prove
The readieſt remedies of love;
Next a *dry* diet. *Hudibras.*

(1.) * *To* DRY. *v. a.* 1. To free from moiſture; to arefy; to exſiccate.—

The meat was well, if you were ſo contented.
—I tell thee, Kate, 'twas burnt, and *dry'd* away. *Shakeſpeare.*

—Heat *dryeth* bodies that do eaſily expire; as parchment, leaves, roots, and clay; and ſo doth time arefy. *Bacon.*—Herbs and flowers, if they be *dried* in the ſhade, or *dried* in the hot ſun a ſmall time, keep beſt. *Bacon.* 2. To exhale moiſture.—

'Twas grief no more, or grief and rage were one,
Within her ſoul: at laſt 'twas rage alone;
Which burning upwards in ſucceſſion, *dries*
The tears that ſtood conſidering in her eyes. *Dryden.*

3. To wipe away moiſture.—

Then with her veſt the wound ſhe wipes and *dries*. *Denham.*

4. To ſcorch with thirſt.—Their honourable men are famiſhed, and their multitude *dried* up with thirſt. *Iſaiah*, v. 13. 5. To drain; to exhauſt.—

Raſh Elpenor, in an evil hour,
Dry'd an immeaſurable bowl, and thought
T' exhale his ſurfeit by irriguous ſleep
Imprudent: him, death's iron ſleep oppreſt. *Philips.*

6. *To* DRY *up*. To deprive totally of moiſture; to take all moiſture away.—The water of the ſea, which formerly covered it, was in time exhaled and *dried up* by the ſun. *Woodward.*

(2.) * *To* DRY. *v. n.* To grow dry; to loſe moiſture; to be drained of its moiſture.

DRYADES, } in the heathen mythology, a ſort
DRYADS, } of deities, who, the ancients believed, inhabited groves and woods. They differed from the Hamadryades; theſe latter being attached to ſome particular tree, with which they were born, and with which they died; whereas the Dryads were goddeſſes of trees and woods in general. See HAMADRYADES.

DRYANDRA, in botany, the only genus yet diſcovered of the order Enneandria, belonging to the monadelphia claſs of plants.

DRYAS, in botany: A genus of the polygynia order, belonging to the icoſandria claſs of plants; and in the natural method ranking under the 35th order, *Senticoſæ*. The calyx is octofid; the petals 8; the ſeeds long and hairy with a train.

DRYBURG, a town of Germany, in the circle of Weſtphalia, and biſhopric of Paderborn, 7 miles ENE. of Paderborn.

(1.) DRYBURGH, a beautiful village ſituated on a peninſula, formed by the river Tweed, on the SW. confines of the county of Berwick, *in* Scotland. It was formerly a market town of ſome extent, connected with a monaſtery of monks of the order of PREMONTRE, or PRÆMONSTRATENSES, founded or rather reſtored in the year 1151, by

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by Hugo de Morville, Lord of Lauderdale, and Beatrix de Beauchamp his wife; who brought monks to it from Alnewick, in Northumberland, in the following year. See N° 2.

(2.) DRYBURGH ABBEY. This place was dedicated to religious inſtitution ſo anciently as the year 522, when Modan, a preſbyter and miſſionary was there ſeated; as appears by records cited in *Chalmers De Statû Hominis, veteris ſimul ac novæ Eccleſiæ.* b. i. p. 142; and *King*, in his *Kalendar. Breviary Aberdeen.* There is no doubt that the Roman ſtation of TRIMONTIUM was at the foot of the Eilden hills, in this diſtrict, about 3 miles diſtant from Dryburgh; as appears from the Antonine Itinerary, and from *Gen. Roy's Survey and Map of Roman Scotland*; of which a protracted map only has been engraved but not publiſhed. Many coins of Veſpaſian, Domitian, and Trajan, are found in this neighbourhood; and a conſiderable part of the Roman road is ſtill in good preſervation, paſſing through the pariſhes of Ancrum, Lillies-leaf and Maxton. In the Abbey of Dryburgh, Chaucer, the Engliſh poet, paſſed ſome time with his friend Ralph Strode, a Welchman, a monk and ſtudent here, to whom Chaucer dedicates or addreſſes ſome of his verſes. At the reformation, the Abbey lands were erected into a temporal lordſhip by James VI, in favour of John earl of Marr, K. G. and lord high treaſurer of Scotland; who gave it to Henry his 3d ſon, from whom the title deſcended to the preſent E. of Buchan, who bought the Abbey lately from the heirs of Col. Tod, and has made it his principal reſidence. It was here, that James Thomſon compoſed his beautiful poem of Winter, the firſt and prime of his claſſical *Seaſons*; having occaſionally reſided with the Haliburtons of Newmains, who were then proprietors of the place. Thomas Hannah, an aſtronomer of conſiderable merit was born here, in a houſe built in the area of the abbey, in 1662; on whom Allan Ramſay the poet compoſed an epitaph for his tomb in Kelſo church-yard, which is ſtill extant.

(1.i.) DRYDEN, John, one of the moſt eminent Engliſh poets of the 17th century, deſcended of a genteel family in Huntingdonſhire, born in that county at Oldwinkle, 1631, and educated at Weſtminſter ſchool under Dr Buſhby. From thence he was removed to Cambridge in 1650, being elected ſcholar of Trinity college, of which he appears, by his *Epithalamia Cantabrigienſ.* 4to, 1662, to have been afterwards a fellow. Yet in his earlier days he gave no extraordinary indication of genius; for even the year before he quitted the univerſity, he wrote a poem on the death of Lord Haſtings, which was by no means a preſage of that amazing perfection in poetical powers, which he afterwards attained. On the death of Oliver Cromwell he wrote ſome heroic ſtanzas to his memory; but on the Reſtoration, being deſirous of ingratiating himſelf with the new court, he wrote firſt a poem entitled *Aſtræa Redux*, and afterwards a panegyric to the king on his coronation. On the 1ſt Jan. 1662, he addreſſed a poem to Chancellor Hyde; and in the ſame year a ſatire on the Dutch. In 1668, appeared his *Annus Mirabilis*, a hiſtorical poem in celebration of the duke of York's victory over the Dutch. Theſe pieces at length obtained him the favour of the crown; and Sir William Davenant dying the ſame year, Mr Dryden was appointed to ſucceed him as poet laureat. About this time his inclination to write for the ſtage ſeems firſt to have ſhown itſelf. For beſides his concern with Sir William Davenant, in the alteration of Shakeſpeare's Tempeſt, in 1669, he produced his Wild Gallants, a comedy. This met with very indifferent ſucceſs; yet the author, not being diſcouraged by its failure, ſoon publiſhed his Indian Emperor. This finding a more favourable reception, encouraged him to proceed; and that with ſuch rapidity, that in the key to the duke of Buckingham's Rehearſal he is recorded to have engaged himſelf by contract for writing four plays per year; and, indeed, in the years 1679 and 1680, he appears to have fulfilled that contract. To this unhappy neceſſity, that our author lay under, are to be attributed all thoſe irregularities, thoſe bombaſtic flights, and ſometimes even puerile exuberances, for which he has been ſo ſeverely criticiſed; and which, in the unavoidable hurry in which he wrote, it was impoſſible for him to find time either for lopping away or correcting. In 1675, the earl of Rocheſter, whoſe envious and malevolent diſpoſition would not permit him to ſee growing merit meet with its due reward, and who was therefore chagrined at the juſt applauſe with which Mr Dryden's dramatic pieces had been received, was determined if poſſible to ſhake his intereſt at court; and ſucceeded ſo far as to recommend Mr Crowne, an author by no means of equal merit, and at that time of an obſcure reputation, to write a maſk for the court, which certainly belonged to Mr Dryden's office as poet laureat.—Nor was this the only attack, nor indeed the moſt potent one, that Mr Dryden's juſtly acquired fame drew on him. For, ſome years before, the duke of Buckingham, a man of not much better character than lord Rocheſter, had moſt ſeverely ridiculed ſeveral of our author's plays, in his admired piece called the *Rehearſal*. But though the intrinſic wit which runs through that performance cannot even to this hour fail of exciting our laughter, yet it ought not to be the ſtandard by which we ſhould meaſure Mr Dryden's poetical reputation. The pieces there ridiculed are not his *chef d'œuvres*; the very paſſages burleſqued are frequently, in their original places, much leſs ridiculous, than when thus detached from the body of the work, expoſed to view with additional diſtortions, and diveſted of that connection with the other parts, which, while preſerved, gave them not only ſymmetry but beauty; and the various inimitable beauties, which the critic has ſunk in oblivion, are infinitely more numerous than the deformities, which he has thus induſtriouſly brought forth to our more immediate inſpection. Mr Dryden, however, did not ſuffer theſe attacks to paſs with impunity; for in 1679, there came out an *Eſſay on Satire*, ſaid to be written jointly by that gentleman and the earl of Mulgrave, containing ſome very ſevere reflections on the earl of Rochester and the ducheſs of Portſmouth, who probably was a joint inſtrument in the above-mentioned attack on Mr Dryden; and in 1681, he publiſhed his *Abſalom and Ahitophel*, in which the well-known character of Zimri, drawn

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for

for the duke of Buckingham, is certainly ſevere enough to repay all the ridicule thrown on him by that nobleman in the character of Bays.—The reſentment ſhown by the two peers was very different. Lord Rocheſter, who was a coward, as well as a man of the moſt depraved morals, baſely hired three ruffians to cudgel Dryden in a coffee-houſe: but the duke of Buckingham took the taſk upon himſelf; and at the ſame time preſented him with a purſe containing no very trifling ſum of money; telling him that he gave him the beating as a puniſhment for his impudence, but beſtowed that gold on him as a reward for his wit. In 1680, was publiſhed a tranſlation of Ovid's Epiſtles in Engliſh verſe by ſeveral hands, two of which, together with the preface, were by Mr Dryden; and in 1682, came out his *Religio Laici*, deſigned as a defence of revealed religion, againſt Deiſts, Papiſts, &c. But ſoon after the acceſſion of king James II, he changed his religion for that of the church of Rome, and wrote two pieces in vindication of the Romiſh tenets: *viz.* A Defence of the Papers written by the late king, found in his ſtrong box; and the celebrated poem, afterwards anſwered by lord Halifax, intitled *The Hind and the Panther*.—By this extraordinary ſtep he not only engaged himſelf in controverſy, and incurred much cenſure and ridicule from his cotemporary wits; but on the completion of the Revolution, being, on account of his newly choſen religion, diſqualified from bearing any office under the government, he was ſtripped of the laurel, which, to his ſtill greater mortification, was beſtowed on Richard Flecknoe, a man to whom he had a moſt ſettled averſion. This circumſtance occaſioned his writing the very ſevere poem called *Mac-Flecknoe*. Mr Dryden's circumſtances had never been affluent; but now being deprived of this little ſupport, he found himſelf reduced to the neceſſity of writing for mere bread. From this period, therefore, he was engaged in works of labour as well as genius, *viz.* in tranſlating the works of others; and to this neceſſity our nation ſtands indebted for ſome of the beſt tranſlations extant. In the year he loſt the laurel, he publiſhed the life of St Francis Xavier from the French. In 1693, came out a tranſlation of Juvenal and Perſius; in the firſt of which he had a conſiderable hand, and of the latter the entire execution. In 1695, was publiſhed his proſe verſion of Freſnoy's Art of Painting; and the year 1697 gave the world that tranſlation of Virgil's works entire, which ſtill does, and perhaps ever will, ſtand foremoſt among the attempts made on that author. The petite pieces of this eminent writer, ſuch as prologues, epilogues, epitaphs, elegies, ſongs, &c. are too numerous to ſpecify here, and too much diſperſed to direct the reader to. The greateſt part of them, however, are to be found in a collection of miſcellanies in 6 vols 12mo. His laſt work is his *Fables*, which conſiſt of many of the moſt intereſting ſtories in Homer, Ovid, Boccace, and Chaucer, tranſlated or modernized in the moſt elegant and poetical manner; together with ſome original pieces, among which is that amazing ode on St Cecilia's day, which, though written in the very decline of the author's life, and at a period when old age and diſtreſs conſpired, as it were, to damp his poetic ardor, and clip the wings of fancy, yet poſſeſs ſo much of both, as would be ſufficient to have rendered him immortal had he never written a ſingle line beſides. Dryden married the lady Elizabeth Howard, ſiſter to the earl of Berkſhire, who ſurvived him 8 years; though for the laſt 4 of them ſhe was a lunatic, having been deprived of her ſenſes by a nervous fever.—By this lady he had 3 ſons; Charles, John, and Henry. Of the eldeſt of theſe there is a circumſtance related by Charles Wilſon, Eſq. in his Life of Congreve, which ſeems ſo well atteſted, and is itſelf of ſo very extraordinary a nature, that we cannot avoid giving it a place here.—Dryden, with all his underſtanding, was weak enough to be fond of judicial aſtrology, and uſed to calculate the nativity of his children. When his lady was in labour with his ſon Charles, he being told it was decent to withdraw, laid his watch on the table, begging one of the ladies then preſent, in a moſt ſolemn manner, to take exact notice of the very minute that the child was born; which ſhe did, and acquainted him with it. About a week after, when his lady was pretty well recovered, Mr Dryden took occaſion to tell her, that he had been calculating the child's nativity; and obſerved with grief, that he was born in an evil hour: for Jupiter, Venus, and the Sun, were all under the earth, and the lord of his aſcendant afflicted with a hateful ſquare of Mars and Saturn. "If he lives to arrive at his 8th year," ſays he, "he will go near to die a violent death on his very birthday; but if he ſhould eſcape, as I ſee but ſmall hopes, he will in the 23d year be under the very ſame evil direction; and if he ſhould eſcape that alſo, the 33d or 34th year is, I fear"——Here he was interrupted by the immoderate grief of his lady, who could no longer bear calamity prophetied to befal her ſon. The time at laſt came, and Auguſt was the inauſpicious month, in which young Dryden was to enter into the 8th year of his age. The court being in progreſs, and Mr Dryden at leiſure, he was invited to the country ſeat of the earl of Berkſhire his brother-in-law, to keep the long vacation with him in Charleton in Wilts; his lady was invited to her uncle Mordaunt's to paſs the remainder of the ſummer. When they came to divide the children, lady Elizabeth would have him take John, and ſuffer her to take Charles: but Mr Dryden was too abſolute, and they parted in anger; he took Charles with him, and ſhe was obliged to be content with John. When the fatal day came, the anxiety of the lady's ſpirits occaſioned ſuch an effervеſcence of blood, as threw her into ſo violent a fever, that her life was deſpaired of, till a letter came from Mr Dryden, reproving her for her womaniſh credulity, and aſſuring her that her child was well; which recovered her ſpirits, and in ſix weeks after ſhe received an eclairciſſement of the whole affair. Mr Dryden, through fear of being reckoned ſuperſtitious, was extremely cautious of letting any one know that he was a dealer in aſtrology; therefore could not excuſe his abſence, on his ſon's anniverſary, from a general hunting-match which lord Berkſhire had made, to which all the adjacent gentlemen were invited. When he went out, he took care to ſet the boy a double exerciſe in the Latin tongue, which he taught his children himſelf,

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felf, with a ſtrict charge not to ſtir out of the room till his return; well knowing the taſk he had ſet him would take up longer time. Charles was performing his duty in obedience to his father; but, as fate would have it, the ſtag made towards the houſe; and the noiſe alarming the ſervants, they haſted out to ſee the ſport. One of them took young Dryden by the hand, and led him out to ſee it alſo; when, juſt as they came to the gate, the ſtag being at bay with the dogs, made a bold puſh, and leaped over the court-wall, which was very low and very old; and the dogs following, threw down a part of the wall 10 yards in length, under which Charles Dryden lay buried. He was immediately dug out; and after ſix weeks languiſhing in a dangerous way, he recovered. So ſir Dryden's prediction was fulfilled. In the 23d year of his age, Charles fell from the top of an old tower belonging to the Vatican at Rome, occaſioned by a ſwimming in his head with which he was ſeized, the heat of the day being exceſſive. He again recovered, but was ever after in a languiſhing ſickly ſtate. In the 33d year of his age, being returned to England, he was unhappily drowned at Windſor. He had with another gentleman ſwam twice over the Thames; but returning a third time, it was ſuppoſed he was taken with the cramp, becauſe he called out for help, though too late. Thus the father's calculation proved but too true. After a long life, haraſſed with the moſt laborious of all fatigues, (that of the mind,) and continually made anxious by diſtreſs and difficulty, he died on the firſt of May, 1701.

(ii.) DRYDEN, BURIAL OF MR. The day after Mr Dryden's death, the dean of Weſtminſter ſent word to Mr Dryden's widow, that he would make a preſent of the ground and all other abbeyfees for the funeral: lord Halifax likewiſe ſent to lady Elizabeth, and to Mr Charles Dryden, offering to defray the expences of our poet's funeral, and afterwards to beſtow 500l. on a monument in the abbey; which generous offer was accepted. Accordingly, on Sunday following, the company being aſſembled, the corpſe was put into a velvet hearſe, attended by 18 mourning coaches. When they were juſt ready to move, lord Jefferys, ſon of lord chancellor Jefferys, a name dedicated to infamy, with ſome of his rakiſh companions, riding by, aſked whoſe funeral it was; and being told it was Mr Dryden's, he proteſted he ſhould not be buried in that private manner; that he would himſelf, with lady Elizabeth's leave, have the honour of the interment, and would beſtow 500l. on a monument in the abbey for him. This put a ſtop to their proceſſion; and lord Jefferys, with ſeveral of the gentlemen who had alighted from their coaches, went up ſtairs to the lady, who was ſick in bed. His lordſhip repeated the purport of what he had ſaid below; but lady Elizabeth refuſing her conſent, he fell on his knees, vowing never to riſe till his requeſt was granted. The lady under a ſudden ſurpriſe fainted away; and lord Jefferys, pretending to have obtained her conſent, ordered the body to be carried to Mr Oſſel's an undertaker in Cheapſide, and to be kept there till further orders. In the mean time the abbey was lighted up, the ground opened, the choir attending, and the biſhop waiting ſome hours to no purpoſe for the corpſe. The next day Mr Charles Dryden waited on lord Halifax and the biſhop; and endeavoured to excuſe his mother, by relating the truth. Three days after, the undertaker having received no orders, waited on lord Jefferys; who pretended that it was a drunken frolic, that he remembered nothing of the matter, and he might do what he pleaſed with the body. Upon this the undertaker waited upon lady Elizabeth, who defired a day's reſpite, which was granted. Mr Charles Dryden immediately wrote to lord Jefferys, who returned for anſwer, that he knew nothing of the matter, and would be troubled no more about it. Mr Dryden hereupon applied again to lord Halifax and the biſhop of Rocheſter, who abſolutely refuſed to do any thing in the affair. In this diſtreſs, Dr Garth, who had been Mr Dryden's intimate friend, ſent for the corpſe to the college of phyſicians, and propoſed a ſubſcription; which ſucceeding, about three weeks after Mr Dryden's deceaſe, Dr Garth pronounced a fine Latin oration over the body, which was conveyed from the college, attended by a numerous train of coaches to Weſtminſter Abbey, but in very great diſorder. At laſt the corpſe arrived at the abbey, which was all unlighted. No organ played, no anthem ſung; only two of the ſinging boys preceding the corpſe who ſung an ode of Horace, with each a ſmall candle in their hand. When the funeral was over, Mr Charles Dryden ſent a challenge to lord Jefferys; who refuſing to anſwer it, he ſent ſeveral others, and went often himſelf; but could neither get a letter delivered, nor admittance to ſpeak to him: which ſo incenſed him, that finding his lordſhip refuſed to anſwer him like a gentleman, he reſolved to watch an opportunity, and brave him to fight, though with all the rules of honour; which his lordſhip hearing, quitted the town, and Mr Charles never had an opportunity to meet him, though he ſought it to his death with the utmoſt aſſiduity. Mr Dryden had no monument erected to him for ſeveral years; to which Mr Pope alludes in his epitaph intended for Mr Rowe, in this line,

Beneath a rude and nameleſs ſtone he lies.

In a note upon which we are informed, that the tomb of Mr Dryden was erected upon this hint by Sheffield, duke of Buckingham, to which was originally intended this epitaph:

This *Sheffield* rais'd.—The ſacred duſt below
Was *Dryden* once; the reſt, who does not know?

Which was ſince changed into the plain inſcription now upon it, *viz.*

J. DRYDEN,
Natus Aug. 9, 1631.
Mortuus Maii 1, 1701.
Johannes Sheffield, dux Buckinghamienſis, fecit.

(iii.) DRYDEN, CHARACTER OF. Mr Dryden's character has been very differently drawn by different hands, ſome of whom have exalted it to the higheſt degree of commendation, and others debaſed it by the ſevereſt cenſure.—The latter, however, we muſt charge to that ſtrong ſpirit of party which prevailed during great part of Dryden's time,

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time, and ought therefore to be taken with great allowances. Were we indeed to form a judgment of the author from ſome of his dramatic writings, we ſhould perhaps be apt to conclude him a man of the moſt licentious morals; many of his comedies containing a great ſhare of looſeneſs, even extending to obſcenity: But if we conſider, that,

Thoſe who live to pleaſe, muſt pleaſe to live;

if we then look back to the ſcandalous licence of the age he lived in, the indigence which at times he underwent, and the neceſſity he conſequently lay under, of complying with the public taſte however depraved; we ſhall ſurely pardon the compelled writer, and credit his cotemporaries who were intimately acquainted with him, who aſſure us there was nothing remarkably vicious in his perſonal character. From ſome parts of his hiſtory he appears unſteady, and to have too readily temporized with the ſeveral revolutions in church and ſtate. This however might have been owing to that natural timidity and diffidence in his diſpoſition, which almoſt all writers ſeem to agree in his poſſeſſing. Congreve, whoſe authority cannot be ſuſpected, has given us ſuch an account of him, as makes him appear no leſs amiable in his private character as a man, than he was illuſtrious in his public one as a poet. According to that author, he was humane, compaſſionate, forgiving, and ſincerely friendly: of an extenſive reading, a tenacious memory, and a ready communication: gentle in the correction of the writings of others, and patient under the reprehenſion of his own deficiencies: eaſy of acceſs himſelf, but ſlow and diffident in his advances to others; and of all men the moſt modeſt and the moſt eaſy to be diſcountenanced in his approaches either to his ſuperiors or his equals. As to his writings, he is perhaps the happieſt in the harmony of his numbers, of any poet who ever lived. His imagination is ever warm, his images noble, his deſcriptions beautiful, and his ſentiments juſt and becoming. In his proſe he is poetical without bombaſt, conciſe without pedantry, and clear without prolixity. His dramatic have, perhaps, the leaſt merit of all his writings: yet there are many of them which are truly excellent; though he himſelf tells us, that he never wrote any thing in that way to pleaſe himſelf, but his *All for Love*. This laſt, indeed, and his *Spaniſh Friar*, may be reckoned two of the beſt plays our language has been honoured with.

(II. 1.) DRYDEN, in geography, a military townſhip of the United States, in New York, lying E. of Ulyſſes, W. of Virgil, and N. of Owego, in Tioga county.

(2.) DRYDEN, a town in the above townſhip, 8 miles E. of the S. end of Lake Cayuga.

* DRYER. *n. ſ.* [from *dry*.] That which has the quality of abſorbing moiſture.—The ill effects of drinking are relieved by this plant, which is a great *dryer* and opener, eſpecially by perſpiration. *Temple.*

* DRYEYED. *adj.* [*dry* and *eye*.] Without tears; without weeping.—

Sight ſo deform, what heart of rock could long
Dryey'd behold? Adam could not, but weep.
Milton.

DRYFE, a rivulet of Scotland in Dumfrieſſhire, which riſes in the N. end of the pariſh of Hutton, and after running S. for 11 miles, falls into the Annan, between Lockerbie and Lochmaben. In rainy weather it ſwells greatly, overflows its banks, and coming down rapidly, *drives* all before it; whence the name. In 1670 it ſwept away the church and church-yard of Dryſdale pariſh; and in 1671, threatened the new church, though built at ſome diſtance from its former ſite, and actually carried off a good deal of the new church-yard: thus fulfilling Thomas the Rhymer's prophecy; (*Stat. Acc.* IX. 423.)

"Let ſpades and ſho'els do what they may,
"Dryfe will have Dry'ſdale kirk away."

DRY HARBOUR, a bay on the N. coaſt of the iſland of Jamaica. Lon. 77. 16. W. Lat. 18. 30. N.

DRYIUS, or DRUIS. See DRUIDS, § 1.

* DRYLY. *adv.* [from *dry*.] 1. Without moiſture. 2. Coldly; frigidly; without affection.—The archduke, conſcious to himſelf how *dryly* the king had been uſed by his council, did ſtrive to recover the king's affection. *Bacon.*

Would'ſt thou to honour and preferment climb,
Be bold in miſchief, dare ſome mighty crime,
Which dungeons, death, or baniſhment deſerves;
For virtue is but *dryly* prais'd and ſtarves.
Dryden.

4. Jejunely; barrenly; without ornament or embelliſhment.—

Some *dryly* plain, without invention's aid,
Write dull receipts how poems may be made.
Pope.

(1.) DRYMEN, or DRUMEN, [from *druim*, Celt. *i. e.* a ridge or eminence,] a pariſh of Scotland, in Stirlingſhire, of great extent, and much interſected by deep ravines, with riſing grounds between them. The inhabited part of it is 9 miles broad where wideſt, and 15 long, but the moors extend conſiderably farther. The climate is healthy; the ſoil is very various, conſiſting of deep moſs, light and dry gravel, and wet till, which laſt prevails moſt. Oats and barley are the chief crops. The population, in 1792, was 1667. The celebrated NAPIER of Merchiſton was born in this pariſh.

(2.) DRYMEN, a village in the above pariſh, containing 215 inhabitants, in 1792.

* DRYNESS, *n. ſ.* [from *dry*.] 1. Want of moiſture; ſiccity.—The Africans are conceived to be peculiarly ſcorched and torrified by the ſun, by *dryneſs* from the ſoil, from want and defect of water. *Brown.*

Such was the diſcord which did firſt diſperſe
Form, order, beauty, through the univerſe;
While *dryneſs* moiſture, coldneſs heat reſiſts,
All that we have, and that we are, ſubſiſts. *Dank.*

—The marrow ſupplies an oil for the inunction of the bones and ligaments in the articulations, and particularly of the ligaments, preſerving them from *dryneſs* and rigidity, and keeping them ſupple and flexible. *Ray.*—Is the ſea ever likely to be evaporated by the ſun, or to be emptied with buckets?

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buckets? Why then must we fancy this impossible *dryness*, and then, upon that fictitious account, calumniate nature? *Bentley*. 2. Want of succulence.—

If he fill'd
His vacancy with his voluptuousness,
Full surfeits, and the *dryness* of his bones,
Call on him for't. *Shak.*

—The difference of muscular flesh depends upon the hardness, tenderness, moisture, or *dryness* of the fibres. *Arbuth.* 3. Want of embellishment; want of pathos; jejuneness; barrenness.—Their new flowers and sweetness do as much corrupt as others *dryness* and squalor, if they chuse not carefully. *Ben Jonson.*—Be faithful where the author excels, and paraphrase where penury of fancy or *dryness* of expression ask it. *Garth.* 4. Want of sensibility in devotion; want of ardour; aridity.—It may be, that by this *dryness* of spirit God intends to make us the more fervent and resigned in our direct and solemn devotions, by the perceiving of our weakness. *Taylor.*

* DRYNURSE. *n. s.* [*dry* and *nurse*.] 1. A woman who brings up and feeds a child without the breast. 2. One who takes care of another: with some contempt of the person taken care of.—Mistress Quickly is his nurse, or his *drynurse*, or his cook, or his laundry, his washer, and his wringer. *Shakesp.*

* *To* DRYNURSE. *v. a.* [from the noun.] To feed without the breast.—

As Romulus a wolf did rear,
So he was *drynurs'd* by a bear. *Hudibras.*

DRYPIS, in botany: A genus of the trigynia order, belonging to the pentandria class of plants; and in the natural method ranking under the 22d order, *Caryophylleæ*. The calyx is quinquedentated; the petals five; the opening at the capsule as if cut round horizontally, monospermous.

(1.) DRY'SDALE, [contracted from *Dryfe's dale*] a parish of Scotland in Dumfries-shire; so called from the N. part of it lying on the banks of the DRYFE, for about 3 miles of its course. It is 7 miles long from N. to S. and 6 broad at the centre; but 3 miles broad at the N. end, and only one at the S. exhibiting in all, a surface of 11,000 acres. The N. parts are hilly and in pasture; the W. and S. level and cultivated, affording rich crops of oats, barley, pease, potatoes, turnips, wheat, rye, hemp, flax, and artificial grasses. A great deal of excellent barley is exported to Whitehaven and Liverpool, at the highest prices. The air is dry and healthy. The population in 1792, was about 1600, and had increased 503 since 1755, owing chiefly to early marriages. A moor in this parish is celebrated for being the scene of a bloody battle between Agricola and Corbredus Galdus king of Scots, in the end of the 1st century. There are traces of a Roman road through it, and relics of a Roman fort. Dry'sdale lies in the middle of Annandale, in Lon. 3. 6. W. Lat. 55. 8. N.

(2.) DRYSDALE, John, D. D. a late eminent clergyman of the church of Scotland, the 3d son of the rev. John Drysdale, minister of Kirkaldy, by Anne, daughter of provost Ferguson, was born at Kirkaldy, 29th April, 1718. He received the elements of classical learning at Mr Miller's school in that town, where the celebrated Dr Adam Smith, Bp. Oswald, Dr George Kay, and other eminent men were also educated, with whom Mr Drysdale formed an early and strict friendship, which continued through life. He soon distinguished himself as a classical scholar, and, in 1732, was sent to finish his studies at the university of Edinburgh. In 1740, he was licensed to preach by the presbytery of Kirkaldy; and after having been several years employed as assistant minister of the college church at Edinburgh, was settled at Kirkliston, in 1748. upon the recommendation of lord Hopetoun, and William Adam, Esq. of Maryburgh, whose 3d daughter he afterwards married. After continuing 15 years in this town, where his instructions made a great improvement upon the morals of the people, he obtained a presentation to Lady Yester's church from the town-council of Edinburgh. Mr Drysdale had met with some opposition to his settlement at Kirkliston, from a notion that his doctrines savoured of Arminianism; but he soon became extremely popular, when the people came to be better acquainted with his doctrines, as well as with the benevolence of his disposition, and his unwearied beneficence. But this having been the first time the magistrates of Edinburgh, had exercised their right of presentation, a most formidable opposition was now made to his settlement. This opposition, however, which was more against the *measure* than the man, being at last overcome, he was settled as minister of Lady Yester's: and "the sermons (says Prof. Dalzel,) which he preached in that church always attracted a great concourse of hearers, whom he never failed to delight and instruct, by an eloquence of the most nervous and interesting kind. Both his train of thought, and his manner of expression, were such as strongly indicated a vigorous understanding, an original genius, and profound knowledge of the human heart. His reputation, as a preacher, (adds the professor,) afterwards rose so high, that on occasion of an excursion which he made to London, Mr Strahan earnestly requested, that he would furnish him with a volume of sermons for publication.—On his return, he began to revise his sermons with a view to make a selection for publication, but he had not proceeded far, till his diffidence induced him to procrastinate, and at last to relinquish every resolution of that sort. The same native diffidence and modesty were likewise the cause of his declining to appear as a speaker in the judicatories of the church."—Gratitude to Dr Robertson, however, for the earnest and effectual assistance he had given him, in his translation to the city, induced him to co-operate with that eminent leader, in support of what is called the *moderate party* in the church. In 1765, the Marischal College of Aberdeen conferred on him the degree of D. D. without his knowledge. In 1766, on the death of Dr Jardine, he was translated to the Tron church, where he became colleague to Dr Wishart; and was also appointed one of the king's chaplains, with one third of the emoluments of the deanery of the chapel royal. These furnished him with the means of indulging his inclination for domestic hospitality, to a much greater extent than ever. His house was open at all times to his numerous friends and acquaintance;

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and the younger clergy enjoyed the advantage of his agreeable converſation. "There was ſomething (ſays Prof. Dalzel,) ſo cheerful, ſo unaſſuming, ſo benign, and at the ſame time ſo upright and decided in his manner, that he gained the eſteem and good will of all who had any connection with him, without exciting the leaſt degree of envy. Even ſuch as were of different ſentiments in church affairs eſteemed the man; and with ſeveral of theſe he maintained a very friendly intercourſe." In 1773, he was unanimouſly elected Moderator of the General Aſſembly; "the greateſt mark of reſpect (ſays Prof. Dalzel,) which an eccleſiaſtical commonwealth can beſtow;" and in 1784, he was again raiſed to the ſame dignity, by a great majority. In May 1788, he appeared in his place at the meeting of the aſſembly, and acted as principal clerk the 1ſt day; but was obliged to aſk the aſſiſtance of Prof. Dalzel during the remaining days; and being violently attacked with a cough, became gradually weaker, till he died on the 16th June following, aged 70. To his character for benevolence already mentioned, we need only add, in the words of the profeſſor, that "his integrity was inflexible," and that "never any man more ſucceſsfully illuſtrated what he taught, by his own conduct and manners." Dr Dryſdale's ſermons have been publiſhed ſince his death by Prof. Dalzel, and are eſteemed a valuable addition to the public ſtock of inſtruction.

* DRYSHOD. *adj.* [*dry* and *ſhod.*] Without wet feet; without treading above the ſhoes in the water.—He had embarked us in ſuch diſadvantage, as we could not return *dryſhod*. *Sidney.*—

Dryſhod to paſs, ſhe parts the floods in tway;
And eke huge mountains from their native ſeat
She would command themſelves to bear away.
Fairy Queen.

DRYSWIATY, a town of Lithuania, in the palatinate of Wilna, 16 miles SW. of Braſlaw.

DRZEWICZE, a town of Poland, in the palatinate of Sandomirz, 24 miles WNW. of Sandomirz.

DSAPRONG, or CHAPARANG, a conſiderable city of Aſia, in Thibet, ſeated on the Lantchau, the S. headwater of the Ganges, a little W. of the lake Manſaroar; 1035 miles W. of Laſſa. Lon. 78. 42. E. Lat. 34. 0. N.

DSARIN, a lake of Thibet, about 12 leagues in circumference. Lon. 95. 10. E. Ferro. Lat 32. 10. N.

DSATCHOU, or TSATCHOU, or SAICHOU, a river of Aſia, which riſes in Thibet, and paſſes into the Chineſe province of Yun-nan, where it changes its name to *Lan-t'ſan*; after croſſing the province of Yun-nan, it takes the name of *Kiou-long*.

DSEPTONG, or SEPTONG, a town of Aſia, in Thibet, 8 leagues WNW. of Rimbou.

DSJABBAL, an extenſive mountainous diſtrict of Arabia, in Yemen, on the coaſt of the Red Sea.

(1.) DSJABBEL, an iſland in the Red Sea, lying N. of the Straits of Babel-Mandel, in Lat. 14. 10. N.

(2.) DSJABBEL SUMRUD, a diſtrict of Arabia, in Hedjas, near the Red Sea. Lat. 25. 54. N.

(4.) DSJABBEL ZEIAT, a diſtrict of Yemen.

DSJABET ESSCHECK, } two mountains of Ye-
DSJABET UVENED, } men, on the coaſt of the Arabic Gulf.

DSJAFRA, a mountain of Arabia, between Kahira and Suez. Lat. 30. 0. N.

DSJALIE, a village of Yemen, in the province of Tehama, near the Red Sea. Lon. 42. 38. E. Lat. 15. 30. N.

DSJAR, a city of Yemen, between Jambo and Maſtura. Lat. 23. 36. N.

DSJAU, a diſtrict of Arabia, in the province of Oman, governed by a ſchiech.

DSJEBAL, [Arab, *i. e.* high lands,] a general diviſion of Yemen, comprehending the high lands, as diſtinguiſhed from TEHAMA, or the low lands.

DSJEBBEL AKDAR, the higheſt mountain of the province of Oman, in Arabia.

DSJEBBEL SCHERKI, a high mountain of Yemen in the territory of the Iman of Sana, near Doran.

(1.) DSJEBI, a diſtrict of Arabia, in Sana, wherein there are a great number of ſchiechs.

(2.) DSJEBI, the capital of the above diſtrict (N° 1.) Lon. 43. 50. E. Lat. 14. 37. N.

DSJEDSJAL, a ſect of Mahometan Arabs chiefly inhabiting Mecran, a maritime province of Perſia. "Its firſt author, ſays Mr Niebuhr, was a venerable old man, who was found by ſome wood-cutters ſhut up in the middle of a tree, and having a book in his hand." This miraculous origin, he was informed of at Maſkat, but "as to ſect," he adds, "tells ridiculous ſtories of the others to bring them into contempt."

DSJELLEDI, a village of Yemen, in the province of Haſchid-u-Bekil. Lon. 43. 32. E. Lat. 16. 8. N.

DSJENNAD, a village of Yemen. Lon. 44. 0. E. Lat. 13. 38. N.

DSJENNED, a town of Yemen. Lon. 43. 48. E. Lat. 15. 39. N.

DSJESAN, a town of Yemen, on the coaſt of the Red Sea. Lon. 41. 50. E. Lat. 16. 45. N.

DSJIDDA, or JIDDA, a city and ſea port of Arabia, in the county of Hedjas, near Mecca, in the dominions of the ſherriffe of Mecca. The Grand Signior, ſends a pacha to it, but he is not abſolute ſovereign. The ſupreme authority, ſays Mr Niebuhr, is divided between the ſherriffe and the Turkiſh governor, who is changed annually. The ſherriffe ſends a vizier, who is always choſen out of his own family, to repreſent him in the city; as a noble Arab would not deign to appear before a judge of a meaner birth. The revenue ariſing from the cuſtoms is ſhared between the ſultan and ſherriffe, on which account the vizier and the Turkiſh governor always attend together, when goods are examined. The duties of cuſtom are fixed at 10 per cent, but, the goods being eſtimated arbitrarily by the officers, often amount to 12 or 15 per cent. The Engliſh, however, are particularly favoured, even more than the ſubjects of the ſultan. They pay only 3 per cent, and are ſuffered to diſcharge this in goods, whereas all others muſt produce money. The trade of Djidda is conſiderable, yet it is only a mart between Egypt and India. The ſhips from Suez ſeldom proceed farther than this port; and thoſe from India are not allowed to advance to Suez. One year a veſſel from Surat being driven too far N. to enter the harbour of Djidda, proceeded to Suez, where the maſter diſcharged his cargo;

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cargo; but next year he was put in jail at Dsjidda, and obliged to pay the full ducs, that would have been charged at Dsjidda on the goods sold at Suez. The imports here are greater than at Suez, as both Mecca and Medina are supplied from this market. Great quantities of corn, rice, lentils, sugar, oil, &c. are imported from Egypt, without which this part of Arabia could not be inhabited. All goods from Europe come by the way of Egypt, and those which are brought hither from India generally pass into it. This city is very full of small money brought by the numerous pilgrims, who visit the tomb of Mahomet at Mecca. The inhabitants also pretend to show the tomb of EVE, near this city, on the sea coast. They are much addicted to astrology, and think all astronomers ought to be astrologers. A nobleman of Jidda consulted Mr Niebuhr about 200 sequins which he had lost, but he declined all knowledge of futurity. A schiech was next consulted, who (says Mr Niebuhr,) "was a *better astrologer* than I. He gathered all the nobleman's servants, ranged them in a line, and after a long prayer, made each take into his mouth a bit of folded paper, telling them, that they who were innocent might swallow it with safety, but that the guilty person would be choaked by it. They all swallowed the paper save one, who being thus surprised and embarrassed, confessed the theft and made restitution." Dsjidda was surrounded with walls in 1514, by sultan *El-Guri* of Egypt, to protect it from the Portuguese, who were then formidable on the Red Sea. These, as well as the bridge and battery, are now quite ruinous in many places. Even the palace of the Pacha is but indifferent, though there are several fine buildings of coral stone in the city. Its greatest disadvantage is the want of water; as it has none but what is brought by the Arabs from the hills, where they collect it in reservoirs. Lat. 21. 28. N.

DSJILIBAT, } two districts of Arabia, in the
DSJIMUM, } country of Hedsjas, on the coast of the Red Sea.

DSJOBA, a mountain of Arabia, on the coast of the Red Sea.

DSJOBEL ALA, a town of Arabia, in the province of Yemen. Lon. 43. 38. E. Lat. 15. 47. N.

DSJOBLA, an ancient city of Arabia, in the province of Yemen; the capital of a district, and the seat of a Dola; seated on the brink of a precipice, and containing about 600 houses, of considerable height, and of a good appearance. Its streets are paved, which is not common in Arabia. Lon. 44. 10. E. Lat. 13. 55. N.

DSJŒRHAMIE, a tribe of Arabs who inhabit between Rāma and Jerusalem. "The European monks, says Mr Niebuhr, who are now the only pilgrims that visit the Holy Land, describe those Arabs as devils incarnate, and complain dolefully of their cruelty to the poor Christians. Those lamentations, and the superstitious piety of good souls in Europe, procure large alms to the convent of Franciscans at Jerusalem. The exaggerated relations of the sufferings of the pilgrims, from those inhuman Bedouins, will therefore be continued, as long as they can serve the purpose for which they are intended. It must be confessed, however, that this tribe of *Dsjærhamie* form, in one instance, a remarkable exception from the ordinary national character of the Arabs, who, in general, never maltreat a stranger, unless they have first received provocation. But, those Arabs in the neighbourhood of Jerusalem have a rooted aversion to the monks; in other respects, they are honest enough people. They convey every year, from Jafa to Jerusalem, money and goods, sent to the monks from Europe, to a considerable amount, without ever touching or embezzling the smallest article."

DSJOF, a large province of Arabia, in the country of Yemen, extending S. from Nedsjeran to Hadramaut, and E. from Hascheid-u-Bekil to the Desart, by which Yemen is separated from Oman. It is full of sandy and desart plains. "In several places, however, says Mr Niebuhr, the inhabitants want neither cheese, nor durra, nor any of the necessaries of life. The horses and camels of Dsjof are greatly in request in the Imam's dominions. Dsjof is divided into *Bellad el Bedoui*, that district which is occupied by wandering Arabs; *Bellad es Saladin*, the highland district, governed by independent chiefs, who take the title of *Sultan*; and *Bellad es Scheraf*, the district in which the supreme power is possessed by sherriffes. The wandering Arabs in this country are of a martial character. In their military expeditions they ride upon horses or camels. Their arms are a lance, a sabre, and sometimes a match-firelock. Sometimes they put on coats of mail, a piece of defensive armour which the other Arabs have ceased to wear. They are not a little troublesome to their neighbours, who are settled in villages, plundering them, and often carrying off their young women. But neither these, nor any of the Bedouins, are ferociously cruel; they only rob strangers, but never kill them." See BEDOUINS, § 5. "These Bedouins of Dsjof are said to have uncommon talents for poetry, and to excel all the other Arabs in this elegant art. In the district of Bellad es Saladin are many petty sovereigns. Of these none was named to me but the sultan of *Babam*. The title of *Sultan* is no where used in Arabia, except in Dsjof and Jafa. It seems to be applied to distinguish the schiechs of the Highlanders from those of the Bedouins. The most considerable princes in the district of Ballad es Scheraf, are the three sherriffes of *Mareb*, *Haribi* and *Racbuan*. But the first, although chief of the descendants of Mahomet, in this country, possesses only the town of Mareb, with some adjacent villages." See MAREB.

DSJOHEL-ASFAL, a mountainous district of Yemen. Lon. 43. 40. E. Lat. 15. 50. N.

(1.) DSJULFAR, a principality of Arabia, in the province of Oman, called also SEER, from its capital, which has a good harbour and is the seat of the schiech. His navy is one of the most considerable in the Persian Gulf. The inhabitants carry on a pretty extensive trade.

(2.) DSJULFAR, a cape in the Persian Gulf.

DUABOS, a town of the island of Cuba, 36 miles E. of Villa del Principe.

DUACAL, MOUNT. See BARBARY, N° I. § 1.

* DUAL. *adj.* [*dualis*, Latin.] Expressing the number two.—Modern languages have only one variation, and so the Latin; but the Greek and

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Hebrew have one to signify two, another to signify more than two: under one variation the noun is said to be of the *dual* number, and under the other of the plural. *Clarke's Latin Grammar.*

DUANESBURGH, a township of the United States of America, in Albany county, New York, containing 1470 inhabitants; of whom 260 are electors, and 5 slaves.

DUARE, a town of Dalmatia, 20 miles ENE. of Spalatro, with a triangular fort, on a hill near the Cettina, which protects the territory of Almissa.

DUARCHY, *n. s.* [from Δυο, two, and αρχω, a chief,] government by two. See BINARCHY.

DUAULT-QUELIN, a town of France, in the department of the North Coasts, 9 miles NW. of Rostrenen.

* DUB, *n. s.* [from the verb.] A blow; a knock.

As skilful coopers hoop their tubs
With Lydian and with Phrygian *dubs*. *Hudibras.*

* *To* DUB. *v. a.* [*dubban* to *ridere*, Saxon; *addubba till riddara*, Islandick, to dub a knight. *Addubba*, in its primary sense, signifies to *strike*, knights being made by a blow with the sword.] 1. To make a man a knight.—

Knight, knight, good mother! Basiliſco like.
What! I am *dubb'd*; I have it on my shoulder. *Shakesp.*

—The robes which the kings then allowed to each knight, when he was *dubbed*, of green or burnet, as they spake in that age, appeareth upon record. *Camden's Remains.*—The king stood up under his cloth of state, took the sword from the lord protector, and *dubbed* the lord mayor of London knight. *Hayward on Edward* VI. 2. To confer any kind of dignity or new character.—

The jealous o'erworn widow and herself,
Since that our brother *dubb'd* them gentlewomen,
Are mighty gossips in this monarchy. *Shakesp.*

—A plain gentleman, of an ancient family, is of better quality than a new knight, though the reason of his *dubbing* was meritorious. *Collier on Pride.*

O, poet! thou had'st been discreeter,
Hanging the monarch's hat so high,
If thou had'st *dubb'd* thy star a meteor,
That did but blaze, and rove, and die. *Prior.*

A man of wealth is *dubb'd* a man of worth;
Venus shall give him form, and Anstis birth. *Pope.*

DUBAB, a district of Yemen, in Tehama, near the Straits of Babel-Mandel. Lat. 12. 52. N.

DUBCHESKIAIA, a town of Russian Siberia, in the government of Tobolsk, on the Enisei, 164 miles NNE. of Enisseisk.

DUBDU, a town of Africa, in the country of Fez. 80 miles E. of Fez.

DUBEN, a town of Germany in the circle of Upper Saxony, and circle of Leipsic, on the Mulda, 18 miles NNE. of Leipsic.

DUBENINKEN, a town of Prussian Lithuania, 4 miles E. of Goldapp.

DUBENOW, a town of the duchy of Courland, 20 miles SE. of Seelburg.

DUBICE, a town of Lithuania, in the palatinate of Wilna, 20 miles WNW. of Lida.

DUBIECZ, a town of Poland, in the palatinate of Lemberg, 52 miles W. of Lemberg.

DUBINKY, a town of Lithuania, in the palatinate of Wilna, 24 miles N. of Wilna.

* DUBIOSITY. *n. s.* [from *dubious*.] A thing doubtful. A word not used.—Men often swallow falsities for truths, *dubiosities* for certainties, feasibilities for possibilities, and things impossible for possible. *Brown.*

* DUBIOUS. *adj.* [*dubius*, Lat.] 1. Doubtful; not settled in an opinion. 2. Uncertain; that of which the truth is not fully known.—

No quick reply to *dubious* questions make. *Denham.*

—We also call it a *dubious* or doubtful proposition, when there are no arguments on either side. *Watts Logick.* 3. Not plain; not clear.—

Satan with less toil, and now with ease,
Wafts on the calmer wave by *dubious* light. *Milt.*

4. Having the event uncertain.—

His utmost pow'r with adverse pow'r oppos'd,
In *dubious* battle, on the plains of heav'n. *Milton.*

* DUBIOUSLY. *adv.* [from *dubious*.] Uncertainly; without any determination.—Authors write often *dubiously*, even in matters wherein is expected a strict definitive truth. *Brown.*—Almanackmakers wander in generals, and talk *dubiously*, and leave to the reader the business of interpreting. *Swift.*

* DUBIOUSNESS. *n. s.* [from *dubious*.] Uncertainty; doubtfulness.—She speaks with *dubiousness*, not with the certainty of a goddess. *Broome.*

* DUBITABLE, *adj.* [*dubito*, Lat.] Doubtful; uncertain; what may be doubted.

* DUBITATION. *n. s.* [*dubitatio*, Lat.] The act of doubting; doubt.—Many of the ancients denied the antipodes; but the experience of our enlarged navigation can now assert them beyond all *dubitation*. *Brown.*—*Dubitation* may be called a negative perception; that is, when I perceive that what I see, is not what I would see. *Grew.*

DUBITZA, a town and fortress of Croatia, on the Unna, 11 miles NE. of Kastanovitz.

DUBKI, a town of Russia, in the government of Peterburgh, on the Gulph of Finland, 16 miles NNW. of Peterburgh.

DUBLANA. See DUBLIN, N° II, § 3.

(I.) DUBLIN, a county of Ireland, in the prov. of Leinster; bounded on the N. by the county of Meath, on the E. by the Irish sea, on the S. by the county of Wicklow, and on the W. by those of Meath and Kildare. It is 25 miles long from N. to S. and from 9 to 16 broad; and contains about 142,050 acres. The rev. Mr Crutwell says, that, in 1790, there were 25,510 houses, and 107 parishes in the county, 29 of which are in the city of Dublin: But Dr Brookes and Mr Walker make the number of parishes only 87. This county is in general flat, except towards the south, where it is mountainous and rocky. Towards the sea it is broken into bays and creeks, with several places of resort for sea-bathing. It returned 16 members to the Irish parliament. viz. 2 for the county, 4 for the city and university of Dublin, and for the boroughs of Swords and New-castle, 2 each. It contains 5 market towns. The soil is fertile.

(II. 1.) DUBLIN, the metropolis of Ireland, the second city in his majesty's dominions, and esteemed the fifth for magnitude in Europe, is situated in the province of Leinster, and county of Dublin, at the bottom of a large bay. The river Liffey, which here disembogues itself into the ocean, di-

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vides

ides the town nearly into two equal parts. Dublin is situated 60 miles W. of Holyhead in Wales; 38 SW. of Edinburgh, and 330 NW. of London. Lon. 6. 6. W. Lat. 53. 20. N.

(2.) DUBLIN, ANCIENT DIMENSIONS OF. Dublin is a place of great antiquity. It was anciently confined to the S. side of the Liffey. In the 10th century, after the fortifications of Dublin were repaired by the Oftmen, the walls of the city, including those of the caſtle, did not occupy more than an Iriſh mile; they extended from Wine-Tavern gate to Audeon's Arch, and were continued from thence to where Newgate formerly ſtood; and from a plan publiſhed by John Speed in 1610, it appears that they were continued to Ormond's-gate, or, as it has been ſince, called, *Wormwood Gate*; from thence to the Old Bridge, and along the banks of the river to a very large portal, called *Newman's Tower*, nearly in the preſent ſite of the S. entrance of Eſſex Bridge; and from Newman's Tower in an angular direction to Dame's gate, at the W. end of Dame ſtreet. From the gate at the NW. angle of the caſtle, the wall ran to Nicholas gate, and was continued from thence to Newgate. The principal ſtreets without the walls were, on the W. New Row, Francis-ſtreet, Thomas ſtreet, and James's ſtreet; on the S. were Patrick-ſtreet, Bride-ſtreet, and Ship-ſtreet; and on the E. Dame-ſtreet, George's Lane, and Stephen-ſtreet. That ſpace of ground now occupied by Crane-lane, Temple-bar, Fleet-ſtreet, Lazar's Hill, or, as it is now called *South Townſend-ſtreet*, Crampton, Aſton's, George's, and Sir John Rogerſon's quays, &c. was then overflowed by the Liffey. On the N. ſide of the river, there were only Church ſtreet, Mary's lane, Hammond-lane, and Pill-lane, then built but on one ſide as far as Mary's Abbey, which terminated the extent of that part of the town to the E. Grange-Gorman, Stoney-Batter, now called *Manor-ſtreet*, and Glaſſmanagh, were then villages at ſome diſtance from the city; and at the latter the ſheriffs have held their courts in times of the Plague, as being remote from the ſtage of infection. In 1664, the inhabitants amounted to 2565 men, and 2986 women, proteſtants; and 1202 men and 1406 women, Roman Catholics; in all 8159. By comparing this account of the ancient ſtate and boundaries of the metropolis with the ſubſequent deſcription of its preſent extent, population, and magnificence, an idea will be formed of the amazing increaſe and improvement it has experienced within the preſent century. See § 5,10,13.

(3.) DUBLIN, ANCIENT NAMES OF. Ptolemy, who flouriſhed about A. D. 140, ſays, it was anciently called *Aſchcled*. In 155, Alpinus, whoſe daughter Auliana was drowned in the Liffey, changed the name from *Aſchcled* to *Auliana*. It was afterwards named DUBLANA, and Ptolemy calls it EBLANA. *Dublana*, (whence *Dublinum* and *Dublin*,) is evidently derived from *Dub-leana* the place of the black harbour or lake, or rather the lake of the ſea; the bay of Dublin being frequently ſo called. The city has had a variety of names. The Iriſh call it *Drom-choll-coil*, "the brow of a hazle wood." In 181, Eogan king of Munſter being on a royal tour, paid a viſit to this place, which was then called *Atha Cliath Dubh-Linc*, "the paſſage of the ford of hurdles over the black pool." The harbour of Dublin was likewiſe known by the name of *Lean-Cliath*, or *Leam-Cliath*, from *Lean* or *Leam*, a harbour; and from *Cliath* or *Cliabh*, which literally ſignifies a hurdle or any thing made of wicker-work; it alſo ſignified certain wires formed with hurdles, and placed in rivers and bays by the ancient Iriſh, for the purpoſe of taking fiſh; whence any river or bay, wherein theſe wires were fixed, had the name of *Cliath* or *Cliabh* annexed to it, to ſignify the eſtabliſhment of a fiſhery. Dublin, therefore being originally built on or near one of theſe harbours, was anciently called *Baly-lean-Cliath*, that is, the town on the fiſhing harbour. It is ſtill diſtinguiſhed in the Iriſh language by the appellations of *Ath-Cliath*, "the ford of hurdles," and *Baliy-ath-Cliath*, "the town of the ford of hurdles" the inhabitants having formerly had acceſs to the river by hurdles laid on the low marſhy grounds adjoining the water: and this name was alſo extended to the N. ſide of the river, from a temporary bridge of hurdles thrown over the Anna-Liffey, a corruption of *Auin Louiffin*, or the ſwift river, ſo termed from the rapidity of the mountain floods. This ſide was enlarged by Mac Turkill the Daniſh prince, who, notwithſtanding, fixed his habitation on the S. ſide, and abandoned the northern town; which, from the original country of the invaders, was called EASTMANTOWN, ſince corrupted to OXMANTOWN. King Edgar in the preface to his charter dated 964, mentions Ireland with its moſt noble city (*nobiſſima civitas*) of *Dublin*. By the Fingalians it is called *Divelin*, and by the Welch *Dianas Dulin*, or *the city of Dulin*.

(4.) DUBLIN, APPEARANCE OF, AND SCENERY AROUND. Dublin is ſeated in view of the ſea on the eaſt, and a fine country which ſwells into gently riſing eminences on the N. and W. while it towers boldly up in lofty mountains that bound the horizon on the S. The city itſelf cannot be ſeen to full advantage on entering the harbour: but the approach to it exhibits a fine proſpect of the country for improvement and cultivation, interſperſed with numerous villas, that enliven this delightful ſcene, which, beginning at the water's edge, is continued all over the coaſt to the N. of the bay, as far as the eye can reach, and is finely contraſted by a diſtant view of the Wicklow mountains on the S. where the conical hills, called the SUGAR LOAVES, contribute not a little, by the ſingularity of their appearance, to embelliſh the landſcape, ſo extenſive and picturesque as not to be equalled by any natural ſcenery in Europe; except the entrance of the bay of Naples, to which it bears a ſtriking reſemblance.

(5.) DUBLIN, FORM, EXTENT, AND POPULATION OF. The form of Dublin is nearly a ſquare. From the royal hoſpital at Kilmainham, at the W. extremity of the town, to the E. end of Townſend-ſtreet, the length is two miles and an half, and its greateſt breadth is computed to be of the ſame extent: hence the city is about 10 miles in circumference. Its increaſe within the laſt 40 years has been amazing: it now contains about 22,000 houſes, whoſe inhabitants are eſtimated at 160,000. The rev. Mr Cruttwell, however, in his *New Univerſal Gazetteer*, (1797,) ſtates the former at

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at only 16,000, and the latter at no more than 144,000.

(6.) DUBLIN, GOVERNMENT AND PRIVILEGES OF. The civil government of Dublin is executed by a lord mayor, recorder, two ſheriffs, 24 aldermen, and a common council formed of repreſentatives from the 25 corporations. Every 3d year the lord mayor perambulates the bounds of the city and its liberties, and was formerly attended by the freemen of the corporations, armed and mounted on horſeback; but as this cuſtom was productive of idleneſs, intoxication, and riots, it has been of late laid aſide. Dublin being the ſeat of government, and of the chief courts of juſtice, has received many charters and ample privileges from the kings of England, ſince the reign of Henry II. who introduced the Engliſh laws into Ireland. Richard II. erected it into a marquiſate in favour of Robert de Vere E. of Oxford, whom he alſo created D. of Ireland. It is an archiepiſcopal ſee, and ſends two members to parliament.

(7.) DUBLIN, HISTORY OF. In 448, Alpin Mac Eachard, king of Dublin and all his ſubjects, were converted to Chriſtianity by St Patrick. In 498, the Oſtmen or Danes having entered the Liffey with a fleet of 60 ſail, made themſelves maſters of Dublin and the adjacent country, and ſoon after environed the city with walls. About 1170 Dermont Mac-Murrough, king of Leinſter, having quarrelled with the other princes of the kingdom, a confederacy was formed againſt him by Roderick O'Conor, monarch of Ireland. Dermot applied to Henry II. king of England, who ſent over a number of Engliſh adventurers, by whoſe aſſiſtance he was reinſtated in his dominions; and in 1171, the deſcendants of the Danes ſtill continuing to hold poſſeſſion of Dublin, it was beſieged and taken by a powerful party of the Engliſh, under Raymond the Groſs. Mac-Turkill, the Daniſh king, eſcaped to his ſhipping: he returned, however, ſoon after, with a ſtrong fleet to recover the city, but was killed in the attempt, and in him ended the race of eaſterling princes in Ireland. In 1172, Henry II. landed at Waterford, and obtained from Richard earl Strongbow, (who married the daughter of Mac-Morrough, and by compact was his ſucceſſor,) a ſurrender of the city of Dublin; where he built a pavilion of wicker work near St Andrew's church, then ſituated where Caſtlemarket lately ſtood, and there entertained ſeveral Iriſh princes, who voluntarly ſubmitted to him, on condition of being governed by the ſame laws as the people of England. Henry alſo held a parliament here. In 1173 he granted his firſt charter to Dublin, and by divers privileges encouraged a colony from Briſtol to ſettle in it. In 1210, upwards of 20 Iriſh princes ſwore allegiance unto king John at Dublin; engaging to eſtabliſh the Engliſh laws and cuſtoms in the kingdom; and in the ſame year courts of judicature were inſtituted. In 1216, magna charta was granted to the Iriſh by Henry III. an entry of which was made in the red book of the exchequer at Dublin. In 1217, the city was granted to the citizens in fee farm at 209 marks *per annum*; and in 1227, Henry ordained, that the charter granted by king John ſhould be kept inviolably. In 1494, the ſtatutes of Kilkenny and Dublin were confirmed in a parliament held at the city under the earl of Ormond. The charter of the city of Dublin was renewed in 1609 by James I.—The civil government of the city was anciently under the management of a provoſt and bailiffs; in 1308, John le Decer was appointed the firſt provoſt, Richard de St-Olave and John Stakebold bailiffs. In 1409, the title of the chief magiſtrate was changed to that of mayor, when Thomas Cuſſack was appointed to the office, Richard Bove and Thomas Shortall being bailiffs: the office of bailiffs was changed to ſheriffs in 1547. In 1660, Charles II. gave a collar of SS. and a company of foot guards to the mayor; and in 1665, he conferred the title of lord mayor on the chief magiſtrate, to whom he alſo granted 500l. *per annum* in lieu of the foot company. Sir Daniel Bellingham was the firſt lord mayor of Dublin; Charles Lovet and John Queliſh were ſheriffs the ſame year. In 1672, Arthur earl of Eſſex introduced new rules for the better government of the city; and in 1683 the Tholſel was built, for the magiſtrates meeting to hold their courts, aſſemblies, &c.

(8.) DUBLIN, HOSPITALS IN. The hoſpital for lying-in women, founded by Dr Bartholomew Moſſe, and opened in 1757, ſtands on the N. ſide of Great Britain ſtreet. The building is light and elegant; a beautiful ſteeple riſes in the centre, and the wings are formed by ſemicircular colonnades on each ſide. Adjoining the E. colonnade is the Rotunde, where balls and aſſemblies are held, and concerts performed for the benefit of the charity. The blue coat hoſpital was founded on the W. ſide of Queen Street by Charles II. in 1670, for educating the children of reduced freemen of the city: but the original building being greatly decayed, was taken down, and the new Blue Coat Hoſpital, ſituated in Oxmantown green, was begun in 1773. The front is enriched by 40 Ionic columns, ſupporting a pediment in the centre, over which the ſteeple riſes, embelliſhed with Corinthian and compoſite columns in an admired taſte. Connected with the front by circular walls, ornamented with balluſtrades and niches, are the ſchool on one ſide and the church on the other, which form two well proportioned wings, each crowned with a ſmall turret. The royal hoſpital at Kilmainham, for the ſupport of invalids of the Iriſh army, was founded by King Charles II. on a plan ſimilar to that of Chelſea. It was completed in 1683, and coſt upwards of L. 23,500. It is ſituated at the W. end of the town on a riſing ground near the S. ſide of the river, from whence there is an eaſy aſcent to it through ſeveral rows of tall trees. It is of a quadrangular form, incloſing a ſpacious area, laid out in graſs plots, and gravelled walks: an arcade is carried along the lower ſtory in each ſquare, to the entrance of the hall and chapel, which are both curiouſly decorated; in the former are ſeveral whole length portraits of royal perſonages and other diſtinguiſhed characters. Dr Steven's hoſpital, the foundation of which was laid in 1720, is a neat quadrangular building, pleaſantly ſituated on the banks of the river, near the weſt end of James's ſtreet, from whence a gravelled walk leads by a gentle deſcent to the entrance of the hoſpital, and is continued

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sued from thence to the water's edge. The hoſpital for lunatics, in Weſt-Bow lane, founded by Dean Swift, and opened in 1757; the Hibernian ſchool in the Phœnix Park, and the marine ſchool, on Sir John Rogerſon's Quay, the firſt for educating the poor children of ſoldiers, and the other for bringing up to the ſea ſervice the ſons of deceaſed or diſabled ſeamen; the hoſpital for incurables in ſouth Townſhend Street; Mercer's hoſpital in Stephen Street; the Meath hoſpital on the Coombe; and Simpſon's hoſpital in Great Britain Street, the laſt of which was eſtabliſhed for the reception of blind and gouty men; are all handſome edifices conſtructed of hewn ſtone in the modern ſtyle. To theſe may be added St Nicholas's hoſpital in Francis Street; the Infirmary for ſick and wounded ſoldiers of the army, and the Foundling hoſpital in James's Street; the Magdalen aſylum in Leeſon Street; and the Houſe of Induſtry in Channel row. The charitable infirmary, which was opened in 1728, and rebuilt in 1741, ſtood on the Inn's Quay, but was pulled down, together with moſt of the houſes on that quay, to make room for erecting the new courts of juſtice; and the benefits of this humane inſtitution are now diſpenſed to the public at a houſe in Jervis Street.

(9.) DUBLIN, MANUFACTURES, TRADE, &c. OF. Beſides the ſilk, woollen, and worſted manufactures carried on in that quarter of the ſuburbs, called the Earl of Meath's Liberty, and which have been conſiderably improved within theſe few years, other branches of uſeful manufacture have been eſtabliſhed in different parts of the metropolis. The trade of Dublin, till of late, chiefly conſiſted in the importation of foreign commodities. But ſince the reſtrictions on the Iriſh woollens, &c. were taken off, it has become very extenſive. Dublin would have a commodious ſtation for ſhipping, were it not that the harbour is choked up with two banks of ſand, called the *North* and *South Bulls*, which prevent veſſels of large burden from coming to the bar. This, however, is in ſome meaſure remedied by a prodigious work of ſtones, and piles of wood, extending ſome miles into the bay on the S. ſide, at the end of which there is a light houſe, beautifully conſtructed, after a deſign of the late Mr Smith's. But the port of Dublin is capable of much greater improvement; particularly by turning the courſe of the river Dodder, building a mole from the N. wall to Ringſend, and clearing the harbour, ſo as to form a grand baſon on the S. ſide for the reception of veſſels of all burden.

(10.) DUBLIN, NEW STREETS OF. Dublin, with reſpect to its ſtreets, bears a near reſemblance to London. Some of the old ſtreets were formerly narrow, but this and other defects were remedied by acts of parliament paſſed in 1774 and 1785, for opening the public avenues, taking down ſign-poſts, paliſades, &c. new paving the ſtreets and lighting the city. Theſe improvements contribute greatly to the beauty and conveniency of the metropolis: the new ſtreets are wide and commodious, the houſes lofty, uniform and elegant; nor are ſeveral of the old ſtreets deficient in theſe reſpects: Sackville Street, or the Mall, which, though built upwards of 50 years ago has been ranked among the new ſtreets by moſt of our late geographers, is a noble avenue, with a gravel walk in the centre, incloſed by a wall of about 3 feet high. This walk is 36½ feet broad, and the diſtance between it and the paliſades, on either ſide, is 42½ feet. Some years ago, it was eſteemed one of the fineſt public avenues in Europe; many of the new ſtreets, however, are now much ſuperior to it in the magnificence and uniformity of the houſes. Among theſe, on the N. ſide of the river, in the ſame quarter with Sackville Street, are Gardiner's row, North Great George's Street, Cranby-row, Cavendiſh Row, and Palace Row; the 3 laſt form a ſuperb ſquare, having the garden of the lying in hoſpital in the centre. The old wall that encompaſſed the garden is taken down; there is now a full view of this delightful ſpot ſurrounded with iron paliſades, and upwards of 100 globes with double burners diſperſed at equal diſtances, which added to the globes from the ſurrounding houſes, have a moſt brilliant effect. This ſquare, which, for its ſize, is hardly equalled, has the name of *Rutland Square*, in compliment to the D. of Rutland, who contributed munificently towards the improvements in the incloſure of the new garden, and the erecting an elegant edifice for a ball room, &c. E. of the hoſpital. Among the new ſtreets and buildings on the S. ſide of the river, thoſe wherein perſons of diſtinction reſide, lie chiefly to the E. of the college and St Stephen's Green; which, though not a new building, is one of the largeſt ſquares in Europe. It is an Engliſh mile in circumference, ſurrounded by a gravel walk planted on each ſide with trees; within this walk is a ſmooth level meadow, having in the centre an equeſtrian ſtatue of K. George II. There are ſeveral fine edifices, though almoſt all differing in the ſtile of their architecture; this variety, however, is eſteemed by many rather a beauty than a defect: In this quarter, there is a new ſquare nearly as extenſive as Stephen's Green, called *Merion Square*; which was laid out ſome years ago, by the late lord Fitzwilliam. The houſes are uniform and lofty; moſt of them being carried up with hewen ſtone to the firſt ſtory, gives the whole an air of ſtrength, beauty, and magnificence. At the SW. angle of Stephen's Green, there is another new ſtreet called *Harcourt Street*, in which there are ſeveral elegant ſtructures that merit notice, particularly the town reſidence of lord Earlaford. The principal entrance to the walks of Stephen's Green is on the W. ſide, oppoſite the end of York Street, which may be claſſed among the new ſtreets, as all the old houſes have been pulled down, and modern buildings erected in their room. Among the ſtreets inhabited by merchants and traders, the new buildings of Dame Street exhibit an extenſive and beautiful range of houſes, all of an equal height; the ſhop doors and windows are formed by arches, exactly ſimilar in their conſtruction and ornaments, which are ſimply elegant. It may be juſtly pronounced one of the firſt trading ſtreets in Europe; and Parliament Street, which was built ſome years ago, is now nearly equal to any trading ſtreet in London.

(11.) DUBLIN, POLICE OF. The new police, eſtabliſhed ſeveral years ago by act of parliament, is under

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under the direction of a chief commiſſioner, three aſſiſtant commiſſioners, and four diviſional juſtices, who are all aldermen of the city; which is therefore properly termed *the diſtrict of the metropolis*, and divided into 4 wards. The police guard conſiſts of 40 horſemen and 400 foot, well armed, and in regular uniforms; they are taught military diſcipline, and ſtationed at night in the ſeveral watch-houſes; from whence parties are conſtantly patrolling the ſtreets, and centinels are placed at different ſtands. This inſtitution is found by experience to be a much more effectual prevention of robberies, riots, and nocturnal outrages, than the pariſh watches. Notwithſtanding this however, Mr Walker, in this *Univerſal Gazetteer*, ſays, that "The police of the city, is ſo weak and ineffectual, that the greateſt violence is exerciſed by rioters in the open day with impunity. Among the many provocatives to riot, which take place in this city, there is one which is particularly inſulting to thoſe who are clad in vile raiment: the ſight of it muſt be afflictive to every lover of humanity; muſt outrage the feelings of every zealous advocate for the rights of mankind. This is that called the *black cart*, though of later times, it has been painted green, and the guards which attend it are clothed in green alſo. There is not yet in Ireland, as in England, a parochial proviſion for the poor, but there are, throughout the country, inſtitutions for their relief, ſupported by voluntary contributions. Of this ſort is the Houſe of Induſtry in Dublin. The profeſſors of Chriſtianity ſeem now pretty generally to have ſeen into the abſurdity, as well as impiety, of whipping people into the temple, of torturing them into the holy faith for the good of their ſouls. It is otherwiſe in civil matters. Where eſtabliſhments are made for the relief of the poor, their acceptance of it is not only expected as a conſequence, but required as a duty. Dublin then is not ſingular in its perſecutions of the poor; but the manner of doing it is more formidable here than in many other places. Every one diveſted of prejudice muſt ſee, that if it be a crime in the poor to aſk and receive alms, it muſt be alſo a crime to offer, or to give them; yet the receiver only is puniſhed in ſuch caſe. The Houſe of Induſtry in Dublin though ſupported at an immenſe expenſe by the humane, as an aſylum for the wretched, is converted into a priſon, by the policy which is adopted in filling it; beſides thoſe, who, through diſtreſs come to accept of the relief offered them, there are others which are brought againſt their will. The car is ſent into the city, and the guards which accompany it, are armed with firelocks and bayonets; the poor people who are begging in the ſtreets, flee, the guards purſuing; the active get off, the blind and infirm are taken and put into the cart; in this they are carried along through the ſtreets till a ſufficient load is obtained. Such are the public ſpectacles, ſuch the examples exhibited to the riſing youth;—there they may learn to look with apathy on the diſtreſſes of the poor, to hear their cries without emotion; they may turn in to the feſtive tables of their prejudiced, or perverſe parents, talk over their wine of the evil of permitting beggars to drink whiſkey, and miſpend their time; or, joining an enraged populace, may learn to ruſh into acts of violence and riot, at the expenſe of their own and other people's lives; for reſcues have ſometimes been effected, the guards have been diſarmed, and the cart torn to pieces, and lives have been loſt on both ſides."

(12.) DUBLIN, POST-OFFICE AND BANKS OF. The General Poſt-Office of Ireland was eſtabliſhed by act of parliament in 1784, previous to which it was only conſidered as a branch of the Engliſh one. The building erected for it is on the S. ſide of College Green: it is a fine lofty extenſive ſtructure, and the offices for clerks, &c. are extremely well adapted. There are two poſt maſters general, a ſecretary, treaſurer, accountant general, reſident ſurveyor, and comptroller. The bank of Ireland was eſtabliſhed by act of parliament in 1783; and by facilitating the circulation of ſpecie, gave life and vigour to manufactures and commerce, previous to the late inſurrection. It is managed by a governor, deputy governor, and 25 directors choſen annually from among the ſubſcribers; but 5 new directors at leaſt muſt be choſen every year. This bank is kept in Mary's Abbey. There are 4 other banks. The houſes in which they are kept are worthy of notice; particularly that of Sir William Gleadowe Newcomen, Bart. which has been rebuilt with hewn ſtone, in a good taſte.

(13.) DUBLIN, PUBLIC BUILDINGS OF. This city has 2 cathedrals, 18 pariſh churches, 2 chapels of eaſe, 15 Roman catholic chapels, 6 meeting houſes for preſbyterians, 1 for anabaptiſts, 4 for methodiſts, 2 for quakers, a church for French Calviniſts, a Daniſh and a Dutch church, and a Jewiſh ſynagogue. Chriſt-church, or the Holy Trinity, built in 1038, by Donat, biſhop of Dublin, to whom Sitric the ſon of Amlave, king of the Oſtmen of Dublin, granted the ſite for that purpoſe, ſtands on the ſummit of the riſing ground at the head of Wine-Tavern-ſtreet. It is a venerable Gothic pile; and its preſent appearance evinces its antiquity. St Patrick's cathedral, firſt built by Abp. Comyn in 1190, and decorated by Abp. Minot in 1370, with a ſteeple on which a lofty ſpire was erected in 1750, is alſo a fine Gothic ſtructure: it ſtands on the E. ſide of Patrick ſtreet; the monuments here are more numerous than in Chriſt church; and the ſteeple is the higheſt in the city. St Werberg's church was originally built in a very early age. In 1301, when a great part of the city was conſumed by an accidental fire, this church ſuffered in the conflagration: it was burnt a 2d time in 1754, and repaired in its preſent beautiful form in 1759. The front and ſteeple are admired for their elegance, lightneſs, and ſymmetry; the ſpire is a fine octagon ſupported by 8 pillars; and a gilt ball terminates the whole, 160 feet from the ground. Catharine's church firſt built in 1105, and rebuilt in its preſent form in 1769, is ſituated on the S. ſide of Thomas's ſtreet. St Thomas's church is the lateſt foundation of the kind in this city, having been begun in 1758, and finiſhed in 1762. It is ſituated on the W. ſide of Marlborough ſtreet, oppoſite Glouceſter ſtreet, to which it forms an elegant termination. The other churches in this city are; on the N. ſide of the river, Mary's, Michan's, and Paul's: on the S. ſide, James's, Luke's, Kevin's,

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Kevin's, Peter's, Bride's, Nicholas within, Audeon's, Michael's, Mark's, Anne's, John's, and Andrew's: this laſt is called alſo the *Round Church* from its form being exactly circular: moſt, if not all the others were built in an early age: many however, have been ſince rebuilt and aſſumed a more modern form: ſome of theſe are not totally devoid of elegance, particularly Anne's. St John's in Fiſhamble ſtreet was rebuilt in 1773, and has now a handſome front of hewn ſtone decorated with columns ſupporting a pediment.—The caſtle of Dublin, the reſidence of the chief governor, built in 1213, by Henry de Londres, was formerly moated and flanked with towers; but the ditch has been long ago filled up, and the old buildings razed, the chapel and wardrobe tower excepted, which ſtill remain: Birmingham tower was rebuilt in 1797, and is now called *Harcourt Tower*. The caſtle at preſent conſiſts of two courts, the principle of which is an oblong ſquare formed by two ranges of building: in the middle of the S. range, a handſome edifice called *Bedford Tower*, was erected a few years ago: the front is decorated with a ſmall arcade of 3 arches, over which is a colonade ſupporting a pediment, from whence riſes an octagon ſteeple, crowned with a ſmall cupola and gilt ball. This tower which fronts the entrance to the viceroy's apartments, is connected with the buildings on each ſide by two fine gates; over which are the ſtatues of Fortitude and Juſtice. In the lower court of the treaſury and other offices, with military ſtores, an arſenal and armory for 40,000 men, and a barrack, in which a captain's detachment of infantry are ſtationed. Between this barrack and the arſenal is the caſtle garden; oppoſite to which, at the rear of the lord Lieutenant's apartments, is a range of building, called the *Garden-front*, erected about 1740, finiſhed in mountain ſtone, ornamented by ſemi-columns of the Ionic order, and the windows embelliſhed with cornices and architraves, in a fine taſte. The ball-room is now called *St Patrick's Hall*. The parliament houſe, a moſt ſuperb ſtructure, is ſituated on the N. ſide of college green: it was begun in 1729, finiſhed in 10 years, and coſt 40,000 l. It was built with Portland ſtone, and the front formed by a grand portico of Ionic columns, in the moſt finiſhed ſtyle of architectural elegance: the internal parts (which have been lately much improved, under the auſpices of the ſpeaker, the Rt. Hon. John Forſter) correſpond with its outward magnificence; and the manner in which the inſide is lighted is univerſally admired. The houſe of commons is an octagon, covered with a dome ſupported by columns of the Ionic order, that riſes from an amphitheatrical gallery balluſtraded with iron ſcroll-work. The houſe of lords is an oblong room, ſpacious and lofty, and ornamented in a ſuperb manner: both are judiciouſly adapted for the auguſt aſſemblies which meet in them; and grand new fronts have been lately erected on the E. N. and W. ſides of this magnificent pile; the whole forming a ſuit of ſenatorial apartments matchleſs in elegance and convenience.—The Royal Exchange ſituated on Cork hill, was begun in 1769, and opened for buſineſs in 1779; the expence, amounting to L. 40,000, being defrayed by lotteries, conducted by the merchants of Dublin with an integrity that did them honour. The building is nearly a ſquare, having three fronts of Portland ſtone in the Corinthian order, and crowned in the midſt with a fine dome, which is ſupported on the inſide by 16 compoſite fluted pillars, that form a circular walk in the centre of the ambulatory. Above theſe pillars are 12 circular windows, and the ceiling of the dome, which is ornamented with ſtucco, in the moſaic ſtyle, has alſo a large window in the middle, that illumines moſt of the building. Oppoſite the N. entrance, in the circular walk, is a ſtatue of his preſent majeſty, George III. in a Roman military habit; it is executed in bronze by Van Noſt, and elevated on a white marble pedeſtal: in a niche on the ſtair caſe leading to the coffee-room is a white marble ſtatue of Dr Charles Lucas, executed by Smyth. The N. front, which commands a fine view of Parliament ſtreet and Eſſex bridge, is embelliſhed by a range of ſix columns and their correſpondent pilaſters, ſupporting a grand pediment with a balluſtrade on each ſide: a flight of ſtone ſteps leads from the ſtreet to the entrance, which is by three fine iron railed gates: the W. front varies little from the N. except in the want of a pediment. The Barracks, the foundation of which was laid in 1774, are eſteemed the largeſt and moſt commodious in Europe. They conſiſt of 4 ſquares, ſituated at the W. end of the town, on the N. ſide of the river. The royal ſquare in the centre, with the horſe barrack, and the little ſquare on each ſide, form a ſpacious and extenſive front to the S. The palatine, or new ſquare, is oppoſite to Oxmantown Green, and has been lately rebuilt with hewn ſtone. The Linen-hall, which was opened at the public expenſe in 1728, for the reception of linen cloths brought to the Dublin market, is a handſome building, lately enlarged with treble its number of former rooms. The New Priſon in Green ſtreet, the firſt ſtone of which was laid in 1773, is a large quadrangular ſtructure. The E. front conſiſts of a centre break of mountain ſtone, ruſticated and crowned by a pediment, with a plane facade of black limeſtone on each ſide; and at the external angles of the building are 4 round towers. The new Courts of Juſtice, are erected on the Inns Quay, from a deſign of Mr Gandon's; as is alſo the new Cuſtom-houſe. The front of the latter, on the N. wall, extends 375 feet, enriched with arcades and columns of the Doric order, crowned with an entablature: the centre has a portico finiſhed with a pediment, in which is a bas-relief of emblematical figures alluding to commerce: over the pediment is an attic ſtory; and a magnificent dome finiſhes the centre, whereon is a pedeſtal ſupporting a ſtatue of Commerce, the key-ſtones over the entrances, and in the centre of the pavilions, are decorated with emblematical heads, repreſenting the produce of the principal rivers of Ireland: the S. or front to the river, with the arms of Ireland over each pavilion, is of Portland ſtone: the whole, being formed of large and ſtriking parts, adds much to the picturesque ſcene of the river, and will remain a laſting monument of reputation to the ſeveral artiſts employed in this ſuperb building.

(14.) DUBLIN, PUBLIC INSTITUTIONS IN. The chief

chief of these are, The board of trustees for promoting the linen and hempen manufactures, established by act of parliament: The Dublin society, incorporated by charter in 1749, for improving husbandry and other useful arts: The royal college of physicians, established in 1679 for promoting of medical knowledge: The royal college of surgeons, instituted in 1785: The royal Irish academy, for the advancement of science, polite literature, and antiquities, incorporated the 28th Jan. 1786: His majesty is patron, and the chief governor is visitor: The Hibernian society, for maintaining, educating, &c. the children of soldiers; and the Hibernian marine society, for those of decayed seamen, (see § 8.) are also incorporated by royal charter.

(15.) DUBLIN, RIVER, BRIDGES, CANAL, &c. OF. The river LIFFEY, being banked in through the whole length of the town, exhibits spacious and beautiful quays, where vessels, below the bridge load and unload before the merchants doors and warehouses. It is navigable as far as Essex bridge. This bridge was first built in 1681, and took its name from the unfortunate earl of Essex, then viceroy of Ireland. It was taken down in 1753, and rebuilt in an elegant form, after the model of Westminster bridge, but much better proportioned, and on a more secure foundation. It has 5 arches, the buttresses between which support semicircular niches that project from the parapet; there are balustrades between these niches, and continued to the ends of the bridge, which is commodiously flagged for foot passages; the whole constructed with hewn stone in a very fine taste. There are other 4 bridges over the river; one of which, the Old bridge, was erected at a very early period. It was rebuilt in 1428. Bloody Bridge, built in 1671, was originally constructed with wood, and derives its harsh appellation from an attempt to break it down, wherein 4 persons were killed. Ormond Bridge was built in 1684, during the Ormond administration. Arran Bridge, now called *Queen's Bridge*, was erected in the same year; but, being destroyed by the floods in 1763, was rebuilt of hewn stone, and finished in 1768. It consists of 3 arches, with flagged foot passages, stone balustrades and ornamental decorations, in a handsome light style, admired by every lover of the arts. Dublin is well supplied with flesh, fowl, and fish; the latter in much greater perfection than any other capital in Europe. It is supplied with coals chiefly from Cumberland and Scotland; and water is conveyed to it on the N. side, from the Liffey, by machines constructed for the purpose, at an outlet, called ISLAND BRIDGE: the S. side is supplied with that necessary article from a fine reservoir, surrounded with a wall and a handsome grass walk, enclosed on each side by a thick-set hedge, and trees planted at equal distances. From one end of it there is a view of the canal for the convenience of inland water carriage. See CANAL, § 7. Between, Monastereven and the canal harbour in James's street, passage boats ply daily, accommodated with all necessary refreshments. At a small distance from the bason there is a bridge of one arch over the canal, the architecture of which is much admired. The sides of the canal, for some miles into the country, are planted with elm trees, which renders its banks, in fair weather, a delightful place of exercise for the citizens; who also resort for recreation to Phœnix park, a fine extensive enclosure, at the W. end of the town, and on the opposite side of the river to the canal, diversified with woodland, campaign, and rising ground, and well stocked with deer. It is 7 miles in circuit; and besides the Hibernian school, is adorned with the viceroy's beautiful villa and some very handsome lodges belonging to the rangers. In this park are also a magazine for powder and a battery that commands the city. In 1747, a fluted pillar 30 feet high, with a phœnix on the top, was erected in the centre of a ring in this park, by the celebrated earl of Chesterfield, when lord lieutenant of Ireland. The circular road which surrounds the city, beginning on one side of the river, at the E. end of the town, and terminating on the opposite shore, is carried through the park. This road is about 12 miles in length, and is much frequented. It is the boundary of the jurisdiction of the new police. See § 11.

(16.) DUBLIN, UNIVERSITY OF. The College founded by queen Elizabeth in 1591, is situated at the E. end of College green. It is a most beautiful structure, consisting of two spacious squares, the first of which contains the refractory, the old hall and chapel, and the new theatre for lectures and examinations; the front of this last building is finely decorated with Corinthian columns supporting a pediment; and over the front of the old hall, on the E. side of this square, a handsome steeple rises, crowned with a cupola. In the other square, which consists partly of brick buildings for the students, there is a superb library, extending through its whole length on the S. side: behind this there is a fine park. The W. side of the first square, which is built with Portland stone, forms the grand front, upwards of 300 feet in length, ornamented with Corinthian pillars and other decorations. At a small distance, on the S. side of this front, is an elegant edifice in which the provost resides. The printing-office is a neat handsome structure on the N. side of the park; and opposite to it is the anatomy house, in which are to be seen the celebrated wax models of the human figure, executed at Paris by M. Douane, purchased by the earl of Shelburne, and presented to this university. The college of Dublin is an university of itself, consisting of a provost, vice-provost, 7 senior and 15 junior fellows, and 17 scholars of the house; the number of students is generally about 400: it has also professors in divinity, common and civil law, physic, Greek, modern languages, mathematics, oriental tongues, history and oratory, modern history, natural philosophy, anatomy and surgery, chemistry, and botany. His R. H. the D. of Gloucester is chancellor, and the lord primate of Ireland vice-chancellor: the visitors are the chancellor (or vice-chancellor) and the Abp. of Dublin.

(III.) DUBLIN, a township of the United States, in New Hampshire, seated on a branch of the Amuelot, N. of the Great Monadnock, in Cheshire county. It was incorporated in 1771; contained 901 inhabitants in 1797, and lies 28 miles SE. of Charlestown, and 63 W. of Portsmouth.

(IV.) DUB-

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(IV.) DUBLIN, a township of Pennsylvania, in Huntingdon county.

(V.) DUBLIN, a town of Pennsylvania, in Philadelphia county; 10 miles NE. of Philadelphia, and 20 far [illegible]. of Bristol.

DUBLOON. See DOUBLON.

DUBMILL, a village in Cumberland, between Newton in Arden and the sea.

(1.) DUBNO, a town of Poland in the palatinate of Belcz, 40 miles N. of Belcz.

(2.) DUBNO, a town of Poland, in the palatinate of Volhynia, 24 miles SSE. of Lucko.

DUBOJA, a town of Lithuania, in the palatinate of Brzesc, 10 miles WSW. of Brzesc.

DUBOS, John Baptist, a learned and ingenious French author, born at Beauvais in 1670. He finished his studies at Paris, and was intrusted with the management of several important affairs in Italy, England and Holland. At his return to Paris, he got a prebendary; afterwards he had a pension of 2000 livres, and the abbey of Notre Dame at Ressons, near Beauvais. He died at Paris, when perpetual secretary of the French academy, on the 23d March 1742. His principal works are, 1. Critical Reflections on Poetry and Painting, 3 vols 12mo. 2. A Critical History of the French Monarchy in Gaul, 2 vols 4to.

DUBOVKA, a town of Russia, in the government of Saratov, on the W. of the Volga, 60 m. S. of Kamischin.

DUBRAVITZ, a town of European Turkey, in the province of Moldavia, 56 miles NW. of Galatz.

DUBRIS. See CANTIUM, N° 2, and DOVER, N° 1.

DUBROWICA, a town of Lithuania, in the palatinate of Wilna, 74 miles ESE. of Wilna.

DUCA, a town of Italy, in the kingdom of Naples, and province of Bari, 6 miles NW. of Bari.

(1.) * DUCAL. *adj.* [from *duke*.] Pertaining to a duke; as, a *ducal* coronet.

(2.) DUCALS, letters patent granted by the ci-devant senate of Venice, or wrote in the name of the senate, to foreign princes: so named because the name of the doge or duke was prefixed to them.

DU CANGE. See FRESNE.

DUCAPE, *n. s.* a kind of silk. *Ash.*

DUCAS, a learned Greek, who wrote a history of what passed under the last emperors of Constantinople, till the ruin of that city. This work, which is esteemed, was printed at the Louvre in 1649, with the Latin translation, and notes of Bouillaud.

(1.) * DUCAT. *n. s.* [from *duke*.] A coin struck by dukes: in silver valued at about 4s 6d; in gold at 9s 9d.—

I cannot instantly raise up the gross
Of full three thousand *ducats*. *Shak.*

—There was one that died in debt: it was reported, where his creditors were, that he was dead: one said, he hath carried 500 *ducates* of mine into the other world. *Bacon.*

(2.) DUCAT. See MONEY. The origin of ducats is assigned by Procopius, to Longinus, governor of Italy; who, revolting against the emperor Justin II, made himself duke of Ravenna, and called himself *Exarcha*, i. e. *without lord or ruler*; and, to show his independence, struck pieces of money, of very pure gold, in his own name, and with is own stamp, which were called *ducati*. After him, the first who struck ducats were the Venetians, who called them ZECHINI or *sequins*, from Zecca, the place where they first were struck. This was about A. D. 1280, in the time of John Danduli: but we have pretty good evidence, that Roger, king of Sicily, coined ducats as early as 1240. And Du Cange affirms, that the first ducats were struck in the duchy of Apulia. The chief gold ducats are, the single and double ones of Venice, Florence, Genoa, Germany, Hungary, Poland, Sweden, Denmark, Flanders, Holland, and Zurich. The double ducats weigh from 5 pennyweights 17 grains, to 5 pennyweights 10 grains; and the single in proportion. The Spaniards have no ducats of gold; and the silver one, with them, is no real species, but only a money of account like our pound. It is equivalent to 11 rials. The silver ducats of Florence serve there for crowns.

DUCATOON, a silver coin, struck chiefly in Italy; particularly in Milan, Venice, Florence, Genoa, Lucca, Mantua, and Parma: though there are also Dutch and Flemish ducatoons. They are all nearly on the same footing; and being both a little finer and heavier than the piece of eight, are valued at twopence or threepence more, *i. e.* about 4s. 8d. or 4s. 10d, according to the rate of bullion. There is also a gold ducatoon, struck and current chiefly in Holland: it is equivalent to 20 florins, at the rate of 1s. 11½d. the florin.

DUCENARIUS, [Δεκαπρωτος.] in antiquity, an officer of the Roman army, who had the command of 200 men. The emperors had also ducenarii among the procurators or intendants, called *procuratores ducenarii*. Some say that these had salaries of 200 sesterces; as in the games of the circus, horses hired for 200 sesterces were called *ducenarii*. Others hold, that ducenarii were those who levied the 200th penny, the officers appointed to inspect the raising of that tribute. In the inscription at Palmyra, the word occurs very often.

DUCENTESIMA, in antiquity, a tax of the 200th penny, exacted by the Romans.

DUCEY, a town of France, in the department of the channel, 4½ miles SSE. of Avranches.

DUCHAL, James, D. D. a late pious and learned dissenting minister, was born in Ireland, and finished his studies at the university of Glasgow; which afterwards, from a regard to his merit, conferred on him the degree of doctor of divinity. He resided 10 or 11 years at Cambridge, as the pastor of a small congregation there; where he enjoyed his beloved retirement, the advantage of books and of learned conversation, which he improved with the greatest diligence. On Mr Abernethy's removal from Antrim, he succeeded him there; and on that gentleman's death, he succeeded him as minister of the dissenting meeting-house in Wood-street, Dublin. In this situation he continued till his death, which happened May 4th, 1761, in his 64th year. He published a volume of excellent discourses on the presumptive arguments in favour of the Christian religion, and many occasional tracts; and after his death were

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publiſhed a number of his ſermons, in 3 vols. 8vo. He is ſaid to have wrote above 700 ſermons in all.

DUCHESS. See DUTCHESS.

DUCHESSE, a town of Naples, in Abruzzo Ultra, 11 miles SSW. of AQUILA.

DUCHOVTSCHINA, a town of Ruſſia, in the government of Smolenſk, 24 miles N. of Smolenſk. and 300 SSE. of Peterſburg.

DUCHRAY, a river of Stirlingſhire, which divides the pariſh of Drymen for ſeveral miles from that of Aberfoyl. Near the church of Aberfoyl, it joins another conſiderable ſtream, and thenceforth the united waters bear the name of the FORTH.

DUCHY. See DUTCHY.

(1.) * DUCK. *n. ſ.* [*anas*; *ducken*, to dip, Dut.] 1. A water fowl, both wild and tame.—

The *ducks* that heard the proclamation cry'd,
And fear'd a proſecution might betide,
Full twenty miles from town their voyage take,
Obſcure in ruſhes of the liquid lake. *Dryden.*

—Grubs, if you find your land ſubject to, turn *ducks* into it. *Mortimer.* 2. A word of endearment, or fondneſs.—

Will you buy any tape or lace for your cape,
My dainty *duck*, my dear-a? *Shak.*

3. A declination of the head: ſo called from the frequent action of a duck in the water.—

Back, ſhepherds, back; enough your play,
'Till next ſunſhine holyday:
Here be without *duck* or nod,
Other trippings to be trod,
Of lighter toes, and ſuch court guiſe
As Mercury did firſt deviſe. *Milton.*

4. A ſtone thrown obliquely on the waters ſo as to ſtrike it and rebound.—Neither croſs and pile, nor *ducks* and drakes, are quite ſo ancient as handy dandy. *Arbuthnot.*

(2.) DUCK, in ornithology. See ANAS and DECOY, § 2. This fowl is furniſhed with a peculiar ſtructure of veſſels about the heart, which enables it to live a conſiderable time under water, as is neceſſary for it in diving. This made Mr Boyle think it a more proper ſubject for experiments with the air-pump than any other bird. A full grown duck being put into the receiver of an air-pump, of which ſhe filled one third part, and the air exhauſted, the creature ſeemed to bear it better for the firſt moments, than a hen or other fowl; but, after about a minute, ſhe ſhowed great ſigns of uneaſineſs, and in leſs than two minutes her head fell down, and ſhe appeared dying, till revived by the letting in air. Thus, whatever facility of diving this and other water fowl may have, it does not appear that they can ſubſiſt, without air for reſpiration, any longer than other animals. A young callow duck was afterwards tried in the ſame manner, and with the ſame ſucceſs, being reduced very near death in leſs than two minutes. But it is obſervable, that both birds ſwelled very much on pumping out the air, ſo that they appeared greatly larger to the ſpectators, eſpecially about the crop; it not being intended that any water fowl ſhould live in an exceedingly rarefied air, but only be able to continue occaſionally ſome time under water. The ſtrongeſt inſtance of theſe creatures being calculated to live almoſt in any ſituation, we have in the accounts of the blind ducks in the Czirnitzer lake in Carniola; which is ſuppoſed to communicate with another lake under ground in the mountain Savornic, and to fill or empty itſelf according to the emptineſs or fulneſs of that lake. See CZIRNITZER. The ducks which always frequent it in great numbers, are often carried down along with the water, and forced into the ſubterraneous lake to which it retires. In this unnatural habitation, many of theſe creatures undoubtedly periſh, but ſome remain alive. Theſe become blind, and loſe all their feathers; and in the next filling of the lake, both they and vaſt numbers of fiſh are thrown up by the water. At this time they are fat, but make a ſtrange appearance in their naked ſtate, and are eaſily caught, by reaſon of their want of ſight. In about a fortnight they recover their ſight and feathers; and are then of the ſize of a common wild duck, but of a black colour, with a white ſpot in their forehead. When opened, on being taken at their firſt coming up in their blind ſtate, their ſtomachs are found full of ſmall fiſh, and ſomewhat reſembling weeds. From this it ſeems that they cannot be abſolutely blind; but that the degree of light to which they have been accuſtomed in their ſubterraneous habitation, was ſufficient to enable them to procure food for themſelves; and their blindneſs, on coming into open day-light, is no other than that of a man who has been long in the dark, on having in an inſtant a large blaze of candles ſet before his eyes.

(3.) DUCK, Stephen, originally a threſher in a barn, was born about A. D. 1700. By his poetical talents he firſt attracted the notice of ſome gentlemen at Oxford; and being recommended to Q. Caroline, ſhe ſettled on him a penſion of 30 l. a-year; which he gratefully acknowledges in the dedication of his *Poems*. Under her patronage, he took orders, and was preferred to the living of Byfleet in Surrey. Though he was not diſliked as a preacher, he fell into low ſpirits, probably owing to his ceſſation from his uſual labours; and in a fit of lunacy leapt into the Thames, in June 1756.

(4.) DUCK, in geography, a lake of N. America. Lon. 108. 30. W. Lat. 54. 50. N.

(5.) DUCK, a river in the State of Tenneſſee, which riſes on the NW. ſide of Cumberland mountain, runs a NW. courſe, and falls into the Tenneſſee, 57 miles W. of Naſhville, in Lat. 36. 2. N. It is 200 yards wide, 5 miles above its mouth; and is boatable 90 miles up.

(6.) DUCK, or DUCK ISLAND, a ſmall iſland on the coaſt of the diſtrict of Maine. Lon. 67. 43. W. Lat. 44. 45. N.

(7.) DUCK CREEK, a river of the State of Delaware, which partly divides Kent and Newcaſtle counties.

(8.) DUCK-CREEK, CROSS ROADS, or SALISBURY, a thriving poſt town of Delaware, ſeated on the Duck Creek, (N° 7.) and containing about 90 houſes in one ſtreet. It is a great wheat market, and carries on a conſiderable trade with Philadelphia. It lies 12 miles N. by W. of Dover, and 46 from Wilmington.

(1.) * *To* DUCK. *v. a.* [from the noun.] To put under water.

(2.) * *To*

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(1.) * *To* DUCK. *v. n.* 1. To dive under water as a duck.—

Let the labouring bark climb hills of seas
Olympus high, and *duck* again as low
As hell's from heav'n. *Shak.*

Thou art wickedly devout;
In Tiber *ducking* thrice, by break of day. *Dryd.*

2. To drop down the head, as a duck.—

As some raw youth in country bred,
When at a skirmish first he hears
The bullets whistling round his ears,
Will *duck* his head aside, will start,
And feel a trembling at his heart. *Swift.*

3. To bow low; to cringe. In Scottish *duyk*, or *juyk*, to make obeisance, is still used.—

I cannot flatter and look fair,
Smile in men's faces, smooth, deceive, and cog,
Duck with French nods and apish courtesy. *Shak.*

DUCKENFIELD, a village in Cheshire, near Ashton under Line.

* DUCKER. *n. f.* [from *duck.*] 1. A diver. 2. A cringer. *Dict.*

(1.) DUCKING, *n. f.* plunging in water, a diversion anciently practised among the Goths by way of exercise; but among the Celtæ, Franks, and ancient Germans, it was a sort of punishment for persons of scandalous lives. At Marseilles and Bourbon, before the revolution, men and women of scandalous life were condemned to the *cale*; *i. e.* to be shut up naked to the shift in an iron cage fastened to the yard of a shallop, and ducked several times in the river. The same was done at Thoulouse to blasphemers.

(2.) DUCKING, a sort of marine punishment, inflicted by the French before the revolution, on those who had been convicted of desertion, blasphemy, or sedition. It was thus performed: The criminal was placed astride of a short thick batten, fastened to the end of a rope, which passed through a block hanging at one of the yard-arms. Thus fixed, he was hoisted suddenly up to the yard, and the rope being slackened at once, he was plunged into the sea. This was repeated several times conformably to the sentence against the culprit, who had also several cannon-shot fastened to his feet. A gun was also fired to advertise the other ships of the fleet, that their crews might become spectators.

(3.) DUCKING is also a penalty which veteran sailors pretend to have a right to inflict on those who, for the first time, pass the tropic of Cancer, the equator, or the straits of Gibraltar, in consequence of their refusal or incapacity to pay the usual fine levied on such occasions.

(1.) * DUCKINGSTOOL. *n. f.* [*duck* and *stool.*] A chair in which scolds are tied, and put under water.—

She in the *ducking stool* should take her seat,
Drest like herself in a great chair of state. *Dorset.*

—Reclaim the obstinately opprobrious and virulent women, and make the *ducking stool* more useful. *Addison.*

(2.) DUCKING STOOL. See BRANK, N° 1. CASTIGATORY, N° 2. and CUCKING STOOL, § 1, 2.

DUCK ISLAND. See DUCK, N° 6.

* DUCKLEGGED. *adj.* [*duck* and *leg.*] Short legged.—

Ducklegg'd, short waisted, such a dwarf she is,
That she must rise on tiptoes for a kiss. *Dryd.*

* DUCKLING. *n. f.* [from *duck.*] A young duck; the brood of the duck.—*Ducklings*, though hatched and led by a hen, if she brings them to the brink of a river or pond, presently leave her, and in they go. *Ray.*

DUCKLINGTON, a town SE. of Witney, Oxford.

DUCKMANTON, E. of Chesterfield, Derby.

(1.) * DUCKMEAT. *n. f.* [*duck* and *meat*; *lens palustris.*] A common plant growing in standing waters.

(2.) DUCKMEAT. See LEMNA.

(3.) DUCKMEAT, STARRY. See CALLITRICHE.

* DUCKOY. *n. f.* Any means of enticing and ensnaring.—Seducers have found it the most compendious way to their designs, to lead captive silly women, and make them the *duckoys* to their whole family. *Decay of Piety.*

* *To* DUCKOY. *v. a.* [mistaken for *decoy*; the decoy being commonly practised upon *ducks*, produced the errour.] To entice to a snare.—This fish hath a slender membranous string, which he projects and draws in at pleasure, as a serpent does his tongue: with this he *duckoys* little fishes, and preys upon them. *Grew.*

DUCKPOOL, a town in the NW. of Cornwall.

(1.) * DUCKSFOOT. *n. f.* Black snakeroot, or May apple.

(2.) DUCKSFOOT. See PODOPHYLLUM.

DUCKTRAP, a post town of the United States, in the district of Maine, Hancock county; containing 278 inhabitants, in 1790. It is 12 miles from Belfast, and 32 from Penobscot.

DUCK UP, is a phrase used at sea by the steer's man, when the main sail, fore sail, or sprit sail, hinders his seeing to steer by a land-mark: upon which he calls out, *duck up the clew-lines of these sails*, that is, hale the sails out of the way. When a shot is made by a chace-piece, if the clew of the sprit sail hinders the sight, they call out *duck up*, &c.

* DUCKWEED. *n. f.* [*duck* and *weed*] The same with duckmeat.—That we call *duckweed* hath a leaf no bigger than a thyme-leaf, but of a fresher green; and putteth forth a little string into the water, far from the bottom. *Bacon.*

DUCLER, a town of France, in the department of the Lower Seine; 10½ miles WSW. of Rouen.

DUCOATS, in Middlesex, W. of Tottenham.

* DUCT. *n. f.* [*ductus*, Lat.] 1. Guidance; direction.—This doctrine, by fastening all our actions, by a fatal decree at the foot of God's chair, leaves nothing to us but only to obey our fate, to follow the *duct* of the stars, or necessity of those irony chains which we are born under. *Hammond.* 2. A passage through which any thing is conducted: a term chiefly used by anatomists.—A *duct* from each of those cells ran into the root of the tongue, where both joined together, and passed forward in one common *duct* to the tip of it. *Addison.*

* DUCTILE,

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* DUCTILE. *adj.* [*ductilis*, Lat.] 1. Flexible; pliable.—

Thick woods and gloomy night
Conceal the happy plant from human light;
One bough it bears; but, wondrous to behold,
The *ductile* rind and leaves of radiant gold.
Dryden.

2. Eaſy to be drawn out into length, or expanded.—All bodies, *ductile* and tenſile, as metals, that will be drawn into wires; wool and tow, that will be drawn into yarn or thread, have the appetite of not diſcontinuing ſtrong. *Bacon.*—Gold, as it is the pureſt, ſo it is the ſofteſt and moſt *ductile* of all metals. *Dryden.* 3. Tractable; obſequious; complying; yielding.—

He generous thoughts inſtills
Of true nobility; forms their *ductile* minds
To human virtues. *Philips.*

—Their deſigning leaders cannot deſire a more *ductile* and eaſy people to work upon. *Addiſon.*

* DUCTILENESS. *n. ſ.* [from *ductile*.] Flexibility; ductility.—

I, when I value gold, may think upon
The *ductileneſs*, the application;
The wholeſomeneſs, the ingenuity,
From ruſt, from ſoil, from fire ever free.
Donne.

(1.) * DUCTILITY. *n. ſ.* [from *ductile*.] 1. Quality of ſuffering extenſion; flexibility.—Yellow colour and *ductility* are properties of gold: they belong to all gold, but not only to gold; for ſaffron is alſo yellow, and lead is ductile. *Watts.* 2. Obſequiouſneſs; compliance.

(2.) DUCTILITY, in phyſics, a property poſſeſſed by certain ſolid bodies, which conſiſts in their yielding to percuſſion or preſſure, and in receiving different forms without breaking. Some bodies are ductile both when they are hot and when they are cold, and in all circumſtances. Such are metals, particularly gold and ſilver. Other bodies are ductile only when heated to a ſufficient degree; ſuch as wax and other ſubſtances of that kind, and glaſs. Other bodies, particularly ſome-kinds of iron, called by the workmen *red-ſhort*, braſs, and ſome other metallic mixtures, are ductile only when cold, and brittle when hot. The degrees of heat requiſite to produce ductility in bodies of the firſt kind, vary according to their different natures. In general, the heat of the body muſt be ſuch as is ſufficient to reduce it to a middle ſtate betwixt ſolidity and perfect fuſion. As wax for inſtance, is fuſible with a very ſmall heat, it may be rendered ductile by a ſtill ſmaller one; and glaſs, which requires a moſt violent heat for its perfect fuſion, cannot acquire its greateſt ductility until it is made perfectly red-hot, and almoſt ready to fuſe. Laſtly, ſome bodies are made ductile by the abſorption of a fluid. Such are certain earths, particularly clay. When theſe earths have abſorbed a ſufficient quantity of water, to bring them into a middle ſtate betwixt ſolidity and fluidity, that is to the conſiſtence of a conſiderably firm paſte, they have then acquired their greateſt ductility. Water has preciſely the ſame effect upon them in this reſpect, that fire has upon the bodies above mentioned.

(3.) DUCTILITY OF METALS is diſtinguiſhed into three ſtates by Prof. Chaptal, relative to the manner in which it is modified by various proceſſes: viz. 1. Under the hammer: 2. Through the wire-drawer's plate; and 3. between the laminating rollers. Metals ductile under the hammer he ranks thus, in the order of their ductility: Gold, ſilver, copper, iron, tin, and lead. Through the wire drawer's plate they rank in this order: Gold, iron, copper, ſilver, tin, and lead. Some metals that are neither ductile under the hammer, nor thro' the plate, become very conſiderably ſo, when an equal and gradual preſſure is applied. Thus zinc may be reduced into very thin and flexible leaves by being paſſed between the laminating cylinders.

DUD, a town of Africa, in the county of Moſambique, where the king reſides.

DUDA, a town of Lithuania, in the palatinate of Wilna, 28 miles ENE. of Lida.

DUDBRIDGE, a village in Glouceſterſhire.

DUDCOAT, NW. of Wallingford, Berkſhire.

(1.) DUDDEN, a river of England, which runs into the Iriſh ſea, about 3 miles S. from Dalton, in Lancaſhire.

(2.) DUDDEN, a town SE. of Taryen, Cheſhire.

DUDDINGSTON, a ſmall village, about two miles from Edinburgh; SE. of Arthur's Seat. The earl of Abercorn has an elegant ſeat near it.

DUDDLESWELL, a village in Suſſex.

(1.) DUDEN, a town of Aſiatic Turkey, in the province of Caramania, 10 miles N. of Satalia.

(2.) DUDEN, a river of Aſiatic Turkey, which runs into the ſea, near Satalia.

DUDENHOFEN, a town of Germany, in the circle of the Upper Rhine, and county of Hanau Munzenberg, 7 miles S. of Hanau.

DUDERSTADT, a town of Germany, in the circle of Lower Saxony and territory of Eſſfield; 20 miles W. of Nordhauſen, 40 NE. of Caſſel, and 46 NW. of Erfurt. It has 3 churches; its chief trade is beer and tobacco. Lon. 10. 12. E. Lat. 51. 41. N.

* DUDGEON. *n. ſ.* [*dolch*, German.] 1. A ſmall dagger.—

It was a ſerviceable *dudgeon*,
Either for fighting or for drudging. *Hudibras.*

2. Malice; ſullenneſs: malignity; ill will.—

Civil *dudgeon* firſt grew high,
And men fell out they knew not why. *Hudibras.*

(1.) DUDLEY, Edmund, an eminent lawyer and able ſtateſman in the reign of Henry VII. who, with Sir Richard Empſon, another lawyer of the ſame complexion, aſſiſted in filling that rapacious monarch's coffers, by arbitrary proſecutions of the people, on old penal ſtatutes. They were both beheaded on the acceſſion of Henry VIII. to pacify the clamours of the people for juſtice.

(2—6.) DUDLEY, John, duke of Northumberland, ſon of the above, a ſtateſman memorable in the Engliſh hiſtory, for his unſucceſsful attempt to place the crown on the head of his daughter-in-law, lady Jane Grey, who fell a victim to his ambition; was born in 1502, and beheaded in 1553. Ambroſe his eldeſt ſon was a brave general and able ſtateſman under queen Elizabeth; and received the appellation of *the good Earl of Warwick*. Henry, his 2d ſon, was killed at the ſiege of St Quintin. Robert, the 3d ſon, a man of bad character, was created earl of Leiceſter; and

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and was one of Queen Elizabeth's favourites. His 4th ſon was the unfortunate lord Guildford Dudley, whoſe only crime was his being the huſband of lady Jane Grey, for which he was beheaded in 1554. See ENGLAND, HISTORY OF.

(7.) DUDLEY, Sir Robert, as he was called in England, and, as he was ſtyled abroad, *earl of Warwick and duke of Northumberland*, was the ſon of Robert above mentioned, by the lady Douglas Sheffield; and was born at Sheen in Surray in 1573, where he was carefully concealed, to prevent the queen's knowledge of the earl's engagements with his mother. He ſtudied at Oxford; when his father dying, left him the bulk of his eſtate. He was at this time one of the fineſt gentlemen in England; and having a particular turn to navigation, fitted out a ſmall ſquadron at his own expence, with which he ſailed to the river Oroonoque, and took and deſtroyed 9 ſail of Spaniſh ſhips. In 1595, he attended the earl of Eſſex, and the lord high admiral of England, in their expedition againſt the Spaniards; when, he was knighted for his gallant behaviour at the taking of Cadiz. He now endeavoured to prove the legitimacy of his birth, in order to be entitled to his hereditary honours. But being overpowered by the intereſt of the counteſs dowager of Leiceſter, he applied for a licence to travel; and being well received at the court of Florence, reſolved to continue there, notwithſtanding his receiving a letter of recal; on which his whole eſtate was ſeized by king James I. and veſted in the crown. He diſcovered at the court of Coſmo II. great duke of Tuſcany, thoſe great abilities for which he had been admired in England, and was at length made chamberlain to his highneſs's conſort. He there contrived ſeveral methods of improving ſhipping; introduced new manufactures; and by other ſervices obtained ſo high reputation, that at the deſire of the archduchеſs, the emperor Ferdinand, in 1620, created him a duke of the holy Roman empire. He afterwards drained a vaſt tract of moraſs between Piſa and the ſea; and raiſed Leghorn, which was then a mean, pitiful place, into a large and beautiful town, improving the haven by a mole, which rendered it both ſafe and commodious; and having engaged his highneſs to declare it a free port, he, by his influence and correſpondence, drew many Engliſh merchants to ſettle and ſet up houſes there, which was of very great ſervice to his native country, as well as to the Spaniards. He was alſo the patron of learned men, and held a high place himſelf in the republic of letters. His moſt celebrated work is his *Del Arcano del Mare*, in two vols. folio.

(8.) DUDLEY, a town of England, in the county of Worceſter, but inſulated in Staffordſhire, has a weekly market on Saturday, and contains about 2000 families, moſt of whom are employed in manufacturing of nails and other articles of iron. It has two churches; and is 10 miles W. of Birmingham, and 120 NW. of London. Lon. 2. 0. W. Lat. 52. 33. N.

(9.) DUDLEY, a townſhip of the United States, in Maſſachuſetts, containing 1114 citizens.

(10.) DUDLEY, a town in the above townſhip, 18 miles S. of Worceſter, and 55 SW. of Boſton.

DUDMAN POINT, a ſmall cape on the coaſt of Cornwal, between Port hilly and Porthiny.

DUDMASTON, a town S. of Bridgenorth, Salop.

DUDSTON, a village near Birmingham.

DUDSWELL, E. of Tring, Hertfordſhire.

(1.) * DUE. *adj.* The participle paſſive of *owe*. [*dû*, French.] 1. Owed; that which any one has a right to demand in conſequence of a compact, or for any other reaſon.—There is *due* from the judge to the advocate ſome commendation and gracing, where cauſes are well handled and fair pleaded. There is likewiſe *due* to the publick a civil reprehenſion of advocates, where there appeareth cunning, groſs neglect, or ſlight information. *Bacon.*—Mirth and cheerfulneſs are but the *due* reward of innocency of life. *More.*—A preſent bleſſing upon our faſts is neither originally *due* from God's juſtice, or becomes *due* from God's juſtice, nor becomes *due* to us from his veracity. *Smalridge.*—There is a reſpect *due* to mankind, which ſhould incline even the wiſeſt of men to follow innocent cuſtoms. *Watts.* 2. Proper; fit; appropriate.—Opportunity may be taken to excite, in perſons attending thoſe ſolemnities, a *due* ſenſe of the vanity of earthly ſatisfactions. *Atterbury.* 3. Exact; without deviation.—You might ſee him come towards me beating the ground in ſo *due* time, as no dancer can obſerve better meaſure. *Sidney.*—

And Eve within, *due* at her hour, prepar'd
For dinner ſavory fruits. *Milton.*

4. Conſequent to; occaſioned or effected by. Proper, but not uſual.—The motion of the oily drops may be in part *due* to ſome partial ſolution made by the vinous ſpirit, which may tumble them to and fro. *Boyle.*

(2.) * DUE. *adv.* [from the adjective.] Exactly; directly; duly. The courſe is *due* eaſt, or *due* weſt.—

Like the Pontick ſea,
Whoſe icy current, and compulſive courſe,
Ne'er feels retiring ebb, but keeps *due* on
To the Propontick and the Helleſpont. *Shak.*

(3.) * DUE. *n. ſ.* [from the adjective.] 1. That which belongs to one; that which may be juſtly claimed.—

My *due* from thee is this imperial crown,
Which, as immediate from thy place and blood,
Derives itſelf to me. *Shak.*

I take this garland, not as given by you,
But as my merit, and my beauties *due*. *Dryden.*
—No popular aſſembly ever knew, or propoſed, or declared, what ſhare of power was their *due*. *Swift.* 2. Right; juſt title.—

The key of this infernal pit by *due*,
And by command of heav'n's all powerful king,
I keep. *Milton.*

3. Whatever cuſtom or law requires to be done.

Befriend
Us thy vow'd prieſts, 'till outmoſt end
Of all thy *dues* be done, and none left out.
Milton.

They pay the dead his annual *dues*. *Dryden.*
4. Cuſtom; tribute; exactions; legal or cuſtomary perquiſites.—In reſpect of the exorbitant *dues* that

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that are paid at moſt other ports, this deſervedly retains the name of free. *Addiſon*.

* *To* DUE. *v. a.* [from the noun.] To pay as due; perhaps for *endow*. It is perhaps only in this ſingle paſſage.—

This is the lateſt glory of their praiſe,
That I thy enemy *due* thee withal. *Shak.*

DUEGNAS, or DUENNAS, a town of Spain, in the province of Leon, on the Piſuerga. on the frontiers of Old Caſtile, 3 leagues S. of Palencia.

(1.) * DUEL. *n. ſ.* [*duellum*, Latin.] A combat between two; a ſingle fight.—In many armies, if the matter ſhould be tried by *duel* between champions, the victory ſhould go on the one ſide; and yet if it be tried by the groſs, go on the other ſide. *Bacon*.—

Dream not of your fight
As of a *duel*, or the local wounds
Of head or heel. *Milton.*

(2.) DUEL, a ſingle combat, at a time and place appointed, in conſequence of a challenge. This cuſtom came originally from the northern nations, among whom it was uſual to decide all their controverſies by arms. Both the accuſer and accuſed gave pledges to the judges on their reſpective behalf; and the cuſtom prevailed ſo far amongſt the Germans, Danes, and Franks, that none were excuſed from it but women, ſick people, cripples, and ſuch as were under 21 years of age or above 60. Even eccleſiaſtics, prieſts, and monks, were obliged to find champions to fight in their ſtead. The puniſhment of the vanquiſhed was either death, by hanging or beheading; or mutilation of members, according to the circumſtances of the caſe. Duels were at firſt admitted not only on criminal occaſions, but on ſome civil ones for the maintenance of rights or eſtates, and the like: in latter times, however, before they were entirely aboliſhed, they were reſtrained to theſe four caſes. 1. That the crime ſhould be capital. 2. That it ſhould be certain the crime was perpetrated. 3. The accuſed muſt by common fame be ſuppoſed guilty. And, 4. The matter not capable of proof by witneſſes.

(3.) DUEL, at preſent, is uſed for ſingle combat on ſome private quarrel; and muſt be premeditated, otherwiſe it is called a RENCOUNTER. If a perſon is killed in a duel, both the principals and ſeconds are guilty, whether the ſeconds engage or not. See MURDER. It is alſo a very high offence to challenge a perſon either by word or letter, or to be the meſſenger of a challenge. See LAW. The general practice of duelling, in this laſt ſenſe, took its riſe in 1527, at the breaking up of a treaty between the emperor Charles V. and Francis I. The former deſired Francis's herald to acquaint his ſovereign, that he would henceforth conſider him not only as a baſe violator of public faith, but as a ſtranger to the honour and integrity of a gentleman. Francis, too high-ſpirited to bear ſuch an imputation, had recourſe to an uncommon expedient to vindicate his character. He inſtantly ſent back the herald with a cartel of defiance, in which he gave the emperor the lie in form, challenged him to ſingle combat, requiring him to name the time and place of encounter, and the weapons with which he choſe to fight. Charles, as he was not inferior to his rival in ſpirit or bravery, readily accepted the challenge; but after ſeveral meſſages, concerning the arrangement of all the circumſtances relative to the combat, accompanied with mutual reproaches bordering on the moſt indecent ſcurrility, all thoughts of this duel, more becoming the heroes of romance than the two greateſt monarchs of their age, were entirely laid aſide. The example of two perſonages ſo illuſtrious, drew ſuch general attention, and carried with it ſo much authority, that it had conſiderable influence in introducing an important change in manners all over Europe. Duels had been long permitted by the laws of all European nations; and, forming a part of their juriſprudence, were authoriſed by the magiſtrate on many occaſions, as the moſt proper method of terminating queſtions with regard to property, or of deciding in thoſe which regarded crimes. But ſingle combats being conſidered as ſolemn appeals to the omniſcience and juſtice of the Supreme Being, they were allowed only in public cauſes, according to the preſcription of law, and carried on in a judicial form. See BATTEL, § 2-4. Men accuſtomed to this manner of deciſion in courts of juſtice, were naturally led to apply it to perſonal and private quarrels. Duels, which at firſt could be appointed by the civil judge alone, were fought without the interpoſition of his authority, and in caſes to which the laws did not extend. The tranſaction between Charles and Francis ſtrongly countenanced this practice. Upon every affront or injury, which ſeemed to touch his honour, a gentleman thought himſelf entitled to draw his ſword, and to call on his adverſary to make reparation. Such an opinion, introduced among men of fierce courage, of high ſpirit, and of rude manners, where offence was often given, and revenge was always prompt, produced moſt fatal conſequences. Much blood was ſhed; many uſeful lives were loſt; and, at ſome periods, war itſelf has hardly been more deſtructive than theſe conteſts of honour. So powerful, however, is the dominion of faſhion, that neither the terror of penal laws, nor reverence for religion, nor the fear of a future ſtate, have yet been abſolutely to aboliſh a practice unknown among the ancients, and not juſtifiable by any principle of reaſon; though at the ſame time we muſt aſcribe to it, in ſome degree, the extraordinary gentleneſs and complaiſance of modern manners, and that reſpectful attention of one man to another, which at preſent render the ſocial intercourſes of life far more agreeable and decent, than among civilized nations of antiquity. Public opinion is not eaſily controlled by civil inſtitutions; for which reaſon it may be queſtioned whether any regulations can be contrived of ſufficient force to ſuppreſs or change the rule of honour, which ſtigmatizes all ſcruples about duelling with the reproach of cowardice. The inadequate redreſs which the law of the land affords, for thoſe injuries which chiefly affect a man in his ſenſibility and reputation, tempts many to redreſs themſelves; and proſecutions for ſuch offences, by the trifling damages that are recovered, ſerve only to make the ſufferer ridiculous. This ought to be remedied. A court of Honour might be eſtabliſhed, eſpecially for the army, where the point of honour is cultivated

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vated with exquisite attention and refinement, with a power of awarding those submissions and acknowledgments, which it is generally the object of a challenge to obtain; and it might grow into a fashion with persons of rank of all professions, to refer their quarrels to the same tribunal. In fact as the law now stands, duelling can seldom be overtaken by legal punishment. The challenge, appointment, and other previous circumstances, which indicate the intention with which the combatants met, being suppressed, nothing appears to a court of justice but the actual rencounter; and if a person be slain when actually fighting with his adversary, the law deems his death nothing more than manslaughter.

(1.) * *To* DUEL. *v. a.* [from the noun.] To attack or fight with singly.—

Who single
Duell'd their armies, rank'd in proud array,
Himself in army, now unequal match
To save himself against a coward arm'd,
At one spear's length. *Milton.*

(2.) * *To* DUEL. *v. n.* To fight a single combat.—He must at length, poor man! die dully at home, when here he might so fashionably and genteelly have been *duelled*, or fluxed into another world. *South.*—The challenging and fighting with a man is called *duelling*. *Locke.*

* DUELLER. *n. f.* [from *duel.*] A single combatant.—They perhaps begin as single *duellers*, but then they soon get their troops about them. *Decay of Piety.*

* DUELLIST. *n. f.* [from *duel.*] 1. A single combatant.—If the king ends the differences, the case will fall out no worse than when two *duellists*, enter the field, where the worsted party hath his sword again, without further hurt. *Suckling.* 2. One who professes to study the rules of honour.—

His bought arms Mung not lik'd; for his first day
Of bearing them in field, he threw them away;
And no honour lost our *duellists* say.
Ben Jonson.

* DUELLO. *n. f.* [Italian.] The duel; the rule of duelling.—The gentleman will, for his honour's sake, have one bout with you: he cannot by the *duello* avoid it. *Shak.*

* DUENNA. *n. f.* [Spanish.] An old woman kept to guard a younger.—I felt the ardour of my passion increase as the season advanced, 'till in the month of July I could no longer contain: I bribed her *duenna*, was admitted to the bath, saw her undressed, and the wonder displayed. *Arbuthnot and Pope.*

DUENNAS. See DUEGNAS.

DUERN, or DUREN, a town of France in the department of Eiffel, late of Germany in Westphalia, and duchy of Juliers. It was surrounded with walls in 1124. It has a manufacture of cloth; and is seated on the Roer, 12 miles SSE. of Juliers. Lon. 6. 40. E. Lat. 50. 44. N.

DUERO, a river of Spain. See DOURO.

DUEROZHOF, a town of Germany, in the duchy of Carniola, 4 miles east of Gurckfield.

DUERSTADT, or WYCK DE DUERSTADT, a town of Holland in the department of the Rhine, and ci-devant province of Utrecht, with a strong castle, seated on the Rhine, at the mouth of the Lech: 5 miles from Rhenen and 11 from Utrecht. Lon. 5. 22. E. Lat. 52. 0. N.

DUESME, a town of France in the department of the Cote d'Or, 10 miles W. of Chatillon.

DUETORRE, a town of Naples, in the province of Bari, 6 miles SSW. of Bari.

DUFFEL, a town of the French republic, in the department of Dyle, and ci-devant Austrian Brabant: between Malines and Lire, 4 miles from the latter, and 5 from the former.

DUFFIELD, or DUNFIELD, a town in Derbyshire on the Derwent, N. of Derby.

DUFFRIN, a village in Glamorganshire.

DUFFRITE, in Salop, near Mashbrook.

(1.) DUFFUS, a parish of Scotland, in Murayshire, extending 5 miles in length from E. to W. along the S. coast, and nearly 3 in breadth. The surface is one continued plain, except a small rising in the middle. At the W. end, it is only 4 feet above the sea-level. Lime-stone and free-stone abound. The soil (excepting about half a mile along the coast, which is sandy,) is rich and fertile, capable of producing every thing that will grow in Scotland. The climate is mild, and the crops remarkably early. The barley produced is equal to any in Stirlingshire or E. Lothian; yet agriculture is still in a very low state, owing to services, thirlages, and short leases. "Rent, (says a writer in *Sir J. Sinclair's Stat. Acc.* VIII. 388.) is paid chiefly in grain; often at a guinea per acre,—a price not two high for the quality of the ground: but too high without leases, strength or skill to cultivate it. The abject spirit of feudal habits has made our tenantry undervalue their labour, and give to the superior such a proportion of their earnings as leaves them without a decent maintenance; and renders this class of men, of all those who are able to labour, the poorest and most dependant among us. Their poverty has thrust them out of the rank, which it is advantageous to the community, that their professions should hold." The population in 1793, was about 1500, and in 1801, only 1339. There are about 2000 sheep in the parish. An improvement of *national importance* has been suggested with regard to the coast of this parish. See BURGH-HEAD, N° 1. Lobsters and white fish abound upon it.

(2.) DUFFUS, a village in the above parish, regularly built, having a square with a church in the centre, and four streets leading to it, regularly paved, said to be the work of some of Cromwell's soldiers who were settled here.

DUFHORN, a village of Germany, in the circle of Lower Saxony, and principality of Lunenburg, with a medicinal spring, 3 miles S. of Walfrode.

(1.) DUFTON, N. of Appleby, Westmorland.

(2.) DUFTON, near Tetbury, Gloucestershire.

(1.) DUG. *n. f.* [*duggs*, to give, suck, Islandick.] 1. A pap; a nipple; a teat; spoken of beasts, or in malice or contempt of human beings.

Of her there bred
A thousand young ones, which she daily fed,
Sucking upon her poisonous *dugs*; each one
Of sundry shape, yet all ill favoured. *F. Q.*

—They are first fed and nourished with the milk

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of a ſtrange *dug*. *Raleigh*. 2. It ſeems to have been uſed formerly of the breaſt with reproach.—

It was a faithleſs ſquire, that was the ſource
Of all my ſorrow, and of theſe ſad tears;
With whom from tender *dug* of common nurſe,
At once I was up brought. *Fairy Queen.*
As mild and gentle as the cradle babe,
Dying with mother's *dug* between its lips.
Shak.

(2.) * DUG. *preterit.* and *part paſſ.* of *dig*.—They had often found medals, and pipes of lead as they *dug* among the rubbiſh. *Addiſon.*

(1.) DUGDALE, a village in Warwickſhire near Nuneaton.

(2, 3.) DUGDALE, Sir William, an eminent Engliſh hiſtorian, antiquarian and herald, born in Warwickſhire, in 1605. He was introduced into the herald's office by Sir Chriſtopher Hatton; and aſcended gradually through all the degrees, until he became garter principal king at arms. His chief work is the *Monaſticum Anglicanum*, in 3 vols folio; containing the charters and deſcriptions of all the Engliſh monaſteries, adorned with engravings: in the former of which work he was aſſiſted by Mr Roger Dodſworth. Nor are his *Antiquities of Warwickſhire* leſs eſteemed. He wrote likewiſe the Hiſtory of St Paul's Cathedral; a Hiſtory of Embanking and Draining; a Baronage of England: and completed the 2d volume of Sir Henry Spelman's *Councils*, with a 2d part of his *Gloſſary*. He died in 1686. His ſon, John, was Norroy king at arms, and publiſhed a Catalogue of Engliſh Nobility. His daughter Elizabeth married the famous Elias Aſhmole.

DUGGA, or TUGGA, a town of Africa, in the kingdom of Tunis, 70 miles SW. of Tunis.

DUUGLEBY, SE. of New Malton, Yorkſhire.

DUGINSKOI, a cape of Ruſſian Siberia, in the ſea of Ochotſkoi. Lon. 167. E. Lat. 59. 15. N.

DUGNY, a town of France in the department of the Meuſe, 3 miles S. of Verdun.

DUHAM, a town of Bohemia, in the circle of Boleſlaw, 20 miles WNW. of Juhg Buntzlau.

DUHOKUNDA, a town of Africa, in the kingdom of Jemarrow.

DUILLIA LEX, the } a Roman law, enacted
DUILLIAN LAW, } by M. Duillius, a tribune, A. U. C. 304. It made it a capital crime to leave the Roman people without its tribunes, or to create any new magiſtrate without a ſufficient cauſe. There was another Duillian law in 392, regulating the intereſt to be paid for money lent.

DUILLIUS NEPOS, Caius, a Roman conſul, the firſt who obtained a victory over the naval power of Carthage A. U. C. 492. He took 50 ſhips and was honoured with a naval triumph, the firſt that ever appeared at Rome. The ſenate rewarded his valour by permitting him to have muſic playing, and torches lighted, at the public expenſe, every day while he was at ſupper. There were ſome medals ſtruck in commemoration of this victory; and there ſtill exiſts a column at Rome, which was erected on the occaſion.

DUINA, or DUNA, a river of Ruſſia, which riſes from a lake, 16 miles NE. of Toropetz, and falls into the Baltic at Riga.

DUINGEN, or DUIN, or DUDINGEN, a town of Germany, in the circle of Lower Saxony, and principality of Calenberg, 18 miles SE. of Hameln.

DUINO, or DOINO, or TYBEIN, a ſea port town of Germany, in the duchy of Carniola, 8 miles NW. of Trieſte, and 174 SSW. of Vienna.

DUIRINISH, a pariſh of Scotland, in the iſle of Sky, Inverneſs-ſhire, extending S. about 26 miles in length, from the point of Vaterniſh, to that of Idrigil; and 20 in breadth from Lindale to the W. ſhore. It comprehends above 60 miles of ſea-coaſt, which is frequented by great quantities of herrings, ling, cod, ſkate, haddocks, mackarel, &c. The population has been encreaſing for near 100 years paſt, notwithſtanding repeated emigrations to America. In 1790 it amounted to 3000, according to the rev. Mr Will. Bethune's report to Sir J. Sinclair, and had increaſed 432 ſince 1755. Mr Bethune aſcribes this increaſe to two cauſes; inoculation for the ſmall-pox, and an improvement in the method of treating lying-in women and children. In 1801, it amounted to 3313. Gaelic is the language chiefly ſpoken. Oats, barley and potatoes, are the principal produce. About 100 tons of kelp are made annually.

DUISBURG, a town of Germany, in the circle of Weſtphalia, and in that part of the duchy of Cleves, which lies on the E. or right bank of the Rhine. It has 2 churches, 3 convents, and an univerſity founded for proteſtants in 1655. Its chief manufactures are in cloth and iron. It is ſubject to the K. of Pruſſia, and is ſeated on the Roer, a little below where it falls into the Rhine. It lies 14 miles N. of Duſſeldorf, and 29 SE. of Cleves. Lon. 6. 49. E. Lat. 51. 30. N.

DUITZ, or DUTTZ, a town of Germany, in the circle of Weſtphalia, and duchy of Berg, on the eaſt ſide of the Rhine, oppoſite Cologne, chiefly inhabited by Jews.

(1. 1) * DUKE. *n. ſ.* [*duc*, French; *dux*, Latin.] One of the higheſt order of nobility in England; in rank a nobleman next to the royal family.—The *duke* of Cornwal, and Regan, his dutcheſs, will be here with him this night. *Shak.*—

Aurmarle, Surrey, and Exeter, muſt loſe
The names of *dukes*, their titles, dignities,
And whatſoever profits thereby riſe. *Daniel.*

(2.) DUKE, DUX, was originally a Roman dignity, denominated *a ducendo*, leading or commanding. Accordingly, the firſt dukes, *duces*, were *duces exercituum*, commanders of armies. Under the later emperors, the governors of provinces during war were intitled *duces*. In after times the ſame denomination was alſo given to the governors of provinces in time of peace. The firſt governor under the name of *duke* was a duke of the Rhætia Rhætica, or Griſons, whereof mention is made in Caſſiodorus; and there were afterwards 13 dukes in the eaſtern empire, and 12 in the weſtern. The Goths and Vandals, upon their over-running the provinces of the weſtern empire, aboliſhed the Roman dignities wherever they ſettled. But the Franks, &c. to pleaſe the Gauls, who had long been uſed to that form of government, made it a point of politics not to change any thing therein; and accordingly they divided all Gaul into Duchies and counties; and gave the names, ſometimes of dukes, and ſometimes of counts, *comites*, to the governors

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vernors thereof. In England, during the time of
: Saxons, Camden obſerves, the officers and com-
nders of armies were called dukes, *duces*, after the
ient Roman manner, with * any addition. Af-
the Conqueror came in, the title lay dormant till
: reign of Edward III. who created his ſon Ed-
rd, firſt called the *Black Prince*, duke of Corn-
ll; which has ever ſince been the peculiar inheri-
ce of the king's eldeſt ſon during the life of his fa-
r; ſo that he is *dux natus, non creatus*. After
there were more made, in ſuch manner as that
ir titles deſcended to their poſterity. They
re created with much ſolemnity, *per cinCturam
dii, cappæque, & circuli aurei in capite impoſitio-
i*. However, in the reign of queen Elizabeth,
D. 1572, the whole order became utterly ex-
ct; but it was revived about 50 years afterwards
her ſucceſſor, in the perſon of George Villiers
ke of Buckingham. Though the French retain
the names and form of the ducal government,
under their ſecond race of kings there were
ce any dukes: but all the great lords were cal-
counts, peers, or *barons*; excepting, however,
dukes of Burgundy and Aquitain, and the
ke of France, which was a dignity Hugh Capet
ſelf held, correſponding to that of *maire de pa-
*, or king's lieutenant. By the weakneſs of the
gs, the dukes or governors ſometimes made
mſelves ſovereigns of the provinces truſted to
ir adminiſtration. This change happened chief-
bout the time of Hugh Capet; when the great
ls began to diſmember the kingdom, ſo that that
ice found more competitors among them than
jects. It was even with a great deal of difficul-
they could be brought to own him their ſupe-
, or to hold of him by faith and homage. By
rees, what with force, and what by marriages,
e provinces, both duchies and counties, which
been rent from the crown, were again united
t. But the title *duke* was no longer given to
governors of provinces. From that time duke
ame a mere title of dignity, annexed to a per-
and his heirs male, without giving him any
ain, territory, or juriſdiction over the place
reof he was duke. All the advantages there-
ow conſiſt in the name, and the precedence
ives. The modern dukes retain nothing of
r ancient ſplendor but the coronet on their e-
cheon, which is the only mark of their de-
ed ſovereignty. They are created by patent,
ture of the ſword, mantle of ſtate, impoſition
cape, and coronet of gold upon the head,
a verge of gold in their hand. The eldeſt ſons
ukes are by the courteſy of England ſtyled
uiſſes, though they are uſually diſtinguiſhed
heir father's 2d title, whether it be marquis
rl; and the younger ſons *lords*, with the ad-
n of their Chriſtian name, as Lord James,
l Thomas, &c. and they take place of viſ-
ts though not ſo privileged by law. A duke
the title of *grace*; and being writ to, he is ſty-
in the herald's language, *moſt high potent and
prince*. Dukes of the blood royal are ſtyled
high, moſt mighty, and illuſtrious princes.

.) DUKE is alſo the title of a ſovereign prince,
out the quality of king. Such are the Dukes
ſolſtein, of Wirtemberg, &c. The word is
owed from the modern Greeks who call *dou-
cas* what the Latins called *dux*. There are alſo
two ſovereigns who bear the title of *grand duke*;
as the grand duke of Tuſcany, and the grand duke
of Muſcovy, now called the *czar* or emperor of
Ruſſia. The title of *great duke* belongs to the heir
apparent of Ruſſia; that of ARCH-DUKE to all
the ſons of the houſe of Auſtria, and that of
ARCH-DUCHESS to all the daughters. See theſe
articles.

(II.) DUKE, among Hebrew grammarians, is an
appellation given to a ſpecies of accents anſwering
to our comma. See ACCENT, § 5.

* DUKEDOM. *n. ſ.* [from *duke*.] 1. The ſeig-
niory or poſſeſſions of a duke.—The cardinal never
reſigned his purple for the proſpect of giving an
heir to the *dukedom* of Tuſcany. *Addiſon*. 2. The
title or quality of a duke.

DUKE-DUKE, a quality given in Spain to a
grandee of the houſe of Sylva, on account of his
having ſeveral duchies, from the uniting of two
conſiderable houſes in his perſon Don Roderigo
de Sylva, eldeſt ſon of Don Ruy Gomez de Sylva,
and heir of his duchies and principalities, married
the eldeſt daughter of the Duke de l'Infantado;
by which marriage, the preſent Duke de Paſtrana,
who is deſcended therefrom, and is grandſon of
Don Roderigo de Sylva, has added to other great
titles that of *duke-duke*, to diſtinguiſh himſelf from
the other dukes; ſome whereof may enjoy ſeveral
duchies but none ſo conſiderable ones, nor the ti-
tles of ſuch eminent families.

DUKE OF GLOUCESTER'S ISLAND. See GLOU-
CESTER.

DUKE OF YORK'S ISLAND. See YORK.

DUKEPULL, a village in Northumberland, S.
W. of Hexham.

DUKES, a town NE. of Great Braxted, Eſſex.

DUKE'S COUNTY, in Maſſachuſett's, United
States, comprehends Martha's Vineyard iſland,
Chabaquiddick iſland, Noman's iſland, and the
Elizabeth iſlands. They lie on the SE. coaſt of
the ſtate, and contain 3265 inhabitants, who ſend
3 repreſentatives to the General Court, and, in
conjunction with Nantucket iſland, one ſenator.
Edgarton is the chief town.

DUKLA, a town of Poland, in the palatinate
of Sandomirz, 60 miles SSW. of Sandomirz.

DUKOVA, a town of Lithuania, in the province
of Minſk, 16 miles SE. of Minſk.

(1.) DULAS, a town on the NE. ſide of the iſle
of Angleſey, 10 miles NW. of Beaumaris, with a
market much frequented for corn and butter. Near
it is a vein of red ochre.

(2—8.) DULAS, the name of 7 rivers in Wales;
viz. 1. in Angleſea, running into the Iriſh ſea, and
forming a bay at the town (N° 1.:) 2. in Brec-
nockſhire, which joins the Wye, near Hay: 3. in
Caermarthenſhire, running into the Briſtol Chan-
nel, 4 miles SE. o Kidwelly: 4. in ditto, falling
into the Towy, 1½ miles SSW. of Langadok: 5.
and 6. in Montgomeryſhire, which both fall into
the Severn; one at Llanidios, the other near New-
town: and 7. in Radnorſhire, running into the I-
thon, near Llanbeder.

DULASHE, a river of S. Wales, in Caermar-
thenſhire, which runs into the Towy, 7 miles a-
bove Caermarthen.

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* DULBRAINED. *adj.* [*dull* and *brain.*] Stupid; doltiſh; fooliſh.—

This arm of mine hath chaſtiſed
The petty rebel, *dulbrain'd* Buckingham. *Shak.*

DULCE, or DOLCE, a river of N. America, in the iſland of Pines, W. of Trivigillo Bay.

DULCEN, an iſland of Denmark, in the Baltic, S. of Arreo.

* DULCET. *adj.* [*dulcis*, Lat.] 1. Sweet to the taſte; luſcious.—

From ſweet kernels preſs'd,
She tempers *dulcet* creams: nor theſe to hold
Wants ſhe fit veſſels pure. *Milton.*

2. Sweet to the ear; harmonious; melodious.—

A fabrick huge
Roſe like an exhalation, with the ſound
Of *dulcet* ſymphonies, and voices ſweet. *Milton.*

* DULCIFICATION. *n. ſ.* [from *dulcify.*] The act of ſweetening; the act of freeing from acidity, ſaltneſs or acrimony.—In colcothar the exacteſt calcination, followed by an exquiſite *dulcification*, does not reduce the remaining body into elementary earth; for after the ſalt of vitriol, if the calcination have been too faint, is drawn out of the colcothar, the reſidue is not earth, but a mixt body, rich in medical virtues. *Boyle.*

* *To* DULCIFY. *v. a.* [*dulcifier*, Fr.] To ſweeten; to ſet free from acidity, ſaltneſs, or acrimony of any kind.—A decoction of wild gourd, or coloquynthis, though ſomewhat qualified, will not from every hand be *dulcified* into aliment, by an addition of flour or meal. *Brown.*—I dreſſed him with a pledgit, dipt in a *dulcified* tincture of vitriol. *Wiſeman.*—Spirit of wine *dulcifies* ſpirit of ſalt; nitre or vitriol have other bad effects. *Arbuthnot.*

DULCIFYING, in chemiſtry, is the ſweetening any matter impregnated with ſalts, by frequently waſhing it in pure water.

DULCIGNO, a town of Albania. See DOLCIGNO. It contains 7500 inhabitants, and lies 15 miles SW. of Scutari. Lon. 19. 20. E. Lat. 42. 12. N.

* DULCIMER. *n. ſ.* [*dolcimello*, *Skinner.*] A muſical inſtrument played by ſtriking the braſs wires with little ſticks.—Ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, *dulcimer*, and all kinds of muſick. *Dan.* iii. 5.

DULCKEN. See DULKEN.

* *To* DULCORATE. *v. a.* [from *dulcis*, Lat.] 1. To ſweeten.—The ancients for the *dulcorating* of fruit, do commend ſwine's dung above all other dung. *Bacon.* 2. To make leſs acrimonious.—Turbith mineral, as it is ſold in the ſhops, is a rough medicine; but being ſomewhat *dulcorated*, firſt procureth vomiting, and then ſalivation. *Wiſeman's Surgery.*

* DULCORATION. *n. ſ.* [from *dulcorate.*] The act of ſweetening.—Malt gathereth a ſweetneſs to the taſte, which appeareth in the wort: the *dulcoration* of things is worthy to be tried to the full; for that *dulcoration* importeth a degree to nouriſhment: and the making of things inalimental to become alimental, may be an experiment of great profit. *Bacon.*

DULDERSTADT, a town of Germany, in the duchy of Brunſwick, ſubject to the elector of Mentz, ſeated on the river Wipper, 15 miles E. of Gottingen, and 130 NE. of Mentz. Lon. 10. 14. E. Lat. 51. 28. N.

DULEEK, a town of Ireland, in Meath county, Leinſter, about 4 miles S. of Drogheda, and 20 from Dublin.

* DULHEAD. *n. ſ.* [*dull* and *head.*] A blockhead; a wretch fooliſh and ſtupid; a dolt.—This people be fools and *dulheads* to all goodneſs; but ſubtle, cunning, and bold in any miſchief. *Aſcham.*

* DULIA. *n. ſ.* [δουλεια.] An inferiour kind of adoration.—Paleotus ſaith, that the ſame worſhip which is given to the prototype may be given to the image; but with the different degrees of latria and *dulia*. *Stillingfleet.*

DULKEN, or DULCKEN, a town of Germany, in the circle of Weſtphalia, and ci-devant duchy of Juliers, 30 miles NNW. of Juliers; annexed to the French republic, in Dec. 1797.

(1) * DULL. *adj.* [*dwl*, Welſh; *dole*, Saxon; *dol*, mad, Dutch.] 1. Stupid; doltiſh; blockiſh; unapprehenſive; indocile; ſlow of underſtanding.—Such is their evil hap to play upon *dull* ſpirited men. *Hooker.*—He that hath learned no wit by nature nor art, may complain of groſs breeding, or comes of a very *dull* kindred. *Shak.*—Sometimes this perception in ſome kind of bodies, is far more ſubtile than the ſenſe: ſo that the ſenſe is but a *dull* thing in compariſon of it. *Bacon.*—Every man, even the *dulleſt*, is thinking more than the moſt eloquent can teach him how to utter. *Dryden.* 2. Blunt; obtuſe.—

Meeting with Time; Slack thing, ſaid I,
Thy ſcythe is *dull*; whet it, for ſhame. *Herb.*

3. Unready; aukward.—Gynecia a great while ſtood ſtill, with a kind of *dull* amazement, looking ſtedfaſtly upon her. *Sidney.*—

O help thou my weak wit, and ſharpen my
dull tongue. *Fairy Q.*

—Memory is ſo neceſſary to all conditions of life, that we are not to fear it ſhould grow *dull* for want of exerciſe, if exerciſe would make it ſtronger. *Locke.* 4. Hebetated; not quick.—This people's heart is waxed groſs, and their ears are *dull* of hearing. *Mat.* xiii. 15.—The princes of Germany had but a *dull* fear of the greatneſs of Spain, upon a general apprehenſion; now that fear is ſharpened or pointed. *Bacon.* 5. Sad; melancholy. 6. Sluggiſh; heavy; ſlow of motion.—

Thenceforth the waters waxed *dull* and ſlow
And all that drank thereof did faint and feeble grow. *Spenſer.*

7. Groſs; cloggy; vile.—

She excels each mortal thing
Upon the *dull* earth dwelling. *Shak.*

8. Not exhilarating; not delightful: as, *to make dictionaries is* dull *work.* 9. Not bright; as *the mirror is* dull, *the fire is* dull.—

I'll not be made a ſoft and *dull* ey'd fool,
To ſhake the head, relent, and ſigh, and yield
To Chriſtian interceſſors. *Shak.*

10. Drowſy; ſleepy.

(2.) DULL, or DAIL, [Gael. *i. e.* a plain,] in geography, a pariſh of Scotland, the moſt extenſive in Perthſhire, being 30 miles long from S. to N. and 12 broad. It is divided into 5 diſtricts, viz. Appin, Grandtully, Amulrie, Foſs, and Fincaſtle. The pariſh church is in Appin, but the minſter

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minister preaches occasionally at a chapel in Grandtully, and travels 3 or 4 times across very high hills to Fincastle; so that he can by no means boast of having a sinecure. The soil is very various; but chiefly thin and gravellish. There are two rivers, the Tay and the Tumble; 15 lakes, and many hills in the parish. Improvements in agriculture are retarded by short leases. The chief produce is oats, bear, pease, and potatoes. The people subsist 9 months of the year upon this root. About 3000 stones of flax are raised annually, and turnip husbandry is also introduced. The roads are good, though there are no turnpikes. Gaelic is the only language spoken in the parish; but the youth are early and well instructed, there being 4 of the society's schools in it, which have tended much to improve the morals of the people. The parish abounds with relics of druidical temples and ancient castles. The population in 1801, was 4055.

(3.) DULL, in the manege. The marks of a dull horse, called by the French *marquis de cedre*, are white spots round the eye and on the tip of the nose, upon any general colour whatsoever. Though some take these spots for signs of stupidity, it is certain they are great marks of the goodness of a horse; and the horses that have them are very sensible and quick upon the spur.

* *To* DULL. *v. a.* [from the adjective.] 1. To stupify; to infatuate.—So was she *dulled* with all, that we could come so near, as to hear her speeches, and yet not perceive the hearers of her lamentation. *Sidney.*

Those drugs she has
Will stupify and *dull* the sense a while. *Shak.*

2. To blunt; to obtund.—Borrowing *dulls* the edge of industry. *Shak.*—This entrance of the battle did whet the courage of the Spaniards, though it *dulled* their swords. *Bacon.* 3. To sadden; to make melancholy. 4. To hebetate; to weaken.—

Now forc'd to overflow with brackish tears,
The troublous noise did *dull* their dainty ears.
Spenser.

—Nothing hath more *dulled* the wits, or taken away the will of children from learning, than care in making of Latin. *Asch.* 5. To damp; to clog.—Prayers were short, as if darts thrown out with a sudden quickness, lest that vigilant and erect attention of mind, which in prayer is very necessary, should be wasted or *dulled* through continuance. *Hooker.*—In bodies, union strengtheneth and cherisheth any natural action; and, on the other side, weakeneth and *dulleth* any violent impression; and even so it is of minds. *Bacon.* 6. To make heavy, or slow of motion.—Usury *dulls* and damps all industries, wherein money would be stirring, if it were not for the slug. *Bacon.* 7. To sully brightness.—The breath *dulls* the mirror. *Bacon.*

* DULLARD. *n. s.* [from *dull.*] A blockhead; a dolt; a stupid fellow; a dunce.—

What, mak'st me a *dullard* in this act?
Wilt thou not speak to me? *Shak.*

DULLART, Herman, a Dutch painter and poet. He was a pupil of Rembrandt, for whose works the few he left are often mistaken. He died in 1684.

DULLINGHAM, a village 13 miles from Cambridge, SE. of Newmarket Heath.

(1.) * DULLY. *adv.* [from *dull.*] 1. Stupidly; doltishly.—It is not sufficient to imitate nature in every circumstance *dully*, literally, and meanly; but it becomes a painter to take what is most beautiful. *Dryden.* 2. Slowly; sluggishly.—The air, if it be moist, doth in a degree quench the flame, and howsoever maketh it burn more *dully*. *Bacon.* 3. Not vigorously; not gaily; not brightly; not keenly.—

Not that I think those pantomimes,
Who vary action with the times,
Are less ingenious in their art,
Than those who *dully* act one part. *Hudibras.*

(2.) DULLY, a town of the United States, in North Carolina, 33 miles S. from Newbern.

DULMAN, or DULMEN, a town of Germany, in the circle of Westphalia, and bishopric of Munster, 13 miles SW. of Munster.

* DULNESS. *n. s.* [from *dull.*] 1. Stupidity; weakness of intellect; indocility; slowness of apprehension.—Nor is the *dulness* of the scholar to extinguish, but rather to inflame the charity of the teacher. *South.*—

Shadwel alone my perfect image bears,
Mature in *dulness* from his tender years. *Dryd.*

2. Want of quick perception.—Nature, by a continual use of any thing, groweth to a satiety and *dulness*, either of appetite or working. *Bacon.* 3. Drowsiness; inclination to sleep.—

Here cease more questions;
Thou art inclined to sleep, 'Tis a good *dulness*,
And give it way. *Shak.*

4. Sluggishness of motion. 5. Dimness; want of lustre. 6. Bluntness; want of edge.

DULO, a village in Cornwall, N. of E. Low.

DULVARNE, NW. of Cheadle, Staffordshire.

DULVERTON, a town in Somersetshire seated on a branch of the Ex; 24 miles E. of Barnstaple, 27 W. of Bridgenorth, and 164 W. by S. of London. It has a market on Saturday, and a manufacture of coarse woollens and blankets. Lon. 3. 30 W. Lat. 51. 3. N.

DULWICH, a village in Surry, on the borders of Kent, 5 miles SE. of London, famous for its college, founded by Alleyn the player, in consequence of an apparition of the Devil. See ALLEYN.

* DULY. *adv.* [from *due.*] 1. Properly; fitly; in the due manner.—In the body, when the principal parts, as the heart and liver, do their offices, and all the inferiour smaller vessels act orderly and *duly*, there arises a sweet enjoyment upon the whole, which we call health. *South.*—If attention be *duly* engaged to those reflections, they cannot fail of influence. *Rogers.* 2. Regularly; exactly.—

Seldom at church, 'twas such a busy life;
But *duly* sent his family and his wife. *Pope.*

(1.) DUMA, a town of Arabia, 240 miles W. of Cathern.

(2.) DUMA, a river of Germany, in Westphalia, which runs into the Wipper.

(3.) DUMA, a town of Germany, seated on the river

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river (N° 2.) on the E. ſide of the Rhine, 14 miles SSE. of Duſſeldorf.

DUMARING, a town of the iſland of Borneo, on the E. coaſt. Lon 117. 30. Lat. 2. 10. N.

DUMAS, Lewis, an ingenious Frenchman, was the natural ſon of Montcalm, lord of Candiac, born at Niſmes in 1676. He was bred to the law, but applied himſelf to mathematical and mechanical ſtudies. He invented an inſtrument called the *Bureau Typographique*, to teach children reading and writing mechanically. He alſo deviſed another, for inſtructing them in muſic. On both theſe ſubjects he wrote explanatory treatiſes, beſides a hiſtory of the unfortunate Mary queen of Scots. He died in 1744.

* DUMB. *adj.* [dumb he was ſilent; *dumbs*, Gothick; *dumbe*, Saxon; *dum*, Daniſh; *dom*, Dut. dull.] 1. Mute; incapable of ſpeech.—It hath pleaſed himſelf ſometimes to unlooſe the very tongues even of *dumb* creatures, and to teach them to plead in their own defence, leſt the cruelty of man ſhould perſiſt to afflict them. *Hooker.*- Some poſitive terms ſignify a negative idea: blind implies a privation of ſight, *dumb* a denial of ſpeech. *Watt.* 2. Deprived of ſpeech —

They ſung no more, or only ſung his fame;
Struck *dumb*, they all admir'd the godlike man.
Dryden.

3. Mute; not uſing words.—He is a proper man's picture; but, alas! who can converſe with a *dumb* ſhow? *Shak.*—

Her humble geſtures made the reſidue plain,
Dumb eloquence perſuading more than ſpeech.
Roſcommon.

—Nothing is more common than for lovers to complain, relent, languiſh, deſpair, and die in *dumb* ſhow. *Addiſon.* 4. Silent; refuſing to ſpeak.

The good old ſeer withſtood
Th' intended treaſon, and was *dumb* to blood;
'Till tir'd with endleſs clamours, and purſuit
Of Ithacus, he ſtood no longer mute. *Dryden.*

DUMBARNY, a pariſh of Scotland, in Perthſhire, about 4 miles long and 3 broad; comprehending the moſt beautiful part of Strathearn. It is interſected by the river Earn, in various windings, and incloſed by the Ochils on the S. but the proſpect from the top of Mordun hill, on the N. ſide of it is ſo extenſive, various, and grand, that Mr Pennant ſtiled it, "*the Glory of Scotland.*" The ſoil conſiſts of clay, till, loam, and ſome light land, and has been much improved by lime. The population in 1801, was 1066. The magiſtrates of Edinburgh are patrons, and have long promoted the moſt harmonious ſettlements, by previouſly conſulting with the heritors. Pitkeathly Wells are ſituated in Dumbarny.

DUMBARTON. See DUNBARTON.

* *To* DUMBFOUND. *v. a.* [from *dumb.*] To confuſe; to ſtrike dumb. A low phraſe.—They had like to have *dumbfounded* the juſtice; but his clerk came in to his aſſiſtance. *Spect.*

DUMBLANE. See DUNBLANE, N° 1. and 2.

DUMBLETON, a village in Glouceſterſhire.

* DUMBLY. *adv.* [from *dumb.*] Mutely; ſilently; without words.

(1.) * DUMBNESS. *n. ſ.* [from *dumb.*] 1. Incapacity to ſpeak. 2. Omiſſion of ſpeech; muteneſs.—There was ſpeech in their *dumbneſs*, language in their very geſture; they looked as they had heard of a world ranſomed, or one deſtroyed. *Shak.* 3. Refuſal to ſpeak: ſilence.—

'Tis love, ſaid ſhe; and then my downcaſt eyes,
And guilty *dumbneſs*, witneſs'd my ſurprize.
Dryden.

(2.) DUMBNESS, CAUSES OF. The moſt general, if not the ſole cauſe of dumbneſs, is the want of the ſenſe of hearing. The uſe of language is originally acquired by imitating articulate ſounds. From this ſource of intelligence, deaf people are entirely excluded: they cannot acquire articulate ſounds by the ear: unleſs, therefore, articulation be communicated to them by ſome other medium, theſe unhappy people muſt for ever be deprived of the uſe of language; and as language is the principal ſource of knowledge, whoever has the misfortune to want the ſenſe of hearing, muſt remain in a ſtate little ſuperior to that of the brute creation. Deafneſs has in all ages been conſidered as ſuch a total obſtruction to ſpeech or written language, that an attempt to teach the deaf to ſpeak or read has been uniformly regarded as impracticable, till Dr Wallis and ſome others have of late ſhown, that although deaf people cannot learn to ſpeak or read by the direction of the ear, there are other ſources of imitation, by which the ſame effect may be produced. The organs of hearing and of ſpeech have little or no connection. Perſons deprived of the former generally poſſeſs the latter in ſuch perfection, that nothing further is neceſſary, in order to make them articulate, than to teach them how to uſe theſe organs. This indeed is no eaſy taſk; but experience ſhows that it is practicable. See § 3, 4.

(3.) DUMBNESS, DISCOVERY OF A METHOD OF CURING. The late Mr THOMAS BRAIDWOOD, was perhaps the firſt who ever brought this ſurpriſing art to any degree of perfection He began with a ſingle pupil in 1764; and ſince that period, has taught great numbers of people born deaf to ſpeak diſtinctly; to read, to write, to underſtand figures, the principles of religion and morality, &c. and even to make a rapid progreſs in thoſe uſeful branches of education. Mr Braidwood's principal difficulty, after he had diſcovered this art, was to make the people believe in the practicability of it. He advertiſed in the public papers; he exhibited his pupils to many noblemen and gentlemen; ſtill he found the generality of mankind unwilling to believe him. A remarkable inſtance of this incredulity occurred ſome years ago. A gentleman of England ſent a deaf girl of his to Mr Braidwood's care. A year or two afterwards, Mr Braidwood wrote to the father, that his daughter could ſpeak, read, and write diſtinctly. The father returned an anſwer begging Mr Braidwood's excuſe, as he could not believe it; however, he deſired a friend of his, who was occaſionally going to Edinburgh, to call at Mr Braidwood, and inquire into the truth of what he had wrote him: he did ſo; converſed with Mr Braidwood, ſaw the young lady, heard her read, ſpeak, and anſwer any queſtions he put to her. On his return, he told the father the ſurpriſing progreſs his child had made; but ſtill the father thought the whole an impoſition; the girl herſelf wrote to her father

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father, but he looked upon the letter as a forgery. About this time the father died; and the mother ſent an uncle and couſin of the deaf lady's from Shrewſbury, in order to be ſatisfied of the truth. When they arrived, Mr Braidwood told the girl her uncle and couſin were in the parlour; and deſired her to go and aſk how they did, and how her mother and other friends did. The friends were aſtoniſhed, and could hardly credit their own ears and eyes.

(4) DUMBNESS, MR BRAIDWOOD'S METHOD OF CURING. The firſt thing in his method is, to teach the pupil to pronounce the ſimple ſounds of the vowels and conſonants. He pronounces the ſound of *a* ſlowly, pointing out the figure of the letter at the ſame time; makes the pupil obſerve the motion of his mouth and throat; he then puts a ſilver inſtrument, ſomewhat reſembling the ſhank of a ſpoon, into the pupil's mouth, depreſſes or elevates the tongue, and makes him keep the parts in that poſition; he then lays hold of the outſide of the windpipe, and gives it a kind of ſqueeze, which it is impoſſible to deſcribe; all the while he is pronouncing *a*, the pupil is anxiouſly imitating him, but at firſt is at a loſs to underſtand what he would have him do. In this manner he proceeds, till the pupil has learned to pronounce the ſounds of the letters. He goes on in the ſame manner to join a vowel and a conſonant, till at length the pupil is enabled both to ſpeak and read. That his pupils were taught not only the mere *pronunciation*, but alſo to underſtand the *meaning* of what they read, was eaſily aſcertained by a converſation with any of them. Of this Mr Pennant gives a remarkable inſtance in a young lady of about 13 years of age, who had been ſome time under the care of Mr Braidwood. "She readily apprehended (ſays he) all I ſaid, and returned me anſwers with the utmoſt facility. She read; ſhe wrote well. Her reading was not by note. She could clothe the ſame thought in a new ſet of words, and never vary from the original ſenſe. I have forgot the book ſhe took up, or the ſentences ſhe made a new verſion of: but the effect was as follows: *Original paſſage.* 'Lord Bacon has divided the whole of human knowledge into hiſtory, poetry, and philoſophy; which are referred to the three powers of the mind, memory, imagination, and reaſon.' *Verſion.* 'A nobleman has parted the total or all of man's ſtudy or underſtanding into, An account of the life, manners, religion or cuſtoms of any people or country; verſe or metre; moral or natural knowledge; which are pointed to the three faculties of the ſoul or ſpirit; the faculty of remembering what is paſt, thought or conception, and right judgment."

(5) DUMBNESS, MR DE L'EPEE'S METHOD OF CURING. A new and different method, equally laborious and ſucceſsful, is practiſed by the Abbé De L'Epee of Berlin. He begins his inſtructions not by endeavouring to form the organs of ſpeech to articulate ſounds, but by communicating ideas to the mind by means of ſigns and characters: to effect this, he writes the names of things; and, by a regular ſyſtem of ſigns, eſtabliſhes a connection between theſe words and the ideas to be excited by them. After he has thus furniſhed his pupils with ideas, and a medium of communication, he teaches them to articulate and pronounce, and renders them not only grammarians but logicians. In this manner he has enabled one of his pupils to deliver a Latin oration in public, and another to defend a theſis againſt the objections of one of his fellow-pupils in a ſcholaſtic diſputation; in which the arguments of each were communicated to the other, but whether by ſigns or in writing is not ſaid; for it does not appear that the Abbé teaches his pupils to diſcern what is ſpoken, by obſerving the motion of the organs of ſpeech, which thoſe inſtructed by Meſſrs Braidwoods are able to do with aſtoniſhing readineſs. There is perhaps no word, ſays the Abbé, more difficult to explain by ſigns than the verb *croire*, "to believe." To do this, he writes the verb with its ſignifications in the following manner:—

Je crois {
Je dis oui par l'eſprit, Je penſe que oui.
Je dis oui par le cœur, J'aime à penſer que oui.
Je dis oui par la bouche.
Je ne vois pas des yeux.

After teaching theſe four ſignifications, which he does by as many ſigns, he connects them with the verb, and adds other ſigns to expreſs the number, perſon, tenſe, and mood, in which it is uſed. If to the four ſigns, correſponding with the lines above mentioned, be added that of a ſubſtantive, the pupil will write the word *foi*, "faith;" but, if a ſign, indicating a participle uſed ſubſtantively, be adjoined, he will expreſs *la croyance*, "belief;" to make him write *croyable*, "credible," the four ſigns of the verb muſt be accompanied with one that indicates an adjective terminating in *able*: all theſe ſigns are rapidly made, and immediately comprehended. M. Linguet, a member of the Royal Academy, having aſſerted that perſons thus inſtructed could be conſidered as little more than automata, the Abbé invited him to be preſent at his leſſons, and expreſſed his aſtoniſhment, that M. Linguet ſhould be ſo prejudiced in favour of the medium by which he had received the firſt rudiments of knowledge, as to conclude that they could not be imparted by any other; deſiring him, at the ſame time, to reflect, that the connection between ideas and the articulate ſounds, by which they are excited in the mind, is not leſs arbitrary, than that between theſe ideas and the written characters which are made to repreſent them to the eye. M. Linguet complied with the invitation; and the Abbé having deſired him to fix on ſome abſtract term, which he would by ſigns communicate to his pupils, he choſe the word *unintelligibility*; which, to his aſtoniſhment, was almoſt inſtantly written by one of them. The Abbé informed him, that to communicate this word he had uſed five ſigns, which, though ſcarcely perceivable to him, were immediately and diſtinctly apprehended by his ſcholars: the firſt of theſe ſigns indicated an internal action; the ſecond repreſented the act of a mind that reads internally, or, in other words, comprehends what is propoſed to it; a third ſignified that ſuch a diſpoſition is poſſible; theſe, taken together, form the word *intelligible*: a fourth ſign transforms the adjective into the ſubſtantive; and a fifth, expreſſing negation, completes the word required.

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M. Linguet afterwards propoſed this queſtion, *What do you underſtand by metaphyſical ideas?* which being committed to writing, a young lady immediately anſwered on paper in the following terms: "I underſtand the ideas of things which are independent of our ſenſes, which are beyond the reach of our ſenſes, which make no impreſſion on our ſenſes, which cannot be perceived by our ſenſes." On reading this, we cannot help exclaiming with the poet, *Labor omnia vincit improbus!* a maxim by none more forcibly illuſtrated than by the Abbé De L'Epee.

(6.) DUMBNESS, PERIODICAL. In the *Ephemerides of the Curious*, we have an account of a periodical dumbneſs, which had continued for more than 15 years, and had not gone off at the time the account was wrote. The perſon was ſon to an inn-keeper at Jeſing, in the duchy of Wirtemberg. He was one night taken ſo ill after ſupper, that he could neither ſtand nor ſit. He continued, for about an hour, oppreſſed with ſickneſs, to ſuch a degree as to be in danger of ſuffocation. At the expiration of this time he grew better; but, during 3 months, he was much dejected, melancholy, and, at times, fearful. He was then ſuddenly ſtruck dumb, and became unable to pronounce the leaſt word, or form the leaſt ſound, though he could ſpeak very articulately before. The loſs of ſpeech was at firſt inſtantaneous, and continued only a few minutes: but the duration of it began to lengthen every day; ſo that it ſoon amounted to half an hour, two hours, three hours, and at laſt to 23 hours, yet without any order. At laſt the return of ſpeech kept ſo conſtant and regular an order, that, for 14 years together, he could not ſpeak except from noon, during the ſpace of one entire hour, to the preciſe moment of one o'clock. Every time he loſt his ſpeech, he felt ſomething riſe from his ſtomach to his throat. Excepting this loſs of ſpeech, he was afflicted with no other diſorder of any animal function. Both his internal and external ſenſes continued ſound: he heard always perfectly well, and anſwered the queſtions propoſed to him by geſtures or writing. All ſuſpicion of deceit was removed by his keeping exactly the ſame hour, though he had no acceſs to any inſtruments by which time can be meaſured.

DUMDAH, a town of Hindooſtan, in the Ruttunpour country, 66 miles SW. of Ruttunpour, and 112 E. of Nagpour.

DUMEIDSI, a village of Arabia, in Yemen, Lon. 43. 23. E. Lat. 16. 48. N.

(1.) DUMFRIES, or DUMFRIES-SHIRE, a county in the S. of Scotland, comprehending the diſtrict of Nithſdale, the ſtewartry of Annandale, and the lordſhip of Eſkdale, extending in length from NW. to SE. about 60 miles, and about 30 miles in breadth where broadeſt. It is bounded on the SW. by Galloway and part of Kyle; on the NE. by the counties of Roxburgh, Selkirk, and Peebles; on the NW. by Clydeſdale; and on the SE. by Solway Frith and the marches between Scotland and England. A great part of the county is mountainous and overſpread with heath, well ſtocked with game of all kinds: but the valleys, through which the Eſk, the Annan, the Nith, and other ſmaller rivers run, are extremely pleaſant; and ſome of them well cultivated and very fertile, producing oats, barley, and wheat, in abundance, both for exportation and home conſumption; while the mountainous parts afford paſture for innumerable flocks of ſheep and herds of black cattle, many thouſands of which are annually exported to England. In the valleys are ſeveral natural woods and ſome extenſive plantations of different kinds of timber. In Nithſdale are the rich lead mines of Wanlockhead, the coal mines of Sanquhar and Cairnburn, the inexhauſtible lime quarries of Cloſeburn and Barjarg, and free ſtone in almoſt every pariſh. Annandale has the rich lime quarries of Kellhead and Comtegan, with plenty of free ſtone near the towns of Annan and Lochmaben: and in the lower part of Eſkdale are lime-ſtone and coal in abundance. In ſome places there are indications of iron; copper is wrought; and in Weſterkirk a valuable mine of antimony has been lately diſcovered. Beſides the mineral ſprings of Moffat and Hartfell Spaw, there are a great many wells which contain metallic or mineral impregnation. The county contains four royal boroughs, Dumfries, (N° 3.) Sanquhar, Annan, and Lochmaben, ſeveral ſmall towns and villages, and is divided into 42 parochial diſtricts, containing in all about 55,000 inhabitants. It ſends one member to parliament. The valued rent of Dumfries-ſhire is 158,627l. Scots, and the real rent may be eſtimated about 20,000l. Sterling.

(2.) DUMFRIES, a pariſh of Scotland, in the above county, comprehending, beſides the town (N° 3.) an extenſive valley, 6 miles in length, and from 2 to 3 in breadth; watered on the W. and S. by the river Nith, and ſpreading from the NW. towards Solway Frith. A ridge of low hills, however, runs from the SE. end of the town towards Caerlaverock, nearly parallel to the river. Theſe are partly cultivated to the tops, and partly planted with clumps of trees; which render the whole ſcene very pictureſque. The ſoil on the NE. is a reddiſh earth on a free-ſtone bottom; on the SW. a ſtrong clay. The air is moiſt but healthy. Agriculture is much improved, as well as the breed of horſes, within theſe 45 years. About 1400 acres are in cultivation; of which above one half are under oats; and the reſt ſown with barley, wheat, peaſe, turnips, and potatoes: Great quantities of flax are alſo raiſed, which employ 5 or 6 lint mills. There are ſeveral plantations and numerous incloſures with trees. The population, in 1801, was 7288. LOCHER-MOSS lies in the NE. part of the pariſh.

(3.) DUMFRIES, the capital of the above county, (N° 1.) a handſome town, ſituated on a ridge or riſing ground, on the NE. ſide of the river Nith, about 9 miles above where it falls into Solway Frith. Its ancient name, it is ſaid by ſome of the Scotch hiſtorians, was *Cotiac*; but on what authority we cannot tell. Its preſent name appears to have been derived partly from its ſituation, and partly from the monaſtery of Grey Friars, that formerly ſtood near the head of the ſtreet, called the *Friar Vennel*, the kitchen of which is all that now remains; being only a corruption of *Drum friars*, or

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r "the eminence of the friary:" and according-y, till within these 50 or 60 years, it was always pelt *Drumfries*, and not *Dumfries*, as it is now or the sake of greater softness. Besides the pleasantness of its situation on the side of a beautiful rinding river, it is surrounded on all sides with ne of the finest and best cultivated sheets of dale ountry, that is any where to be met with; and he prospect from it is terminated at the distance f a few miles, by a continued chain of hills, orming altogether one of the grandest natural mphitheatres perhaps in Britain. There was anciently a strong castle at the S. end of the town belonging to the Cummings, lords of Badenoch, of which there are now no remains. Another astle was afterwards built at the NW. end, which as taken down about 70 years ago. On the NE. ide of it, at some little distance, are the ruins of chapel built by K. Robert Bruce, and endowed or a number of priests to say mass, for the repose f the soul of Sir Christopher Seaton his brother-n-law, who was taken prisoner by Edward I, at Loch-Urr, and hanged at this place. It is now only employed as a burying place for suicides. Dumfries appears to have been erected into a royal borough before the middle of the 12th century, s a grave-stone was discovered some time ago bearing the date of 1079, and mentioning the person buried under it to have been a merchant and burgess of the town: And that it was a place of consequence in the beginning of the 14th century, is evident from this circumstance, that Edward II. called the estates of Scotland to meet there, in 1307. In the above mentioned monastery too, K. Robert Bruce killed his rival, Cumming, lord of Badenoch, with the assistance of James Lindsay and Roger Kirkpatrick, on the 5th Feb. 1305. The houses of Dumfries are well built and commodious; the principal street extends full three quarters of a mile, the whole length of the town, in a direction parallel to the Nith. Towards the middle of the town it is near 100 feet wide. Besides this, there are eight other streets, with bylanes, making the breadth of the town from a quarter to a third of a mile; and they are in general well paved. It has two very elegant churches, an episcopal chapel with an organ, besides 3 meeting-houses; a tolbooth; a council-chamber; a trades hall; a meal market; a strong prison; a correction house; a large hospital; an infirmary, with apartments for insane patients; a narrow bridge of 9 arches over the river, said to have been built by one of the three daughters and co-heiresses of Alan lord of Galloway. The assizes for the county, and for the shire of Galloway and stewartry of Kirkcudbright, are held in the town twice a-year. It is also the place for holding the sheriff and commissary courts, the quarter sessions of the peace, and the courts of the commissioners of supply. It is governed by a provost, 3 bailies, a dean of guild, treasurer, and 12 merchant councillors, with the deacons of the incorporations, of which there are 7; viz. square-men, smiths, weavers, tailors, shoemakers, skinners, and butchers; chosen at Michaelmas annually. The trades got from King James VI, in one of his journeys to England, a small silver tube, like a pistol barrel, called the *silver gun*, with his royal licence to shoot for it every year. At that festival they all appear in arms, and march out of the town under their respective colours, to some convenient place, where they shoot at a mark; and the person that hits or shoots nearest to it, returns to town, marching at the convener's right hand, with the silver gun tied to his hat with ribbons; after which they conclude the day with a social entertainment. The town has a weekly market on Wed. with two fairs, in Feb. and Sept. at which vast numbers of horses and black cattle are sold; and no town in Scotland is better provided with all sorts of butcher-meat. It has only two manufactures, for stockings and cottons. Almost every branch, however, of mechanical and commercial industry is practised. Leather is made in several tan works; and coarse woollen cloths, linens, hats, &c. are manufactured. Its foreign trade for many years has only consisted in timber, iron, and other articles for home consumption. Two or three vessels are employed in the Baltic and in the wine trade, besides 8 or 10 coasting vessels. The annual entries and clearances, as stated in the custom-house books, at an average of 3 years, ending 5th Jan. 1789, are, 167 coasting, and 20 foreign vessels entered; carrying 7572 tons, and 495 men:—152 coasters, and 10 foreign vessels, cleared; carrying 5944½ tons, and 396 men. Branches of 3 banks are established at Dumfries, in which business is transacted to a very considerable amount. There is also a printing office in the town, wherein a Weekly News-paper is carried on, which, besides the intelligence it contains, is found extremely convenient for advertising every thing of a local nature. It contains about 6000 inhabitants. Dumfries lies 8 miles N. of Solway Frith, 21 NE. of Kirkcudbright, 30 WNW. of Carlisle, and 75 SSW. of Edinburgh. Lon. 4° 25′ 15″ W. Lat. 55° 8′ 30″ N.

(4.) DUMFRIES, a town of the United States, the capital of Pr. William county, in Virginia. It is a port of entry and post town, and has an episcopal church and court house. Its exports for 1793-4, amounted to 85,635 dollars. It lies on the N. side of Quantico creek, 10 miles from Colchester, 28 N. by E. of Fredericsburg, and 185 SW. of Philadelphia.

(1.) DUMMER, a township of New Hampshire, in Grafton county, seated on the Upper Amonoosuck, SW. of lake Umbagog.

(2.) DUMMER FORT, a fort of New Hampshire, seated on the Connecticut, in the town of Chesterfield.

DUMMERSTON, a township of Vermont, in Windham county, N. of Brattleborough, containing 1501 inhabitants, in 1797.

DUMONT, Francis, a French author, compiler of a general collection of treaties of commerce, alliance, and peace, between the powers of Europe. This collection, with Barbeyrac's, containing the treaties before the Christian æra, makes 16 vols folio, very useful for historical writers. Dumont retired to Holland in 1720. The time of his death is uncertain.

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DUMOSÆ. See BOTANY, *Index*.

* DUMP. *n. f.* [from *dom*, ſtupid, Dutch.] 1. Sorrow; melancholy; ſadneſs.—

Sing no more ditties, ſing no mo
Of *dumps* ſo dull and heavy;
The frauds of men were ever ſo,
Since Summer firſt was leafy. *Shak.*

Funerals with ſtately pomp
March ſlowly on, in ſolemn *dump*. *Hudibras.*

2. Abſence of mind; reverie. *Locke* uſes *dumps* ſingularly.—This ſhame *dumps* cauſe to well-bred people, when it carries them away from the company. *Locke.*

* DUMPISH. *adj.* [from *dump*.] Sad; melancholy; ſorrowful.—The life which I live at this age is not a dead, *dumpiſh*, and ſour life; but chearful, lively, and pleaſant. *Herbert.*

* DUMPLING. *n. f.* [from *dump*, heavineſs.] A ſort of pudding.—

Pudding and *dumpling* burn to pot. *Dryden.*

(1.) * DUN. *adj.* [*dun*, Saxon.] A colour partaking of brown and black.—We are not to expect a ſtrong and full white, ſuch as is that of paper; but ſome duſky obſcure one, ſuch as might ariſe from a mixture of light and darkneſs, or from white and black, that is, a grey, or *dun*, or ruſſet brown. *Newton.* 2. Dark; gloomy.—

Come, thick night!
And pall thee in the *dunneſt* ſmoke of hell. *Shak.*

(2.) * DUN. *n. f.* [from the verb.] A clamorous, importunate, troubleſome creditor.—It grieves my heart to be pulled by the ſleeve by ſome reſcally *dun*, Sir, remember my bill. *Arbuthnot.*

(3.) DUN, or BURGH, the name of an ancient ſpecies of buildings, of a circular form, common in the Orkney and Shetland iſles, the Hebrides, and northern parts of Scotland. See *Plate* CX. *fig.* 7. The latter term points out the founders, who at the ſame time beſtowed on them their natal name of *borg*, a defence or caſtle, a Suedo-Gothic word; and the Highlanders univerſally apply to theſe places the Celtic name *dun*, ſignifying a hill defended by a tower, which plainly points out their uſe. They are confined to the countries once ſubject to the crown of Norway. With few exceptions, they are built within ſight of the ſea, and one or more within ſight of the other; ſo that on a ſignal by fire, flag, or trumpet, they could give notice of approaching danger, and yield a mutual ſuccour. In the Shetland and Orkney iſlands, they are moſt frequently called *wart* or *wardhills*, which ſhows that they were garriſoned. They had their wardmadher, or watchman, a ſort of centinel, who ſtood on the top, and challenged all who came in ſight. The gackman was an officer of the ſame kind, who not only was on the watch againſt ſurprize, but was to give notice if he ſaw any ſhips in diſtreſs. He was allowed a large horn of generous liquor, which he had always by him, to keep up his ſpirits. Along the Orkney and Shetland ſhores, they almoſt form a chain; and by theſe means not only kept the natives in ſubjection, but were ſituated commodiouſly for covering the landing of their countrymen, who were perpetually roving on piratical expeditions. Theſe towers were even made uſe of as ſtate priſons; for we learn from Torfæus, that after Sueno had ſurpriſed Paul, count of Caithneſs, he carried him into Sutherland, and confined him there in a Norwegian tower. Out of our own kingdom, no buildings ſimilar to theſe are to be found, except in Scandinavia. On the mountain Swalberg in Norway is one; the STIFTBISHOP, at Upſal in Sweden, is another; and UMSEBORG, in the ſame kingdom is a third. Theſe towers vary in their inner ſtructure; but externally are univerſally the ſame; yet ſome have an addition of ſtrength on the outſide. The burgh of Culſwick in Shetland, notwithſtanding it is built on the top of a hill, is ſurrounded with a dry ditch 13 feet broad; that of Snaburgh in Unſt, has both a wet and a dry ditch; the firſt cut, with great labour, through the live rock. The burgh of Moura is ſurrounded by a wall, now reduced to a heap of ſtones, and the inſide is cylindrical, not taper, as uſual with others. The burgh of Hogſcter, upon an iſle in a loch of the ſame name, has alſo its addition of a wall; a peculiarity in a cauſeway, to join it to the main land, and a ſingular internal ſtructure. Numbers of little burghs, with ſingle cells, are ſcattered about theſe iſlands, in the neighbourhood of the greater, and which probably were built by the poorer people, to enjoy their protection. A multitude of places in theſe iſlands have the addition of *burgh* to their names, notwithſtanding there is not a veſtige of a tower near them; the materials having long ſince been carried away, and applied to various uſes.

(4.) DUN, in geography, a lake of Ayrſhire.

(5.) DUN, a pariſh of Scotland, in Angus-ſhire, 4 miles long and equally broad; lying N. of the S. Eſk, nearly mid-way between Brechin and Montroſe. The ſoil is clayey, and produces excellent wheat and barley. The population in 1801 was 651.

(6.) DUN, a river in the S. of Yorkſhire.

(7.) DUN LE ROY, a town of France, in the department of Cher, containing about 1500 citizens: It is ſeated on the Auron, 14 miles SSW. of Bourges, and 15 W. of Sançois.

(8.) DUN, a town of France in the department of Meuſe, ſeated on the Meuſe 15 miles NNW. of Verdun, and 6 S. of Stenay.

(9.) DUN LE PALLETEAU, a town of France in the depart. of Creuſe, 12 miles NW. of Guerat.

* *To* DUN. *v. a.* [*dunan*, Saxon, to clamour.] To claim a debt with vehemence and importunity.—Borrow of thy back, and borrow of thy belly: they'll never aſk thee again. I ſhall be *dunning* thee every day. *Bacon.*—

When thou *dun'ſt* their parents, ſeldom they,
Without a ſuit before the tribune, pay. *Dryd.*

DUNA. See DUINA.

DUNACOMBE, a village in Cornwall.

DUNAGHY, a village of Ireland in Tyrone, 78 miles from Dublin. It has a famous mineral water.

DUNALD-MILL HOLE, a cave at the foot of a mountain, five miles from Lancaſter, into which a large brook runs, after it has driven a mill near the entrance. It continues its courſe about two miles under ground, and then appears at Carnford, a village in the road to Kendal. The entrance is a rugged paſſage from the mill that deſcends about ten yards perpendicular, through chinks in the rocks, and clumps of trees. Some of

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of the vaults are so high, that they resemble the roof of a church; and other parts are so low, that one must creep on hands and feet to pass. The water dropping from the rocks has an awful and pleasing sound.

DUNAMASE, a lofty and rocky hill of Ireland, in the plain of Maryborough, Queen's county, near the town. It affords pasture to a number of sheep, and is 40 miles from Dublin. Lon. 7. 20. W. Lat. 53. 0. N.

DUNAMONA, a village of Ireland, in Mayo.

DUNAMUND, or DIAMINTZ, a town of Ria. See DIAMINTZ. Lon. 41. 27. E. of Ferro. Lat. 57. 5. N.

DUNAN AULA, [*i. e.* The Mount of Olaus.] An ancient tumulus in Craignish parish, in Argyllshire, where the ashes of Olaus, the son of a king of Denmark, were deposited near the field of battle, in which he was killed many centuries ago. Sir Campbell has converted this mount into a burying place, and erected a neat monument on the top of it, in memory of his only son. The tumulus is supposed to have been raised before the introduction of Christianity, as the urn containing the ashes of Olaus, was discovered under a heap of stones by the workmen; and the practice of burning the dead was discontinued after the conversion of the ancient Caledonians.

DUNAN POINT, a cape on the W. coast of the island of Skye. Lon. 3. 5. W. Edinburgh. Lat. 57. 9. N.

(1.) DUNBAR, a parish of Scotland, in Haddingtonshire, about 9 miles long from E. to W. and 2 broad at a medium; rising gradually from the coast, and affording a fine prospect every way. The soil is so rich, that it is esteemed the most fertile spot in E. Lothian, which is reckoned the most fertile county in Scotland. It is well cultivated, and produces great crops, chiefly of wheat, barley and beans. Oats, clover, rye-grass, turnips and potatoes are also raised. Of this rich land, the encroachments of the tide, at the mouth of the Tyne, have destroyed several acres. Above 100 tons of cordage are manufactured at two ropries in the parish; and kelp is made on the coast. This parish is famous for the encampment of Gen. Leslie and the Scots army, before their defeat by Cromwell.

(2.) DUNBAR, a royal borough of Scotland, in the county of East Lothian, once remarkable for a strong castle, the key of Scotland from the E. which gave shelter to Edward II. of England, in his flight from Bannockburn, but of which scarce a vestige now remains. This castle was bravely defended, in 1336, by Agnes, countess of March, sister of Randolph E. of Murray. In the absence of her husband, this heroine, by her uncommon courage, forced Lord Montague to raise the siege and leave the country. Here are still preserved some of the Scottish pikes, six ells long, and formed for both offence and defence. Under the rock, on which the castle stands, are two natural arches, through which the tide flows. Between the harbour and the castle, is a stratum of vast basaltic columns of red grit stone. Dunbar is remarkable for the defeat of John Baliol's army by Earl Warrenne, in 1296, and for a victory gained near it by Cromwell over the Scots in 1650. Dunbar is governed by a provost, 3 bailies, dean of guild, treasurer and 15 councillors. It joins with Haddington, North Berwick, Lauder and Jedburgh, in sending a representative to parliament. The revenue of the town amounts to nearly 500l. *per annum*. Within the royalty there is a superb village, called *Belhaven*, near which the harbour was originally built. The east pier of the present harbour was begun during the protectorship of Cromwell, who granted 3000l. towards defraying the expense. But it was still very imperfect, and could only receive a few small vessels; and even now, though a great deal of labour and money have since been expended in improving it, the access is difficult and the bounds small. It is defended by a battery of 12 guns, of 9, 12, and 18 pounders. Government has had it in contemplation to improve the harbour, so as to make Dunbar the station of a fleet, for the protection of the east coast of Scotland, as notwithstanding the safety of Leith roads, an easterly wind prevents shipping from getting out of the Frith. If this were put in execution, Dunbar might soon vie with the greatest towns in Scotland. At present, its principal trade is the exportation of corn, which is calculated to amount to about 10,000 quarters annually. It has also a tolerable trade in the fisheries. It is equi-distant from Edinburgh and Berwick upon Tweed, being 27 miles from each. Lon. 2. 34. W. Lat. 56. 0. N.

(3.) DUNBAR, William, a celebrated Scotish poet, born at Salton in East Lothian, in 1465. He wrote several good poems for that age; and he has been frequently stiled the Scotish Horace, *The Golden Terge*, and *The Thistle and the Rose*, are the most admired pieces of his production. He died about 1530. Sir David Dalrymple published an edition of his poems with notes.

DUNBARROW, a hill of Scotland, in Angusshire, in Dunnichen parish. A rock on its N. side is called *Arthur's Seat*.

DUN-BARRY, or BARRY hill. See BARRY, N° 1.

(1.) DUNBARTON, [Gael. *Dun Britton*,] a parish of Scotland, in Dunbartonshire, of an oval form, about 3 miles long and nearly 2 broad, watered by the Leven on the W. and the Frith of Clyde on the S. The soil is fertile, but rather shallow: the air salubrious though sometimes foogy; yet fevers, consumptions and small pox carry off many. The parish, besides flax, produces wheat, oats, and barley, but not equal to one tenth of its consumption. About 100 acres are under wood and 200 in common. Great quantities of salmon and trouts are taken in the rivers. The rev. Mr Oliphant mentions a singular piece of Christian charity of the late James Smollet; who, in 1732, sunk a sum, that produces 50 merks a-year, to be distributed, immediately after the sacrament, to such of the poor as have been communicants. The population, including the town (N° 2.) was 2541, in 1801.

(2.) DUNBARTON, the chief town of Lenox or Dunbartonshire in Scotland, remarkable for its castle. This is a steep rock, rising up in two points, and every where inaccessible, except by a very narrow passage or entry, fortified with a strong wall or rampart. Within this wall is the

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guard house, with lodgings for the officers; and from hence a long flight of stone steps ascends to the upper part of the castle, where there are several batteries mounted with cannon, the wall being continued almost round the rock. In the middle of this upper part where the rock divides, there are commodious barracks with a deep well, in which there is always plenty of water. Here likewise are the remains of a gateway and prodigious high wall, at the top of which there was a wooden bridge of communication from one rock to another. This gateway was sometimes blocked up during the intestine commotions of Scotland, so that garrisons of different factions possessed different parts of the castle, and each had a gate towards the water. The castle stands in an angle formed at the conflux of the Clyde and Leven; so that it is wholly surrounded by water, except a narrow isthmus, and even this is overflowed at every spring tide: nor is there any hill or eminence within a Scots mile of this fortress. It commands the navigation of the Clyde; and, being deemed the key of the western highlands, is kept in some repair, and garrisoned with invalids, under the command of a governor and some subaltern officers. The government of it is worth 700l. a-year. There is a considerable manufactory of crown glass and bottles in the town; which employs 130 hands, and pays 3,800l. annually to government. It has a good harbour. The vessels employ 70 seamen and carry about 2000 tons. Dunbarton was erected into a royal borough by K. Alexander II, in 1221. It contains about 2000 inhabitants, and lies 15 miles NW. of Glasgow, 58 W. of Edinburgh, and 89 N. of Dumfries. Lon. 4. 30. W. Lat. 56. 0. N.

(3.) DUNBARTON, a township of the United States, in Hillsborough county, New Hampshire; containing 917 inhabitants, in 1790.

(4.) DUNBARTON, a town in the above township; 9 miles S. of Concord, and 36 W. of Portsmouth.

(5.) DUNBARTON, DUNBARTONSHIRE, } or LENOX. See LENOX.

DUNBEATH, a river of Scotland, in the county of Caithness, which runs into the German ocean, 8 miles NE. of the Ord of Caithness.

(1.) DUNBLANE, [Gael. *i. e.* the hill of St Blane,] a parish of Scotland, in the W. of Perthshire, anciently a bishopric; about 9 miles long and 6 broad. The cathedral, now mostly in ruins, was 216 feet long, 76 broad, and 50 in height; the steeple 128. The climate is healthy, and the soil various; but the greater part heath and swamp. Oats, barley, potatoes and flax are the chief produce. Oak, elm, beech, fir, and other wood abound. The population, in 1801, was 2619. The excellent Dr Robert Leighton was bishop of Dunblane, while episcopacy was established in Scotland, and bequeathed his library to the succeeding clergy.

(2.) DUNBLANE, a town in the above parish (N° 1.) pleasantly seated on the river Allan, 30 miles N. of Edinburgh. The battle of Dunblane or Sherriffmuir was fought near it, in 1715, when the D. of Argyll defeated the rebels under the E. of Mar. It has 4 fairs; in March, May, Aug. and Nov. Lon. 4. 2. W. Lat. 56. 11. N.

DUNBOG, a parish of Scotland in Fifeshire, 3 miles long and 2 broad, lying between two hills; and so named from a morass, or *bog*, at the W. end of it, one mile in length and half a mile in breadth. It is mostly arable, and though wettish, produces good barley. The population in 1801, was 232.

DUNBOYNE, a village of Ireland, in Meath.

DUNCAN I, } Kings of Scotland in the 11th
DUNCAN II, } century. See SCOTLAND, HISTORY OF. Duncan I. was murdered by the usurper Macbeth in 1046.

DUNCANNON, a town and fort of Ireland, in the county of Wexford, and province of Leinster, seated on the river Ross, 6 miles E. of Waterford. The fort commands the river, insomuch that no ship can pass to Waterford or Ross without its permission. Here are barracks for 3 companies of foot. Lon. 6. 46. W. Lat. 52. 16. N.

DUNCAN'S BAY, lies on the N. coast of Jamaica. Lon. 77. 23. W. Lat. 18. 31. N.

DUNCANSBAY HEAD, a cape of Scotland, at the NE. extremity of Great Britain, in the county of Caithness. Lon. 0. 19. E. Lat. 58. 33. N.

DUNCANSBOROUGH, a township of Vermont, W. of Lake Memphremagog.

DUNCARDS. See TUNKERS.

* DUNCE. *n. s.* [A word of uncertain etymology; perhaps from *dum*, the Dutch, stupid.] A dullard; a dolt; a thickskull; a stupid indocile animal.—Was Epiphanius so great a *dunce* to imagine a thing, indifferent in itself, should be directly opposite to the law of God! *Stillingfleet.*—I never knew this town without *dunces* of figure, who had credit enough to give rise to some new word. *Swift.*

DUNCHIDIOK, a village in Devonshire.

DUNCHURCH, a village in Warwickshire.

DUNCLENT, near Kidderminster, Worcester.

DUNCOMBE, William, younger son of John Duncombe, Esq. of Stocks in Herefordshire, who, in 1722, published a translation of Racine's *Athalia*; which was well received by the public, and has gone through many editions. In 1724 he was editor of the works of Mr Needler; in 1735, of the poems of his deceased brother-in-law, Mr Hughes, 2 vols. 12mo; in 1737, of the miscellanies of his younger brother Mr Jabez Hughes, for the benefit of his widow, in one vol. 8vo; and in 1744, of the works of the Rev. Mr Samuel Say, in one vol. 4to. In 1726 he had married the only sister of John Hughes, Esq. whom he long survived. In 1734 his tragedy of Lucius Junius Brutus was acted at Drury-lane theatre. It was published in 1735, and again in 1647. The works of Horace, in English verse, by several hands, were published by him in two vols. 8vo, with notes, &c. in 1757. A 2d edition, in 4 vols, 12mo, with many imitations, was published in 1762. In 1763 he collected and republished "Seven sermons by archbishop Herring, on public occasions, with a biographical preface." He died Feb. 26, 1769, aged 80.

DUNCORMACK, a town in Wexford, Ireland.

(1.) DUNCAN, Adam, lord viscount, a gallant British admiral, born at Dundee, in Scotland, in 1731, of an ancient and respectable family. Being a younger son, he was brought up with a view to the

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the ſea, and after the uſual gradations, was appointed a lieutenant in the navy on the 10th of January, 1755; and about four years after he became a commander. It is ſaid he was bred up under the auſpices of the late lord viſcount Keppel, through whom he was appointed captain of the Valiant of 74 guns. He was likewiſe on the court-martial of that diſtinguiſhed veteran. It does not appear that he held any command ſubſequent to the concluſion of the war, in 1763, till 1778, when he was appointed to the Monarch, of 74 guns, one of the ſhips employed on the home ſtation. About the end of December he was ordered, with Sir George Rodney, to Gibraltar, and greatly diſtinguiſhed himſelf in the encounter with the Spaniſh ſquadron under don Juan de Langara. Though only a running fight, the Monarch ſuffered very conſiderably in her rigging, and had 29 men killed and wounded. Not long after this captain Duncan quitted the Monarch, and in 1782 was appointed to the Blenheim of 90 guns. He continued in this ſhip during the remainder of the war, being conſtantly attached to the channel fleet, then commanded by lord viſcount Howe, and conſequently proceeded with his lordſhip to Gibraltar in September; though in the ſkirmiſh which took place with the combined fleets in the month of October, the Blenheim ſuſtained but a very inconſiderable loſs. When peace was ſettled, the Blenheim was put out of commiſſion, but captain Duncan was appointed to the Edgar of 74 guns, and continued in that command the three ſucceeding years. On the 14th of September 1787, he was made rear-admiral of the blue; of the white on the 22d of September 1790; and in 1793, he became vice-admiral; thus riſing progreſſively till the 1ſt of June 1795, when he obtained the rank of admiral of the blue. Upon this laſt advancement he hoiſted his flag on board the Venerable, of 74 guns, and was appointed to the command of the ſquadron ſtationed in the North Sea, and particularly deſtined to act againſt the Dutch, who had then a conſiderable naval force lying ready for ſervice in the Texel. For about two years after, admiral Duncan's appointment to this ſtation, the occurrences were principally confined to occaſional captures; but, by the vigilance of the Britiſh fleet, theſe were ſo frequent, that the Dutch trade was almoſt annihilated. The fleet belonging to the United Provinces, though conſiſting of fifteen ſhips of the line, ſix frigates, and five ſloops of war, ſeldom ſhewed any indications of a wiſh to come out of port. In June, 1797, they patiently ſuffered themſelves to be blocked up by admiral Duncan, though his force was then inferior to theirs. The mutinous ſpirit which, about this time, had broke out among the Britiſh ſeamen in different quarters, having ſpread itſelf to the ſquadron under admiral Duncan, occaſioned a ſlackening of the blockade of the Texel. At this trying moment, however, the admiral conducted himſelf with great prudence and firmneſs, and his ſpeech to the crew of his ſhip, the Venerable, was remarkably affecting. Though the enemy, perhaps acquainted with his ſituation, prepared for ſea, and in his abſence, early in October, ſlipped out, he ſoon gained intelligence of their motions, and took the neceſſary ſteps to prevent their returning to the Texel, without coming to an engagement, which he knew they would attempt, on finding he had put to ſea. On the 11th of October, about nine in the morning, a ſignal was given of having diſcovered the enemy; and, after a purſuit of three hours, the Britiſh fleet came up with the Dutch: the action commenced at about 40 minutes paſt 12 o'clock, at which time every ſhip of the Britiſh had broken the enemy's line, and cut them off from getting into the Texel, the land being then diſtant about 7 miles. While the rear was attacked by the larboard diviſion under vice-admiral Onſlow, admiral Duncan directed all his attention to the enemy's van, and his own ſhip, the Venerable, was in cloſe action for nearly two hours and a half, when he obſerved all the maſts of the Dutch admiral's ſhip (Vryheid) go by the board; ſhe was, however, defended for ſome time after in a moſt gallant manner; but was at laſt obliged to ſtrike to the Venerable; admiral de Winter himſelf being the only man left on the quarter deck, who was not either killed or wounded. The Dutch loſt alſo their vice-admiral, in the ſhip Jupiter, and ſeven other ſhips of the line; the remainder having eſcaped with the greateſt difficulty. The attack on the part of the Britiſh admiral, was conſidered one of the moſt daring, and the iſſue of the conteſt one of the moſt important, during the late war; and indeed it afterwards appeared that the Dutch fleet was deſigned to aſſiſt the French in their intended invaſion of this country. In conſequence of this very brilliant ſucceſs, the gallant admiral was, on the 1ſt of the ſame month created viſcount Duncan of Camperdown, and baron Duncan of Lundie, in the ſhire of Perth. A penſion, alſo, of 2000 l. per annum was granted to him, and the two next heirs of the peerage. Theſe honours, conferred on the illuſtrious admiral, after this important victory, were highly gratifying, and juſtly merited. Services ſuch as theſe demand the warmeſt applauſe, and are fully entitled to the moſt ample reward that it is in the power of a grateful nation to beſtow. The abilities and judgment of admiral Duncan were hardly more diſplayed in the manner in which this action commenced, than in cloſing the conteſt in proper time, and extricating his fleet and prizes from the difficult ſituation in which they were placed. Lord Duncan was of a manly, athletic form, ſix feet three inches high. His character was very amiable, and he united to his other great qualities, that of being a ſincere Chriſtian. He died in 1804. Lord Duncan was married to Miſs Dundas, daughter of Robert Dundas, Eſq. lord preſident of the court of ſeſſion in Scotland, June 6, 1777, by whom he had ſeveral children. His firſt ſon, Mr Henry Duncan, died at Edinburgh on the 23d December, 1787; and his ſecond ſon, Robert, born in 1785, ſucceeded to the eſtate and honours. Arms of lord viſcount Duncan: in the centre of the paternal coat, (being gules, two cinque foils in chief, and a bugle horn in baſe, ſtringed azure,) pendant by a ribbon argent and azure, from a naval crown or, a gold medal thereon, two figures the emblems of Victory and Britannia; Victory alighting on the prow of an antique veſſel, crowning Britannia with a wreath of laurels, and below, the

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order,

word CAMPERDOWN.—Creſt; a firſt rate ſhip of war with maſts broken, rigging tore, and in diſorder, floating on the ſea, all proper; and over the motto "*Diſce pati.*"—Supporters: On the dextre ſide an Angel, mantle purpure, on the head a celeſtial crown; the right hand ſupporting an anchor proper; in the left a palm branch Or. On the ſiniſter a ſailor, habited and armed proper, his left hand ſupporting a ſtaff thereon hoiſted a flag azure; the Dutch colours wreathed about the middle of the ſtaff.—Motto: "*Secundus dubuſque rectus.*"

(2.) DUNCAN, Daniel, an eminent phyſician, born at Montauban in Languedoc, in 1649. He deſcended from a Scotiſh family, of whom Mark, who died in 1640, was profeſſor of philoſophy at Saumur, in France, and afterwards principal of the college. Daniel received his education at Montpelier, where he took his degree. He reſided at Paris till the death of Colbert, who was his patron, after which he removed to his paternal eſtate at Montauban; but during the perſecution of the proteſtants, in 1690, he went to Geneva. He afterwards became ſucceſſively phyſician to the prince of Heſſe Caſſel and the king of Pruſſia. He died in London in 1735. He wrote an Explanation of the Animal Functions; Natural Chemiſtry; Salutary Advice againſt the Abuſe of Hot Liquors, particularly Coffee, Chocolate, and Tea.

(3.) DUNCAN, William, a learned Scottiſh writer, born at Aberdeen, in 1717. He received his education in his native city, and afterwards became profeſſor of philoſophy in the Mariſchal college there. He died in 1660. He was the author of an excellent treatiſe on logic, beſides which he tranſlated ſeveral of the Orations of Cicero, and Cæſar's Commentaries.

(1.) DUNDAFF, or DUNDAFF HILLS, hills in Scotland in Stirlingſhire, 15 miles from Drymen.

(2.) DUNDAFF LINN, [Gael. *i.e.* the Black caſtle leap,] a beautiful and romantic fall of the Clyde, in Lanarkſhire, near New Lanark. It is nearly 4 feet high, yet trouts have been obſerved to leap up to the top of it. This fall is below the CORRA LIN, and above that of STONEBYRES.

DUNDALK, a town of Ireland, in the county of Louth, about 40 miles from Dublin. It is a large, ancient, and thriving town, with a wide ſtreet, near a mile long, and a very fine market-houſe, near the entrance from Dublin. In the reign of Edward II. it was a royal city, and the laſt on record, where a monarch of all Ireland was actually crowned and reſided. It was formerly very ſtrong, and had many towers and ſmall caſtles in it. It is very advantageouſly ſituated for a moſt extenſive inland trade, and the port is very ſafe for ſhipping. The bay has good moorings at all times, in from 4 to upwards of 8 fathoms water, with very good land marks, either for bringing up to, or making the harbour; and in croſſing the bar at high water or ordinary neap tides, there is from 15 to 18 feet water. The only cambric manufacture in Ireland is carried on in this town. It lies 20 miles NNW. of Drogheda, and 40 of Dublin. Lon. 6. 17. W. Lat. 54. 12. N.

DUNDAS, [Gael. *i. e.* a hill of deer,] a hill of Scotland, in the county of Linlithgow, and pariſh of Dalmeny. On the S. ſide of it, there is a baſaltic rock 250 yards long, and from 60 to 70 feet high. It is almoſt perpendicular in its front, and conſiſts of a light bluiſh granite, of a very cloſe and fine texture. The maſſes are in an irregular columnar ſtate, and ſeparated by furrows; but many well defined regular priſms are obſervable.

(1.) DUNDEE, a royal borough of Scotland, in Angus-ſhire, ſeated on the N. ſide of the Tay, about 12 miles from its mouth, 40 N. of Edinburgh, and 23 E. of Perth. Its ſituation for commerce is very advantageous. Trading veſſels of the largeſt burden can get into the harbour; and on the quay there are three very convenient and handſome warehouſes built in 1756; as well as good room for ſhip-building, which is carried on to a large extent. The houſes are built of ſtone, generally 3 or 4 ſtories high. The market-place or high ſtreet in the middle of the town is a very ſpacious oblong ſquare, 360 feet long, and 100 feet broad; from whence branch out the 4 principal ſtreets, which with a number of leſſer ones are all paved in the beſt manner. On the S. ſide of the market-place ſtands the town-houſe; an elegant ſtructure, with a very handſome front, piazzas below, and a neat ſpire over it 140 feet high. This building was finiſhed in 1734, and contains the guild-hall, the court-room, a very neat maſon lodge, the bank, vaulted repoſitories for the records, and the common priſon, which is in the upper ſtory, and does honour to the taſte and humanity of the magiſtrates, under whoſe auſpices it was conſtructed, being well aired commodious rooms, at the ſame time very ſtrong and ſecure. Each room is 20 feet by 12, and 7½ feet high, well arched above and below. The meal-market and ſhambles, which were formerly a nuiſance on the high ſtreet, were removed, and in their place was erected by the 9 incorporated trades, on the E. end of the above large ſquare, a grand building, with a large and elegant cupola: in the ground flat of which is a very neat coffee-room, and ſeveral merchant ſhops; and in the upper ſtories public rooms for each trade, and a common hall occaſionally uſed as a theatre. This hall is 50 feet long, 30 feet broad, and 25 feet high; having its front to the ſquare decorated with Ionic columns. *St Andrew's Church*, alſo built by the incorporations, ſtands on a riſing ground a little N. from the Cowgate ſtreet; and has an elegant ſpire 130 feet high, with a peal of bells much admired. There is a neat entry to the church by a broad gravel walk, with graſs plots on every ſide; and the whole policies around it are laid out with excellent taſte, and in a ſuperb ſtile. Dundee has alſo 4 other churches, and five miniſters on the eſtabliſhment. The old church, in which were originally 4 places of worſhip, had been a very magnificent building, with a large ſquare Gothic tower or ſteeple, 186 feet high, on the W. end of the church. It was in the form of a croſs, erected by David earl of Huntington, brother to William I. of Scotland, and was dedicated to the Virgin Mary. This he did on his return from the 3d cruſade (in which with 500 of his countrymen he had accompanied Richard I. of England) A.D. 1189, in gratitude for his deliverance from ſeveral imminent dangers, and particularly from ſhipwreck, by which he had nearly periſhed when in ſight

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ht of this town. At the ſame time he changed name from *Alectum* to *Dei Donum*, whence its ſent name is thought by many to be derived: ile others maintain that its name was *Duntay*, the Hill of Tay. The word *Alec* in the Gaetongue ſignifies *beautiful*, and harmonizes very ll with the ſcripture ſenſe of the Hill of God. e word *Duntay* has the very ſame ſignification, Hill of God; and both agree with the delightſituation of Dundee, and unite in giving it the ne of *Bonny Dundee*. The hill riſes on the N. the town to a great height, and is called *The w of Dundee; law* being a Saxon word for a md hill. On its top there are evidently the reins of a camp, ſaid to have been firſt erected Edward I. of England, and laſt repaired by eneral Monk. Where the meal-market ſtood is w erected an elegant Epiſcopal meeting-houſe, th handſome ſhops below. Dundee had an l caſtle which was demoliſhed by the celebrated ots governor, Sir William Wallace, who was ecated in this town. The caſtle had proved veuſeful to Edward I. when he put a garriſon init to awe the inhabitants; but Wallace getting ſſeſſion, ordered it to be deſtroyed, leſt it ſhould ain fall into the hands of the Engliſh. This ratment ſo exaſperated Edward, that, taking town by ſtorm, he ſet fire to the churches; d a number of the inhabitants having taken ctuary there with their moſt valuable effects, re all burnt along with them. At that time he rnt alſo a great part of the town. The deſolam he brought on the church continued till the ar 1787, when a noble edifice began to be built the ſite of the one that was burnt down, in hich the ancient Gothic of the outſide is excelntly united with internal modern architecture, aking one of the largeſt and neateſt churches in e kingdom, and again completing the ſuperb perſtructure, as erected at the firſt by the earl of intington. Within theſe few years, a new ſtreet, lled *Caſt's Street*, has been made from the SW. rner of the Trades Hall to the ſhore. It is cut rough the ſolid rock on which the caſtle formerſtood, and ſeveral houſes and ſhops are already ilt and poſſeſſed on each ſide. A large and egant infirmary has alſo been lately erected, and now extenſively occupied. Beſides the public ammar-ſchool, and the Engliſh ſchools, there is academy, or rather college, for mathematics, the rench and Italian languages, and the polite arts, ith proper profeſſors in the different branches, id a large aparatus for natural and experimental hiloſophy. This town ſuffered greatly laſt centu during the civil war, being ſometimes under the ommand of one party, and at others of another. 1645 the Marquis of Montroſe took it by ſtorm; id in 1651, under the command of its provoſt laj. Gen. Lumſden, it vigorouſly oppoſed Gen. lonk, who carried it by ſtorm, Sep. 1ſt. who put l in arms to the ſword. And ſo great were the ches of Dundee, all the neighbouring gentlemen aving retired to it with their beſt effects, as a lace of ſafety, that every private ſoldier in lonk's army had near 60l. Sterling to his ſhare f the plunder; there being above 60 merchant eſſels in the harbour at that time, and the like umber of veſſels ſailed for England loaded with the ſpoils of the unfortunate inhabitants. By theſe and other invaſions, the whole ancient records of the town were deſtroyed, except a deed of queen Mary, ſigned by herſelf, conferring the preſent burying ground called the *Hoff*; and ſome charters of the Charleſes confirming the ancient rights and previleges, as diſponed by the Alexanders and other kings of Scotland. On the 5th Jan. 1792, there were 116 veſſels belonging to this port, navigated by 668 men, and meaſuring 8550¼ tons. Of theſe 33 were employed in the foreign, 78 in the coaſting trade, and 4 in the whale fiſhery. There are 3 public warehouſes on the ſhore, and above 20 large private warehouſes belonging to the merchants. The magiſtrates have been at great expenſe in enlarging and fitting up the harbour, ſo as to render it of eaſy acceſs, ſafe, and commodious; and have made the paſſage over the Tay, where there is a great reſort, ſo convenient, that travellers with their horſes can get over at any time of tide; a ſufficient number of good boats properly manned being always ready. The river Tay before Dundee is about three miles broad; and being ſheltered by high lands on both ſides, is a ſafe road for ſhips of the greateſt burden. The piers are extenſive, broad, and well adapted for the purpoſes of loading and diſcharging veſſels; and the harbour is equal to any in Scotland. Several new ſtreets have alſo been made, the old ones have been widened, and a large convenient one at a conſiderable expenſe carried down from the market place to join a fine walk, ſhaded very neatly with trees, that leads to the ſhore. This new ſtreet makes the acceſs eaſy and commodious, which was formerly much confined and ſteep. Till 1745, the town had only draw-wells; but ſince that period, it is moſt amply ſupplied from a large fountain of excellent water, conveyed into the town in leaden pipes, and diſcharged by good wells at proper diſtances. Theſe, with a fine well in the town's meadows, and a ſtream of water that runs through the ward and the meadows (two large beautiful greens on the N. of the town), make it as well watered as any town in Scotland; and theſe greens, juſt at hand, ſerve all the inhabitants moſt commodiouſly for waſhing and bleaching. The number of inhabitants in Dundee has been doubled ſince 1760, and has increaſed to about 22,500 ſouls. Beſides the eſtabliſhed churches, there are three Epiſcopal meeting-houſes, two of Seceders, one of Methodiſts, two of Independents, one of Bereans, and two of Baptiſts. One of the Independent Societies is of the Glaſſite denomination. Mr John Glas reſided here, and his principles, though ſpread far and wide, have always had the greateſt following in Dundee.—The trade in the town has increaſed greatly. Its ſtaple is undoubtedly the linen manufacture: for which in ſummer 1788, they imported from the Baltic 32 cargoes of flax, hemp, &c. near 2000 tons, beſide ſeveral quantities from London, Leith, and other places: and on an average the brown linen ſtamped for the two preceding ſeaſons at the ſtamp office here amounted to about ſix millions of yards, in value about 115,000l. Sterling. And according to the rev. Dr Small's ſtatement in his Statiſtical Account of Dundee, the total number of yards of all kinds of linens,

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linens, amount in *one* ſeaſon, upon an average, to 4,066;990 yards; worth L. 118,887. The flax is wrought up into coarſe linens, chiefly Oſnaburgs, ſheetings, ſoldiers ſhirtings, &c. which are ſold partly bleached (ſeveral fine large bleachfields being well employed in the neighbourhood) and partly brown. Theſe linens are ſent principally to London, Glaſgow, and Liverpool, and from thence exported. Seven or eight veſſels are conſtantly employed in the trade between Dundee and London. The making ſail-cloth has been long eſtabliſhed, and is carried on to a good extent. Two rope-works have ſucceeded well, and buckram-work has been eſtabliſhed for ſeveral years. The Dundee coloured threads have been long juſtly eſteemed, and give bread to no leſs than 1710 people; indeed it was here that coloured threads firſt made a figure among the articles of trade in Scotland. The quantity annually made is computed at 269,568 lb. and valued at L. 33,696. Sterling. The ſugar houſe, a large undertaking, and tan-works, are of eſtabliſhed reputation. The value of leather annually tanned is computed at 14,200l.; and that of boots and ſhoes at L. 4386. There has been lately erected a large glaſs-work at a great expenſe, and a plumbery and foundery are alſo now carried on to advantage. The glaſs-work employs 180 perſons, and in 1791 yielded a duty of L. 3046. Dr Small eſtimates the total revenue ariſing to government from Dundee at not leſs than L. 56,845 : 14 : 3¾. The trade of Dundee has been greatly promoted by its Banks; Two banking companies are eſtabliſhed in Dundee; and two diſtant companies, one in Edinburgh and one in Paiſley, have opened bank offices. The paper money, in conſtant circulation from all the 4, is eſtimated at 160,000l. The cotton manufactory has been introduced; a number of jennies being employed in ſpinning, and ſeveral looms in weaving it. About 400 men women and children are employed in it. They are ſaid to ſpin annually 135,000 lb. of yarn, worth L. 20,250. A large machine for ſpinning ſhorts into candle-wicks, the firſt of the kind in Scotland, is alſo begun here. The ſalmon fiſhing in the Tay is of much importance; and the town is well ſupplied with fiſh of various kinds, though much raiſed in price of late years, on account of the quantities ſent to London. Their other markets are alſo well ſupplied. Inſurances againſt fire are made by a company, whoſe property is ſaid to amount to half a million, and by whom, though but recently formed into a company, inſurances had been made before 1793 to the value of above 800,000l. An excellent nurſery at the W. end of the town has been much encouraged; and its neighbourhood is now adorned with many neat and elegant villas, ſhowing the wealth and taſte of the inhabitants. Dundee was the birth place of the celebrated Hector Boethius. It joins with Perth, Forfar, St Andrew's, and Cupar, in ſending a repreſentative to the Britiſh parliament. Dundee lies 14 miles NW. of St Andrew's. For farther particulars reſpecting this town and its environs we muſt refer the reader to the rev. Dr Small's very complete and accurate Account of Dundee, publiſhed by itſelf as well as in Sir J. Sinclair's Stat. Acc. Lon. 3° 2′ 55″ W. Lat. 56° 27′ 23″.

(2.) DUNDEE, a pariſh of Scotland in Angus-ſhire, comprehending, beſides the town, [illegible] an extent of country about 6 miles in length from W. to E. but of various breadth; being one broad in the middle where the town ſtands, at the W. end nearly two, and towards the between three and four. The climate is [illegible] The ſoil, in general, is naturally poor, but [illegible] it conſiſts of a rich black earth: and the [illegible] its vicinity to the town, is rendered very [illegible] and being highly cultivated, produces [illegible] crops of wheat, barley, and oats: beſides toes, turnips, ſown graſs, &c. Whin-ſtone, free-ſtone of a very durable kind, [illegible] phyry, are obtained from various quarries. population in 1804, was 26,084.

(3.) DUNDEE, LAW OF, the name of [illegible] eſt and moſt remarkable hill in the pariſh, which has the ruins of a fortification on ſurrounded by a ditch. The incloſure ſquare form. Part of the fort has been by fire, whence it is ſuppoſed to have [illegible] ciently uſed as an alarm tower, where were kindled to alarm the country, in caſe den danger by invaſion.

DUNDEL, a town near Tring, Hertfordſ[illegible]

DUNDELCHACK LOCH, a lake of Sc[illegible] in Inverneſs-ſhire, about 6 miles long and [illegible] which abounds with trouts, pikes, char, ther fiſh. This lake never freezes in win very often does ſo in ſpring, in a ſingle night, the weather is calm.

DURDERBERG, [*i. e.* Thunder Hill,] of New York, in the W. ſide of Hudſon, oppoſite Peek's Hill, remarkable for its ec[illegible]

DUNDERROW, a village in Cork, Ire[illegible]

(1.) DUNDONALD, a pariſh of Scotl[illegible] Ayrſhire, extending 8 miles from Irvi[illegible] bour along the coaſt, and terminating on at the place where the Rumbling Burn [illegible] Burn meet and fall into the ſea; a place [illegible] gerous to travellers, by its quickſands. place lies about 4 miles from Ayr, and the upon all the reſt of the coaſt between Irv[illegible] Ayr being firm, the unwary traveller here himſelf in no danger, till he falls into the ſands, where ſome people have been actu[illegible] ried alive. Thoſe who paſs this way ought fore, to keep as cloſe as poſſible to the low mark, and not to attempt paſſing at high The ſoil exhibits as great variety, as that part in the kingdom. A great part of h[illegible] high and low ground, however, is fertile many of the Claven hills are arable, and [illegible] ornamented with oak, elm, birch, alder and trees. By the exertions of Mr Fairlie of Fa[illegible] griculture is much improved. The popula[illegible] 1801 was 1240.

(2.) DUNDONALD, a village in the above p[illegible] where a cotton work is erected, which em[illegible] 50 perſons. Several tons of kelp are made 3d or 4th year. Salmon taken in the neighb[illegible] rivers ſell at 4d. per pound.

(3.) DUNDONALD CASTLE, an ancient [illegible] caſtle, ſeated on an eminence near the abo[illegible] lage where Robert II, the firſt monarch o[illegible] houſe of Stewart, reſided much and at laſt in 1390. The ground on which this caſtle [illegible]

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with five roods adjoining, are all the property in the above parish which now belong to the earl of Dundonald.

(1—3.) DUNDRUM, the name of 5 Irish villages; viz. 1. three miles from Dublin: 2. in Down county; and 3. in Tipperary.

(4) DUNDRUM BAY lies on the coast of Down.

DUNDRY, a village SW. of Bristol.

DUNEBURG, a town of Livonia, on the Dwina, 90 miles SE. of Riga. Lon. 27. 0. E. Lat. 56. 8. N.

DUNEGAL, a fertile island of Ireland, on Baltimore bay, on the coast of Cork.

DUNELONG, a village in Tyrone Ireland.

DUNES, a town of France, in the department of Lot and Garonne, 9 miles SE. of Agen.

DUNFANABY, in Donegal, Ulster.

(1.) DUNFERMLINE, [Gael. from *Dun*, a hill, *fiar*, crooked, or *foirm* noise, and *lin*, a water;—*q. d.* the hill of the crooked or noisy water,] a parish of Scotland, in Fife-shire, so named from the situation of the town, being quite agreeable to the above etymology, as well as that of a peninsulated hill in a glen, on which Malcolm III. built a tower, a part of which is still to be seen. This parish is about 8 miles long from S. to N. and 5 broad. The climate is healthy, and in the S. part of it, extremely mild. The soil also differs in the S. and N. parts; the former being very fertile, and the latter chiefly barren heath and moss, though some spots are well cultivated. By the exertions of the earl of Elgin, the late Mr Chalmers of Pittencrieff, and Sir John Halket, agriculture is much improved within these 60 years, and a great deal of waste land drained, levelled and inclosed. And even on the most barren and unimproveable parts not worth 6d per acre, many hundred thousand trees are planted and thriving so well, that within other 40 years they may draw 100l. Ster. per acre. The crops of the arable ground are wheat, barley, oats, pease, beans, potatoes, turnips, grass, and flax. Wheat is exported: Flour, oats, oat-meal and barley are imported. The total annual produce, stated by the rev. Messrs Maclean and Fernie, in their report to Sir J. Sinclair is L. 106,993 : 6 : 8. Ster. besides that of the mines, in coals, lime-stone, iron-stone, &c. which they estimate at L. 36,500. The live stock, viz. 1064 horses, 2400 black cattle, 3000 sheep, and 200 swine, they value at L. 28,880. Besides the town (N° 2.) there are 8 villages in the parish, and two of them, viz. Charlestown and Limekilns have excellent harbours; and the total population, in 1801, was 9980. About 85,000 tones of limestone are quarried; and about 200,000 bolls of limeshells, and 35,000 chalders of lime, are sold annually: 90,000 tons of coals are also raised, of which 60,000 are exported. The collieries employ 1020 men, women and children; besides 200 horses. In 1792, no fewer then 1200 looms were employed in the diaper trade; and the value of the goods annually manufactured was about L. 45,000l. Messrs Maclean and Fernie mention a singular piece of ingenuity in the art of weaving preserved in the chest of the incorporation. "It is a man's shirt wrought in the loom about 100 years ago, by a weaver of the name of Ingles. The shirt is without seam, and was finished by the ingenious artizan, without the least assistance from the needle: The only necessary part he could not accomplish was a button for the neck." *Sir J. Sinclair's Stat. Acc.* XIII. 433.

(2.) DUNFERMLINE, a royal borough of Scotland, in Fifeshire, 15 miles NW. of Edinburgh. Here are the remains of a magnificent abbey and palace of the kings of Scotland, in which the princess Elizabeth, daughter of king James VI. and mother of the princess Sophia, from whom the present royal family are descended, was born. In the inn of this town was the marriage bed of James VI. and his queen; it is still entire, and is now in the possession of the E. of Elgin. This place is noted for a manufactury of figured linen cloth called *diaper*. (See N° 1.) It is governed by a provost, 2 bailies, dean of guild, and 18 counsellors, among whom are the 8 deacons of incorporations. The houses of Dunfermline are well built, and the size of the town is rapidly increasing, by the feuing of the estate of Pittencrieff, which forms a large suburb, connected by the new bridge, and road over the glen on the W. opposite to the principal street. "This bridge is of a peculiar structure. An arch 297 feet long, 12 broad, and 15 feet 5 inches high, was thrown over the burn in the bottom of the glen; and the remaining hollow filled up by a mound of earth, 68 feet 6 inches thick at the centre, having a gradual slope on both sides to the extremity of the stone arch below. On the top is the road, enclosed on both sides by houses forming a very neat street. On the slopes of the mound and at the back of the houses, are very convenient hanging gardens. The whole was finished by Mr Chalmers of Pittencrieff at his own expense, the town only allowing a small piece of ground necessary for carrying on the undertaking." *Stat. Acc.* vol. XIII. p. 434. The church of Dunfermline was the burial place of several of our Scottish monarchs; particularly of Malcolm III. with his queen St Margaret; Edgar; Alexander I. with his queen Sibilla; David I. and his two queens; Malcolm IV. Alexander III. with his queen Margaret; and Robert I. with his queen Isobel; besides many other princes and nobles. The town, being seated on a hill, commands a most beautiful, and extensive prospect of a part of 14 different counties; including the hills of Soutra, Tintock, Ben-Lomond, Benledi, Lammermoor, Campsie, Logie, Pentland; with Hopeton house, Black-Ness Castle, Borrostownness, Culross, the meanderings of the Forth from Stirling castle to Leith, and the metropolis with its castle and spires, which are distinctly visible in clear weather. Dunfermline has 8 annual fairs and a market on Friday. Lon. 3. 27. W. Lat. 55. 12. N.

DUN FHAOLAIN, [Gael. *i. e.* Fillan's hill.] a hill of Scotland, in Perthshire, at the W. end of Stratherne, famous for a spring called *St Fillan's Well*, noted in the days of superstition, for curing various diseases, removing barrenness, &c. "This spring, tradition says, reared its head on the top of Dun-Fhaol, in, for a long time doing much good; but in disgust" (says the rev. Mr Baxter) "probably at the reformation! it removed suddenly to the foot of a rock, a quarter of a mile to the S. where it still remains, *bumbled* indeed, but not forsaken"—for he adds, "No fewer than

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70 perſons viſited it in May and Auguſt 1791." For the ſuperſtitious ceremonies practiſed by the patients, before and after drinking and bathing in this water, ſee *Stat. Acc.* Vol. XI. p. 181.

DUNFIELD, a village N. of Derby.

(1.) DUNFORD, a town 8 miles N. of Cambridge.

(2.) DUNFORD, LOWER, } Two villages SE.
(3.) DUNFORD, UPPER, } of Boroughbridge, Yorkſhire.

(1.) * DUNG. *n. ſ.* [*dineg*, Saxon.] The excrement of animals uſed to fatten ground.—For *dung*, all excrements are the refuſe and putrefactions of nouriſhment. *Bacon.*—I judge the likelieſt way to be the perforation of the body of the tree in ſeveral places, one above the other; and the filling of the holes with *dung*, mingled with the medicine; and the watering of thoſe lumps of *dung*, with ſquirts of an infuſion of the medicine in dunged water, once in 3 or 4 days. *Bacon.*—

For when from herbs the pure part muſt be won,
From groſs by ſtilling, this is better done
By deſpis'd *dung* than by the fire of ſun. *Donne.*

* *To* DUNG. *v. a.* [from the noun] To manure with dung.—It was received of old, that *dunging* of grounds, when the weſt wind bloweth, and in the decreaſe of the moon, doth greatly help. *Bacon.*—

There, as his dream foretold, a cart he found,
That carry'd compoſt forth to *dung* the ground. *Dryden.*

(1.) DUNGALA, DONGALA, or DONKALA, a kingdom of Africa, in Nubia, ſeated on both ſides of the Nile, but chiefly on the W.

(2.) DUNGALA, or DONGALA, the capital of the above kingdom. See DONGALA. It contains 10,000 houſes, built of wood.

DUNGANNON, a town of Ireland, the capital of Tyrone, in Ulſter. It is ſeated on a hill, and is a place of ſome ſtrength. It lies 11 miles NNW. of Armagh, and 72 from Dublin. Lon. 6. 39. W. Lat. 54. 38. N.

DUNGARVAN, or } a town of Ireland, in
(1.) DUNGARVON, } the county of Waterford. It ſtands on the bay (N° 2.); has a commodious harbour for ſhips; is walled and has a caſtle. It is one of the greateſt towns in Ireland for fiſh, with which, as well as potatoes, it ſupplies Dublin. It lies 100 miles from that city, and 22 SW. of Waterford. Lon. 7. 29. W. Lat. 52. 6. N.

(2.) DUNGARVON BAY, on the coaſt of Waterford.

DUNG-BIRD. See UPUPA.

DUNGENESS, a cape on the coaſt of Kent, 8 miles S. by W. of Romney. Lon. 1. 4. E. Lat. 50. 52. N.

DUNGENESS POINT, a cape in the eaſtern entrance of the ſtraits of Magellan. Lon. 68. 28. W. Lat. 52. 28 N.

* DUNGEON. *n. ſ.* [from *donjon*, the tower in which priſoners were kept, whence all priſons eminently ſtrong were in time called *dungeons*.] A cloſe priſon: generally ſpoke of a priſon dark or ſubterraneous.—

We know not that the king of heav'n hath doom'd
This place our *dungeon*; not our ſafe retreat
Beyond his potent arm. *Milton.*

Now from the North
Of Norumbeque, and the Samoed ſhore,
Burſting their brazen *dungeon*, arm'd with ice,
And ſnow, and hail, come ſtormy guſt, and flaw. *Milton.*

—By imagination, a man in a *dungeon* is capable of entertaining himſelf with ſcenes and landſkapes, more beautiful than any that can be found in the whole compaſs of nature. *Addiſon.*

* DUNGFORK. *n. ſ.* [*dung* and *fork*.] A fork to toſs out dung from ſtables.—*Dungforks* and paddles are common every where. *Mortimer.*

(1.) * DUNGHIL. *adj.* Sprung from the dunghil; mean; low; baſe; vile; worthleſs.—

His *dunghil* thoughts, which do themſelves enure
To dirty droſs, no higher dare aſpire. *Spenſer.*

(2.) * DUNGHIL. *n. ſ.* [*dung* and *hill*.] An heap or accumulation of dung.—I, his brother, gain nothing under him but growth; for the which his animals on his *dunghils* are as much bound to him as I. *Shak.*—Two cocks fought a duel for the maſtery of the *dunghil*. *L'Eſtrange.*—The *dunghil* having raiſed a huge muſhroom of ſhort duration, is now ſpread to enrich other men's land. *Swift.*

2. Any mean or vile abode.—

Perhaps a thouſand other worlds that lie
Remote from us, and latent in the ſky,
Are lightened by his beams, and kindly nurſt,
Of which our earthy *dunghil* is the worſt. *Dryd.*

3. Any ſituation of meanneſs.—

The poor he raiſeth from the duſt,
Even from the *dunghil* lifts the juſt. *Sandys.*

4. A term of reproach for any meanly born.—

Out, *dunghil*! dar'ſt thou brave a nobleman? *Shakeſpeare.*

DUNGIVIN, a village in Derry, Ireland.

DUNGLEDY, a river in Pembrokeſhire.

DUNGLO, a town in Donegal, Ireland.

DUNG MEERS, in huſbandry, places where foils and dungs are mixed and digeſted together. Theſe conſiſt of pits, prepared at the bottom with ſtone and clay, that they may hold water, or the moiſture of the dung. They ought to be ſo ſituated, that the ſinks and drips of the houſes and barns may run into them. Into theſe are caſt refuſe, fodder, litter, dung, weeds, &c. where they lie and rot together, till the farmer have occaſion for them.

DUNGUM, a river in Montgomeryſhire.

DUNG WORMS, a ſpecies of fly-worms, of a ſhort and ſomewhat flat body, found in great plenty among cow-dung in Sept. and October.

* DUNGY. *adj.* [from *dung*.] Full of dung; mean; vile; baſe; low; odious; worthleſs.—

We need no grave to bury honeſty;
There's not a grain of it, the face to ſweeten
Of the whole *dungy* earth. *Shak.*

* DUNGYARD. *n. ſ.* [*dung* and *yard*.] The place of the dunghil.—Any manner of vegetables caſt into the *dungyard*. *Mortimer.*

(1.) DUNHAM, a village in Nottinghamſhire, on the Trent, near Normanton.

(2.) DUNHAM, GREAT, } Two villages, NE.
(3.) DUNHAM, LITTLE, } of Swaffham, Norfolk.

(4.) DUNHAM

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(4.) DUNHAM ON THE HILL, in Cheſhire, W. of Delamere Foreſt.

DUNHEAD, in Wiltſhire, near Shaſton.

DUNHOLM, two villages: 1. between Lincoln and Market-Raiſin: 2. in Nottinghamſhire, 6 miles from Tuxford.

DUNINGTON, two villages: 1. in Berkſh. on the Lambourn: 2 in Northumberland, E. of Eland.

(1.) DUNIPACE, a pariſh of Scotland, in Stirlingſhire, united with that of Larbert. See LARBERT.

(2.) DUNIPACE, HILLS OF, two artificial mounts in the above pariſh, ſituated near the church, and ſaid by our hiſtorians to be of great antiquity. Each of them covers about an acre of ground. The whole ſtructure of theſe mounts is of earth; but they are not both of the ſame form and dimenſions. The more eaſterly one is perfectly round, reſembling an oven, and upwards of 50 feet in height: And that this is an artificial work does not admit of the leaſt doubt; but there is not the ſame certainty of the other, though it has been generally ſuppoſed to be ſo too. It bears no reſemblance to the eaſtern one either in ſhape or ſize. At the foundation it is nearly of a triangular form; but the ſuperſtructure is quite irregular; nor does the height thereof bear any proportion to the extent of its baſe. Theſe mounts are now planted with firs, which, with the pariſh church of Dunipace ſtanding in the middle between them, and the river running hard by, give this valley a very romantic appearance. The common account given of them is, that they were erected as monuments of a peace concluded in that place between the Romans and the Caledonians, and that their name partakes of the language of both people; *Dun* ſignifying a hill in the old language of this iſland, and *Pax*, peace, in the language of Rome. The compound word, *Dunipace*, ſignifies "the hills of peace." And we find in hiſtory, that no leſs than three treaties of peace were, at different periods, entered into between the Romans and Caledonians; the firſt, by Severus, about A. D. 210; the ſecond, ſoon after, by his ſon Caracalla; and the third, by Carauſius, about A. D. 280; but of which of thoſe treaties Dunipace is a monument, we cannot pretend to determine. If the concurring teſtimony of hiſtorians and antiquarians did not agree in giving this original to theſe mounts, we would be tempted to conjecture, that they are ſepulchral monuments. Human bones and urns have been diſcovered in urthen fabrics of this kind in many parts of this land, and the little mounts or barrows, which are ſcattered in great numbers about Stonehenge Salisbury plain, are generally ſuppoſed to have been the ſepulchres of the ancient Britons. See ARROWS, N° 22.

DUNK, an iſland on the NE. coaſt of New Holland. Lon. 145. 30. E. Lat. 17. 20. S.

DUNKANALLY, a town in Donegal, Ireland.

(1.) DUNKARDS. See TUNKERS.

(2.) DUNKARD'S BOTTOM, a tract of fine lands in the United States, on the E. ſide of Cheat river in Virginia, 22 miles from its mouth, and 49 miles SW. from fort Cumberland.

(3.) DUNKARD'S TOWN. See EPHRATAH.

(1.) DUNKELD, a town of Scotland, in Perthſhire, ſeated on the N. ſide of the river Tay, in a ſituation truly romantic, among very high and almoſt inacceſſible craggs, partly naked and partly wooded. It is the chief market town of the Highlands, and has been greatly improved with buildings by the dukes of Athol. It is of great antiquity. It was the capital of ancient Caledonia. About the dawn of Chriſtianity, a Pictiſh king made it the ſeat of religion, by erecting a monaſtery of Culdees there; which K. David I. in 1130, converted into a cathedral, and ranked as the firſt in Scotland. The entire ſhell of the cathedral ſtill remains, the E. end ſerving for a pariſh church, on the N. ſide of which is the burial place of the dukes of Athol. The architecture is ſimple and elegant; the pillars are round. The monument of one of its biſhops remains in the S. aiſle of the nave; with that of Alexander Stuart, earl of Buchan, third ſon of Robert II. called for his cruelty, *The Wolf of Badenoch*, who died in 1394. The tower at the W. end, with a ſingular crack down one of its ſides, adds to the picturesque appearance which the whole makes, among the venerable pines at the end of the duke's garden. His grace's ſeat is a neat modern building, with pleaſant walks and policies, and a fine caſcade on the water of Bran, which in its way from the weſtern hills forms an aſtoniſhing fall of 150 feet, called the *Rumbling Brig*, from a narrow bridge made by the fall of two rocks acroſs the ſtream. The pencil of Roſa never formed a more tremendous ſcene. The ſtream has a ſecond fall, which, without ſeeing the other, would be deemed capital. Dunkeld has 4 fairs, Jan. 21. Feb. 3. March 8, and 2d Tueſday in Nov. Beſides the tanning of leather, the linen manufacture has been carried on to conſiderable extent, for a number of years, and the manufacture of cotton goods is now alſo introduced. The inhabitants were formerly ſo circumſcribed by the beautiful policies of the Duke of Athol on three ſides, and the Tay (which is here in its greateſt ſplendor) on the other, that they could extend their manufactories no farther. Over this laſt ſeemingly inſurmountable obſtacle, however, their ſpirited efforts, ſupported by the Duke of Athol, have now (Feb. 1808,) triumphed. A bridge has been thrown over the river, which, it is expected, will be fully completed by the autumn of the preſent year, opening an eaſy communication with the delightful plain on the oppoſite bank, which is well adapted for building. Dunkeld contains 1060 inhabitants; and is 15 miles NW. from Perth. Lon. 3. 36. W. Lat. 56. 35. N.

(2.) DUNKELD, an extenſive pariſh of Scotland, in Perthſhire, comprehending the above town, and DOWALLY, by which name the pariſh is ſometimes ſpoken of, and which is indeed generally given to the country part of it. It extends in length about 6 miles along the N. bank of the Tay; the breadth is uncertain, as the ſide which is moſt remote from the river, conſiſts of ſuch high, barren, and uninhabited hills, that the exact limit has never been minutely aſcertained. The rocky hills of Craigy Barns and King's Seat are ſituated on the lower boundary of Dowally: they are compoſed of ſchiſtus, intermixed with pyrites, and contain ſome ſcattered grains of pure native copper. The latter riſes with a very ſudden aſcent from the brink of the river, and the road to Athol, which

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paſſes through Dowally, has been cut with great labour and expenſe along the bottom of it: the road over hangs the river ſo cloſely, and at ſuch a height, that if the timid traveller ventures to look over the wall built for ſecurity, it impels him to purſue his way; the range of tall and thick trees, however, conceal the terrors of the ſcene, and add greatly to its beauty. In many places the declivity of the hills is ſeamed with deep glens or ravines, over which bridges are thrown. On the hills the ſoil is very ſhallow, yet it affords paſture to numerous flocks of ſheep; and many of them are covered with natural wood, well ſtocked with red and roe deer. In the haughs the ſoil is light and ſandy; but in the higher fields on the brow of the hills, it is ſtronger and deeper, ſometimes intermixed with clay. In 1801, the population of the whole pariſh was 1857.

(3.) DUNKELD, LITTLE, a pariſh of Scotland, in Perthſhire, united to that of LAGANALACHIE; reſembling in figure, an irregular triangle, the longer ſides being the N. and S. boundaries, each nearly 16 miles long; and the ſhorter or W. limit ſtretching from the Tay on the N. to the Bran, at Amulrie, in the SW. corner. Though ſtiled *Little*, by way of diſtinction from the other, (N° 2.) this pariſh is itſelf ſo extenſive, that it contains "three diſtricts, each of which (ſays the rev. Mr Robertſon) would make a pariſh of ordinary magnitude, both in reſpect of extent and population." Theſe are MURTHLY, STRATHBRAN, and the *Biſhopric*, ſo called from the greater part of it having formerly belonged to the See of Dunkeld. The hill of Birnam, rendered claſſic ground by the magic pen of Shakeſpeare, rears its lofty head in the firſt of theſe diſtricts, to an elevation higher than that of the Sidla hills in Angus oppoſite to it. See BIRNAM. In theſe diſtricts there is great variety of ſoil; black loam, and reddiſh clay, &c. The extent of the whole is eſtimated at 31,000 Scots acres. No lime-ſtone has been diſcovered in the pariſh, but there is an inexhauſtible maſs of free-ſtone, of a fine grain, a light aſh-colour, and ſo hard as to reſiſt the injuries of the weather for centuries. Lead ore and beautiful blue ſlates are alſo found in Birnam hill. The barren parts, inacceſſible to the plough, abound with natural wood; beſides which, the duke of Athol has planted 1000 acres on the heights with firs and larches; with many thouſands of oaks, elms, &c. in all above 3 millions of trees. In the boſom of this vaſt wood, ſome hundred yards from Invar, is ſituated the duke of Athol's *Hermitage*, with a caſcade on the Bran, a ruſtic arch thrown over the river, romantic walks and gardens, and an elegant ſummer houſe, erected on the top of a perpendicular cliff 40 feet high; which all together form a grand ſcene admired by every traveller who viſits it. A fir wood of 300 acres has riſen within theſe 30 years, on a moor near Murthly, from ſeed blown by the wind from an old plantation. Barley, oats, peaſe, potatoes and flax are the chief crops. About 4296 ſtones of the latter are annually raiſed, and ſpun by the women. Turnips and ſown graſs are alſo introduced. The population in 1807 was 2977. Inſtances of longevity are frequent.

(4.) DUNKELD, LITTLE, a village in the above pariſh, N° 3.

DUNKERQUE, or DUNKIRK. See DUNKIRK, N° 1.

DUNKERRIN, a town of Ireland, in King's County, Leinſter.

DUNKERRON, a village in Kerry, Munſter.

DUNKERS. See TUNKERS.

DUNKERTON, a town near Bath, Somerſet.

DUNKESWELL, S. of Columſtock, Devon.

DUNKFIELD, S. of Hexham, Northumberl.

DUNKINHAIGH, a town in Lancaſhire.

(1.) DUNKIRK, [from *Dun*, Celt. a hill, and *kirk*, Flem. a church.] a maritime town of France, in the department of the North, and ci-devant province of French Flanders. It is the moſt eaſterly harbour on that ſide of France which is next to Great Britain. It was originally a mean hamlet, conſiſting only of a few fiſhermen's huts: but a church being built there, it was from that, and from its ſituation, which is a ſandy eminence, called *Dunkirk*. About A. D. 960, Baldwin earl of Flanders, thinking the ſituation convenient, enlarged it into a town, and ſurrounded it with a wall. In the year 1322, Robert earl of Flanders, who held it as an appendage, built a caſtle for its defence; which was afterwards demoliſhed by the revolters of Flanders. Robert of Bar erected a fortification round it, the remains of which are viſible on the ſide next the harbour. The Emperor Charles V. who held it as part of Flanders, built another caſtle to defend the harbour; but this was alſo demoliſhed ſoon afterwards. In 1558, the French, under Marſhal de Thermes, took Dunkirk by ſtorm, and almoſt ruined the place; the Spaniards recovered it again in about a fortnight, and put all the French to the ſword. During a peace procured for the inhabitants by Philip II. of Spain, they rebuilt their town with greater ſplendor than before, and the inhabitants for a long time ſubſiſted by privateers fitted out againſt the Dutch; and at length, growing rich by theſe hoſtilities, they fortified their town and harbour, and fitted out 15 ſhips of war at their own charge. In 1634, the inhabitants agreed with thoſe of Bergues to dig a canal, at their joint expenſe, for a communication between the two towns; which was ſome time afterwards effected. By this time, Dunkirk was become the beſt harbour the Spaniards poſſeſſed in Flanders, which induced many foreigners to ſettle there; and it being neceſſary to enlarge the town, a new fortified wall was built at a conſiderable diſtance from the former. In 1646, it was beſieged and taken by the prince of Conde. In 1652 it was retaken by the archduke Leopold, then governor of the Netherlands. France entering into a treaty with England in 1655, the Dunkirkers, with views of pecuniary advantage, fitted out privateers againſt both theſe powers: the conſequence of which was, that the French aſſiſted by Cromwell, attacked and took it; and it was put into the hands of the Engliſh, in conſequence of a treaty between them and the French. To the Engliſh it was even then of great importance; for, during the war in which it was taken, the Dunkirkers had made prizes of no leſs than 250 of their ſhips, many of which were of great

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great value. They therefore improved the fortifications, and built a citadel; yet they kept it only four years, for in 1662, two years after the reſtoration, Charles II. ſold this valuable acquiſition to France, for the paltry ſum of 500,000 l. It was accordingly taken poſſeſſion of, for the French king Lewis XIV. by the count d'Eſtrades, on the 29th of November 1662. Lewis having acquainted the celebrated engineer Monſieur Vauban, that he intended to make Dunkirk one of the ſtrongeſt places in Europe, Vauban drew up a plan with that view, which was gradually executed. An arſenal was erected, large enough to contain all the ſtores neceſſary for fitting out and maintaining a large fleet of men of war; the fortifications on the land ſide were conſtructed in a manner that was thought to render them impregnable; and towards the ſea, the entrance of the harbour being properly formed, it was fortified by the jetties, and the two forts called *Green Fort* and the *Fort of Good Hope* at their extremities; the famous Riſbank was alſo erected on one ſide of the jetties, and Fort Galliard on the other, to ſecure the town. Theſe works were all completed in 1683; and in 1685, the whole circumference of the baſon was faced with maſonry, and the keys completely formed: at the ſame time care was taken to build at the entrance of this baſon a ſluice, almoſt 45 feet wide, that the ſhips within might be conſtantly afloat. In 1689, the fort called the *Cornichon*, and ſome other works, were completed. But though 30 years had been now employed in improving the fortifications of Dunkirk, it was not yet in the ſtate in which Lewis wiſhed to put it; and therefore, in 1701, he cauſed a new riſbank to be built, called *Fort Blanc*. At the treaty of Utrecht, it having been made appear, that the privateers of Dunkirk had, during the war then cloſing, taken from the Engliſh no leſs than 1614 prizes, valued at 1,334,375 l. Sterling it was ſtipulated, that the fortifications of the city and port of Dunkirk ſhould be entirely demoliſhed, and the harbour filled up, ſo as never to be an harbour again. The treaty, of which this demolition of Dunkirk was an article, was ſigned on the 28th April, 1713; but the demolition did not take place till September, when the queen deputed colonel Armſtrong and colonel Clayton, to overſee the execution of the treaty, as far as concerned the works and harbour of Dunkirk. Under the inſpection of theſe gentlemen, the places of arms were broken down, the ditches filled up, and the demi-lunes, baſtions, and covered way, totally deſtroyed; the citadel was raſed, and the harbour and baſon filled up; the jetties were alſo levelled with the ſtrand, and all the forts which defended the entrance into the harbour were demoliſhed. A large bar was alſo built acroſs the mouth of the harbour, between the jetties and the town, by which all communication between the harbour and the canal, which formed its entrance, was entirely cut off. The ſluices were alſo broken up, and the materials of them broken to pieces. But this was hardly done, when Lewis XIV. ordered 30,000 men to work inceſſantly upon a new canal, the canal of Marlick, which in a ſhort time they accompliſhed; by which the harbour was rendered almoſt as commodious as ever: but in 1717 this likewiſe was rendered unſerviceable. In 1720, during a great ſtorm, the ſea broke up the bar, and reſtored the uſe of the harbour in a very conſiderable degree. In 1740, when Great Britain was engaged in a war, with Spain, Lewis XV. ſet about improving the advantage, which Dunkirk had derived from the ſtorm in 1720, by reſtoring the works, and repairing the harbour. He rebuilt the jetties and erected new forts in the place of thoſe which had been deſtroyed; and ſoon afterwards he eſpouſed the couſe of Spain, and became a principal in the war againſt us. But at the peace of Aix-la-Chapelle in 1748, it was ſtipulated, that all the works towards the ſea ſhould be deſtroyed a ſecond time; yet, before, the declaration of the war in 1756, the place was in as good a ſtate of defence towards the ſea, as it was at any time during the war, which was concluded by the treaty of Aix-la-Chapelle. By the treaty of peace in 1763, it was ſtipulated that the fortifications ſhould be again demoliſhed, and that a Britiſh commiſſary ſhould reſide at Dunkirk, to ſee that the terms of the treaty were ſtrictly adhered to. But by the peace of 1783, the Engliſh commiſſary was withdrawn, and the French were left to reſume their works. The Britiſh laid ſiege to this town in 1793, but were obliged by the ſuperior force of the French army to abandon it. It lies 22 miles SW. of Oſtend. Lon. 2. 28. E. Lat. 51. 2. N.

(2.) DUNKIRK, a village in Hertfordſhire.

DUNKLYN, a town in Worceſterſhire.

DUNLAVEN, or DUNLAVIN, a town of Ireland in Wicklow, 10 miles NE. of Athy, 20 W. of Wicklow, and 22 of Dublin.

DUNLEARY, a ſea-port town of Ireland, on the S. ſide of Dublin bay; 5 miles from Dublin.

DUNLECKNEY, a village in Carlow, Ireland.

DUNLEER, a borough of Ireland, in Louth; 7 miles N. of Drogheda, and 30 of Dublin. It ſends two members to parliament.

DUN LE ROI. See DUN, N° 7.

DUNLESHIRE, a town in Northumberland.

(1.) DUNLICHTY, [Gael. *Dun le Chatti*, i. e. the hill of the Catti,] a hill of Scotland in Murayſhire, which ſtands in the middle of the territory anciently poſſeſſed by the Clan-Chatti, and gives name to the pariſh: N° 2.

(2.) DUNLICHTY, a pariſh of Scotland, united with that of Daviot. See DAVIOT, N° 3.

(1.) DUNLOP, [*Dun-luib*, Gael. *i. e.* a circuitous hill, a hill of Scotland in the pariſh, (N° 2.) ſo named from it.

(2.) DUNLOP, a pariſh of Scotland, in Ayrſhire, 7 miles long and 2½ broad, conſiſting of a great variety of hills, more remarkable for the fine extenſive views which they afford, than for their height. The ground, though hilly, is of eaſy acceſs, and well adapted both for agriculture and paſture. The air is pure, and the people long-lived; two having died lately aged 100 and 102. The ſoil is partly light and thin clay, partly deep and heavy, with a wet bottom. The harveſt is generally very early in the W. part. Several thouſand trees are planted on the grounds of Mr Dunlop of Dunlop and Mr Muir of Caldwall. The population in 1801, was 808. This pariſh has been long fa-

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mous

tious for its excellent cheese, the making of which was first introduced by Mrs Barbara Gilmour, who had gone to Ireland, during the persecutions of the Presbyterians, and returned with this art, at the revolution. Her grandson was living in 1791, and possessed her farm. About 748 cows are kept in the parish, and about 10,612 stones of cheese annually made in it; amounting to L. 3,714: 4: 0 at 7s. per stone. Breckenhaugh is in this parish. See BRECKENHAUGH.

(3.) DUNLOP, a village in the above parish, which, in 1791, contained 112 inhabitants.

DUNLOPE, a fort of the United States in the North-Western Territory, on the W. bank of the Little Miama; 12 miles from Columbia.

DUNLOW, a town of Ireland in Galway.

DUNLUCE, a village in Antrim.

DUNMACREEN, in Mayo, Connaught.

DUNMANWAY, a town in Cork, 12 miles W. of Bandon, 23 of Cork, and 151 from Dublin. It has a linen manufacture.

DUNMANUS BAY, a bay of the Atlantic, on the SW. coast of Ireland, in the county of Cork; about 14 miles in length, and from 1 to 3 broad; S. of Bantry bay; affording a safe harbour. The mouth of this bay lies in Lon. 9. 30. W. Lat. 51. 20. N.

(1.) DUNMORE, a town in Galway, Ireland.

(2.) DUNMORE BAY, a bay of the Atlantic, on the W. coast of Clare county, in Ireland. Lon. 9. 35. W. Lat. 52. 44. N.

(3.) DUNMORE CAVE, a cave of Ireland in the county of Kilkenny, which, Mr Walker says, is scarcely less curious than that of ANTIPAROS.

(4.) DUNMORE HEAD, a cape on the W. coast of Ireland, in the county of Kerry. This cape is the most western point in Europe. Lon. 10. 20. W. Lat. 52. 6. N.

(1.) DUNMOW, GREAT, a town of Essex, with a market on Saturday. It has a manufactory of baize, and is 13 miles N. of Chelmsford, and 40 NE. of London. Lon. 0. 24. E. Lat. 51. 54. N.

(2.) DUNMOW, LITTLE, a village in Essex, adjoining to Great Dunmow. It had once a priory; and is still famous for the custom instituted in the reign of Henry III. by Robert de Fitzwalter, and now the tenure of the manor; namely, that whatever married couple will go to the priory, and swear, kneeling upon two sharp-pointed stones in the church, that they had not quarrelled, nor repented of their marriage, within a year and a day after it took place, shall receive from the lord of the manor a flitch of bacon. Some old records mention several that have claimed and received it. It has been actually received so lately as since the year 1750, by a weaver and his wife, of Coggieshal in Essex. It has been *demanded* more recently still; but the ceremony being attended with considerable expence to the lord of the manor, the demand is now evaded. It is to be regretted, that while no expense is spared in the punishment of crimes, so very small an expenditure should be grudged in reward of virtue. Perhaps if the social virtues were more encouraged and rewarded by all governments, there would soon be fewer crimes and vices to be punished. See BACON, N° II. § 3.

DUNN, Samuel, an English mathematician, born at Crediton in Devonshire. He opened a school in his native town, where he gained considerable reputation as a teacher, and where he continued for several years. He afterwards removed to Chelsea, where he kept an academy, and became mathematical examiner for the East India service. He published an Atlas, folio; Treatises on Book-keeping, Navigation, &c. He died in 1792, and left his property towards founding a mathematical school at Crediton.

DUNNEGAL. See DONEGAL.

DUNNEMANAGH, a town in Tyrone, Ireland.

DUNNEMARLE CASTLE, [*i. e.* the Castle near the Sea,] an ancient fort of the Macduffs thanes of Fife, now in ruins: said to have been their utmost boundary to the west. It was here that lady Macduff and her children were murdered by the tyrant Macbeth. It was seated on the banks of the Forth, in a fine situation, now called *Castle-hill*.

* DUNNER, *n. s.* [from *dun.*] One employed in soliciting petty debts.—They are ever talking of new silks, and serve the owners in getting their customers, as their common *dunners* do in making them pay. *Spectator.*

(1.) DUNNET, a parish in the county of Caithness, one of the most northern in Scotland; about 10 miles long from NW. to SE and 4 broad; but narrower at the extremities. The soil is in general light; on the W. it is sandy. The climate is healthy, but varies according to the distance from sea. Along the Pentland Frith, the air is temperate in summer, but sharp in winter, yet snow seldom lies long on the ground. In the inland part, the frosts are much keener in winter, and the corn is more liable to be hurt in spring and autumn. The population in 1791, was 1399, and had increased 164, since 1755. Among these, there were 109 more females than males; occasioned by many of the latter having enlisted and gone to sea during the American war. The men are all employed either in farming or fishing, or both. The women chiefly in spinning. About 25 tons of kelp are made annually. There are not above 1600 acres under cultivation. The only produce is oats, barley, and potatoes; with a small quantity of pease and lint. About 1000 bolls of bear and oat meal are exported. Improvements in agriculture are retarded by prejudices, although feudal services are almost wholly abolished. The cattle are therefore small and ill fed. Colts are imported from Orkney. There are only about 500 sheep in Dunnet, though there is a great extent of pasture. There are several secure havens on the coast; particularly at Brough, and Ham. See BROUGH, N° 1.

(2.) DUNNET, a village in the above parish, situated E. of Dunnet Head, (N° 4.) and NE. of the bay, (N° 3.) with a fine exposure to the S. and in an exceedingly healthy situation; though the people reap no great benefit from it, owing to their living in low ill-aired houses, built of turf, and paying no attention to their diet. Dunnet is 5 miles E. of Thurso. Lon. 0. 1. E. Lat. 58. 32. W.

(3.) DUNNET BAY, a bay on the coast of Caithness, which runs far into the land, but affords no shelter to vessels on the N. side of it, contiguous to Dunnet Head being exposed on the W.

(4.) DUNNET HEAD, an extensive promontory

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on the W. coaſt of Caithneſs, 3¼ miles N. of Dunnet. It conſiſts of ſeveral hills, which preſent tremendous rocks to the ſea, from 100 to 400 feet high, through its whole circuit; which is not leſs than 9 miles, excluſive of two miles of low land, by which it is joined to the pariſh. (N° 1.) No part of it is inhabited. It was formerly well ſtored with ſheep, in the valleys, which have great extent of paſture. It has fine hard free-ſtone.

(1.) DUNNICHEN, a hill of Scotland, in Angus-ſhire, ſituated in the pariſh (N° 2.) to which it gives name. It is about 720 feet above the ſea level, and extends about 3 miles SE. It is cultivated and ſown with wheat to the height of at leaſt 500 feet above the ſea. Its ſummit forms the N. boundary of the pariſh.

(2.) DUNNICHEN, a pariſh in Angus-ſhire, 15 miles NE. of Dundee, 9 NW. of Arbroath, and 4 SE. of Forfar. It conſiſts of 3 eſtates, viz. Dunnichen belonging to the patriotic Geo. Dempſter, Eſq. containing 1800 acres; Dunbarrow, 600; and Tullow about 800; in all 3,200 acres. The ſoil is fertile, producing wheat, flax, oats, barley, potatoes, turnips, clover, and rye-graſs. Agriculture has been vaſtly improved within theſe 40 years, by Mr Dempſter's public-ſpirited exertions,—by not only introducing and encouraging the new method of cultivation, but by granting leaſes for 19 years and the lives of the tenants, and ſome even longer; by building better houſes and offices for them; by incloſing the farms with free-ſtone fences and hedges; and above all by totally aboliſhing thirlages, bonnages, and all kinds of ſervitudes upon his property. And by draining the lake and moſs of Reſtineth, he has obtained an inexhauſtible ſtore of marl for the farther improvement of the ſoil, as well as for anſwering every other purpoſe of lime by calcination. See MARL. He has alſo planted the moors, which occupy a fifth part of Dunnichen, with thriving woods. The population in 1801, was 1049. There are 3 villages it the pariſh; Dunnichen (N° 3.), Drimmitormont, and Letham.

(3.) DUNNICHEN, a village in the centre of the above pariſh, (N° 2.) comprehending about 50 acres, on which are ſeated the houſes of the proprietor, the miniſter, and a few mechanics, &c. It has a fair, on the 2d Wed. of March, O. S.

(1.) DUNNING, a pariſh of Scotland, in Perthſhire, ſituated at the northern extremity of the Ochil hills, where they terminate in Stratherne. The high and moorland parts, which are elevated fully 1000 feet above the level of the ſea, are laid out for ſheep paſture. In ſome places the declivities are gentle, and admit of the plough; but from the elevated and expoſed ſituation, they make very little return to encourage labour. In the lower parts the ſoil is arable, partaking of the nature of carſe land, and capable of producing any corn. Duncruib, the property and reſidence of lord Rollo, holds a diſtinguiſhed place in the pariſh: the eſtate was a grant to the family of Rollo by David, earl of Stratherne, with the conſent of king Robert his father; the charter bears date 13th Feb. 1380. The houſe of Keltie, the property of the Drummonds of Keltie, is an ancient edifice, and has been long famed for the genuine hoſpitality of an open and generous hearted owner. In 1801, the population of the pariſh, including the village, (N° 2.) was 1504.

(2.) DUNNING, a village in the above pariſh, conſiſting of a conſiderable number of elegant and commodious houſes, a great part of which have been lately built, and exhibit ſpecimens of architectural taſte not often to be met with in a country village. In the immediate neighbourhood is the riſing village of *New Pitcairn*, or *Dragon's Den*; the ground for which was, within theſe few years, feued out by Mr Graham of Orchil.

(3.) DUNNING, John an eminent Engliſh lawyer, born at Aſhburton in Devonſhire, in 1731, where his father practiſed as an attorney, and where he begun thoſe ſtudies connected with his profeſſion. But after continuing ſome time with his father, he entered of the Temple, and was called to the bar, and here he ſoon diſtinguiſhed himſelf as an able lawyer and a powerful orator. He likewiſe obtained a ſeat in parliament, where he was particularly noticed on the ſide of oppoſition. He afterwards became ſolicitor-general and recorder of Briſtol, and chancellor of the duchy of Lancaſter. In 1782 he was created lord Aſhburton, but died the year following leaving an infant ſon to inherit the title. His lordſhip was an upright lawyer, and it is recorded of him, much to his honour, that he often pleaded the cauſe of the poor unſolicited and without a fee.

DUNNINGLEY, a village in Yorkſhire.

(1.) DUNNINGTON, a village in Lincolnſhire, 27 miles SE. of Lincoln, and 111 N. of London. Lon. 0. 7. W. Lat. 52. 55. N.

(2—5.) DUNNINGTON, is alſo the name of 5 Engliſh villages: viz. 1. in Herefordſhire, 2. in Shropſhire, E. of Broſeley: 3. in ditto, W. of Wrekin Hill: 4. in Suſſex, 4 miles from Chicheſter: 5. in Holderneſs, Yorkſhire.

(7, 8.) DUNNINGTON CASTLE and PARK are ſeated on the moſt northern borders of the county, of Leiceſterſhire, on the Trent; 7 m. from Derby.

(9.) DUNNINGTON UPON BANE, a town in Lincolnſhire between Louth and Wraghall.

DUNNINGWORTH, a village in Suffolk.

DUNNOSE, a cape on the SE. coaſt of the iſle of Wight; 51 miles W. of Beachy head. Lon. 1. 11. W. Lat. 50. 53. N.

(1.) DUNNOTTAR, or DUNOTYR, a pariſh of Scotland in Kincardine hire, nearly of a triangular form, extending, about 4 miles on each ſide, and containing 6418 Scots acres; of which about 3600 are ſuppoſed to be arable, the reſt being moor and paſture. The ſurface is irregular and the ſoil is various, conſiſting of loam, clay, moſs, moor and gravel. The climate is variable. Free-ſtone and PLUMB-PUDDING ROCK abound on the coaſt. Stonehaven is the only town in the pariſh. See STONEHAVEY. The population in 1801, was 1978. Agriculture is much improved; and ſince the ſale of the York building Company's lands, incloſing and planting have been rapidly carried on. Oats, bear, turnips, potatoes, clover and rye-graſs, are the chief produce. The labour is chiefly performed by horſes; there being 188 work horſes in the pariſh, and only 24 oxen, in 1792.

(2.) DUNNOTTAR, a village near which are the ruins of *Dunottar caſtle*, ſituated in the above pariſh, on a perpendicular rock, level on the top and

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and ſeveral acres in extent, which projects into the ſea and is almoſt ſeparated from the land by a very deep chaſm. By this romantic ſituation, it forms one of the moſt majeſtic ruins in the kingdom. From ſome old papers in the cuſtody of Mr Keith of Ravelſton it appears, that this rock was the ancient ſite of the pariſh church; and that the fortreſs, was built in its ſtead during the conteſt between Bruce and Baliol, by an anceſtor of the Mariſchal family, who obtained this right, on condition of building a pariſh church in a more convenient ſituation. Before the uſe of artillery this caſtle muſt have been quite impregnable. In 1661 the regalia of Scotland were lodged in it, to preſerve them from the Engliſh army, and a garriſon, with ammunition and proviſions, obtained for their defence by E. Mariſchal, the proprietor; who, upon joining the king's forces in England, appointed George Ogilvy of Barras lieutenant governor of the fort. This truſt he maintained with the greateſt heroiſm. For though beſieged and ſummoned to ſurrender by Gen. Lambert, ſo early as Nov. 1651, he held out obſtinately for 6 months, till May 1652; when, the ſiege being turned into a blockade, and proviſions and ammunition all ſpent, the garriſon began to mutiny, and he at laſt capitulated upon honourable terms; but not till he had privately conveyed the regalia to the clergymen of Kinneff. The Engliſh not finding the regalia, ſhut up the governor and his wife, cloſe priſoners for years, uſing every means of ſeverity and allurement to produce a diſcovery, but in vain. Mr Ogilvy continued faithful to his truſt till the reſtoration, when he returned the regalia to E. Mariſchal; but to the diſgrace of Charles II's adminiſtration, received no other reward for all his fidelity, ſufferings and loſes, but the title of *Baronet* and a new coat of arms! In 1685, Dunnottar caſtle was employed as a priſon for 167 Preſbyterians, who had been ſeized in the W. of Scotland, during the perſecution and were here treated with the greateſt cruelty; the whole number of men and women being confined during the warmeſt ſeaſon of the year, in one vault, which is ſtill to be ſeen entire, and hence called the *Whig's Vault*. A liſt of their names is on record in the ſheriff court office of the county; and a grave ſtone in the church-yard of Dunnottar, placed upon thoſe who died under the confinement, narrates the fact. *Stat. Acc.* VIII. 226—228.

DUNNY, a village in Gloucesterſhire.

DUNOIS, a ci-devant territory of France in the late province of Orleannois, and diſtrict of Beauce; now included in the department of Eure and Loire.

(1.) DUNOON, [from *dun*, Gael. a caſtle, and *nuadh*, new,] a pariſh of Scotland in Argyllſhire, to which that of KILMUN is annexed, both lying on the W. ſide of the Frith of Clyde, and extending 24 miles in length, and only two in breadth. The climate, though rainy, is healthy. The ſoil is in general ſandy, and is ſaid to have been formerly covered by the ſea. Oats, bear and potatoes are the chief crops. The population, in 1801, was 1750, and had decreaſed 74 ſince 1755.

(2.) DUNOON, a village in the above pariſh, containing above 30 families. It has 4 fairs, viz. on the 2d Wed. O. S. of Jan. Feb. Aug. and Oct. During the laſt period of Epiſcopacy in Scotland, the Biſhops of Argyll reſided in this village, inſtead of the iſland of Liſmore. Many of the inhabitants are employed in fiſhing in the Frith of Clyde. This village was formerly very conſiderable, and was a place of reſort on account of a ferry, which was the principal inlet to the diſtrict; but a new road being opened by Loch Lomond round the head of Loch Long, has contributed to its decay.

(3.) DUNOON CASTLE, the NOVIODUNUM of Buchanan, an ancient royal caſtle in Argyllſhire, ſeated on a mount near the village, (N° 2.) which the family of Argyll were conſtables, where they once reſided. Near the caſtle is the ancient *Tom-amboid*, or hill of the court of juſtice.

DUNRAVEN, a high rocky head-land on the coaſt of Wales, in Glamorganſhire; 9 miles SE. of Cowbridge.

DUNREGGAN, a ſmall village in the county of Dumfries, on the water of Dalwhat, over which is a ſtone bridge, forming a communication with the village of Minnichilve. Theſe united villages are well built, and contain upwards of 400 inhabitants.

DUNROBIN CASTLE, a caſtle of Scotland in Sutherlandſhire, the ſeat of the Counteſs, beautifully ſituated on an eminence near the ſea, 3 miles N. of Cromarty. Lon: 3. 51. W. Lat. 50. N.

DUNROSSNESS, [*i. e.* the hill of the promontory of Roſs,] a pariſh of Scotland, in the Extremity of Zetland. It is a peninſula, waſhed by the ſea on three ſides, and is the moſt fertile diſtrict in the Zetland iſles. This pariſh is united with thoſe of SANDWICH and KONINGSBURGH (*dunningſburgh*; and includes FAIR ISLE. The climate is moiſt, but healthy, and the people long lived; ſome living to 100 years and upwards. The hills are green; clover and rye-graſs ſpring up ſpontaneouſly in the ſandy grounds, as well as on ſown fields elſewhere; and yet the ſize of plantations is obſtructed by the ſpray of the ſea which is blown over the whole country by the winds. A few ſhrubs, roans, and willows, in ſheltered valleys, are therefore the only trees to be ſeen in theſe regions. Barley, oats and potatoes, however, with cabbages, turnips, carrots, &c. are plentifully produced. Sponges are found in great plenty on the coaſt; as well as lobſters, crabs, oyſters, &c. Large quantities of cod, ling, tuſk and ſeth are taken, and moſtly dry-ſalted and exported to Leith and Hamburgh; whence wine, ſpirits, tea, ſugar, linen, &c. are imported. Turbot, ſkate, haddocks, &c. are alſo taken for the uſe of the inhabitants. The population in 1801 was 3201. Conſiderable numbers of black cattle and ſheep are reared. Eagles, hawks, ravens, &c. are ſo numerous, and make ſuch havock among the lambs and poultry, that the commiſſioners of ſupply give 5s. for every eagle that is deſtroyed. Swans, geeſe, ducks, and ſea fowl of various kinds frequent the coaſt.

DUNSBORN ABOTS, } 2 villages, in Gloceſterſhire N.
DUNSBORN ROUSE, } S. of Cirencester.

DUNSBROOK, a river in Devonſhire.

DUNSBY, a village in Lincolnſhire.

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DUNSCORE, a parish in Dumfries-shire, lying mostly between the Urr and the Nith, which last river intersects it at one end. It is 12 miles long, and from 2 to 4 broad at different places. In the middle, it is only a few yards broad, which gives nearly the figure of an hour glass. The surface hilly; the soil partly deep and fertile, partly light and shallow. The chief produce is oats and barley, part of which is exported in grain and meal. A great number of sheep and black cattle are here reared for the English market. The population in 1801 was 1174.

(1.) DUNSE, a parish of Scotland, in Berwickshire, 8 miles long from N. to S. and 5 broad. It consists partly of hills covered with heath, and partly of a sharp, dry, gravelly soil, which produces good barley, oats, turnips, and clover; and partly of a deep rich loam and clay producing wheat, and all other crops. The climate is dry and healthy. Agriculture has been much improved within these 70 years. There is an woollen manufacture, a tannery, and bleachfield in the parish. The population, in 1801, was 3163.

(2.) DUNSE, a market town of Scotland, in the county of Merse, containing about 2400 inhabitants. It is situated on a rising ground in the middle of the county and has a weekly market for cattle. Dunse has 4 fairs, in March, June, Aug. and Nov. at which above £20,000 are drawn from English dealers for horses, sheep and black cattle. Lon. 2. 5. W. Lat. 55. 42. N.

(3.) DUNSE CASTLE, a venerable ancient building half a mile from the above town, commanding an extensive view to the S. as far as Cheviot hills. It is the property and residence of R. Hay Esq; of Drummelzier.

(4.) DUNSE LAW, a hill in the above parish, situated on a base of 2½ miles in circumference, and containing about 250 acres. It is 630 feet above the sea level.

(5.) DUNSE SPAW, a mineral water about a mile S. of the town, (N° 2.) containing according to prof. Home's analysis of it, iron, sea salt, a little earth and fixed air. It is found useful in diabetes and various diseases of the stomach and intestines, &c. This water is also of great use as deobstruent and anti-scorbutic, and was first discovered in 1747, by Dr Thomas Simpson who resided in Dunse.

DUNSFOLD, a town E. of Haslemere, Surry.

(1.) DUNSFORD, a village in Devonshire.

(2.) DUNSFORD, LOWER, } Two villages SE.
(3.) DUNSFORD, UPPER, } of Borough-bridge, Yorkshire.

DUNSHAGLIN, a town of Ireland, in Meath county 14 miles from Dublin.

DUNSINK, a village 2½ miles from Dublin: here an astronomical observatory belonging to Dublin college is erected on a rising ground.

DUNSINNAN, a hill of Scotland in Perthshire, celebrated in dramatic story, by the immortal Shakespeare. It lies partly in the parish of Collace and partly in that of Abernyte. The highest point of it, called KING'S SEAT, is in the latter, the rev. Dr Playfair of Meigle, makes Dunsinnan 244 feet above the sea level at low water; and King's Seat 1238 feet; but the rev. Mr Adamson of Abernyte states the latter at only 1058 feet, owing perhaps to his measurement having been made at full tide. The ruins of MACBETH'S CASTLE are still to be seen on that part of the hill which lies in Collace. "The site of it," says Mr Adamson, "was admirably chosen for a place of defence, being a conical rising on the W. end of the hill, almost inaccessible except on one side. The excellence of its situation had before pointed it out to Kenneth III. and other kings, as a secure place of residence.—Upon the top of King's Seat, there is the ruin of a circular inclosure, similar to Macbeth's Castle, but much smaller. This, as it commanded a more extensive prospect than the castle, taking in a vast extent of country, great part of the sea coast, from the mouth of the Frith of Forth, to the S. Esk, probably was a watch-tower, or outpost: and from this circumstance had received its name." *Stat. Acc.* Vol. IX. p. 154. This hill belongs to Sir William Nairne Lord Dunsinnan.

DUNSKERRY, a small island near the north coast of Scotland, 4 miles ESE. of Far-out Head.

DUNSKEY CASTLE, an ancient ruinous castle of Scotland in the county of Wigton, seated on the bank of a tremendous precipice, on the coast of the Irish sea, and secured on the land side by a ditch and draw-bridge.

DUNSLAND, a village in Devonshire.

(1.) DUNSLEY, in Yorkshire, near Whitby.

(2.) DUNSLEY NETHER, in Durham, SE. of Darlington, and W. of the Tees.

(3.) DUNSLEY OVER, in Yorkshire, E. of the Tees.

(1.) DUNSMORE, a river of Staffordshire, which runs into the Churnet, at Leek.

(2.) DUNSMORE HEATH, a moor in Warwickshire, between Coventry and Daventry.

DUNS SCOTUS, John, a Franciscan friar, commonly called *Doctor Subtilis*, was born in 1274; but whether in England, Scotland, or Ireland, has long been a matter of dispute among the learned of each nation. Dempster, Mackenzie, and other Scottish writers, assert positively that he was born at Dunse, in Berwickshire; and, to secure him more effectually, Mackenzie makes him descended from the Dunses in the Merse. Mac-Caghwell, an Irish author, who wrote his life, insists that he was born at Down in the province of Ulster; but Leland, Bale, Camden, and Pits, assure us, that he was born at Dunstone in the parish of Emildune, near Alnwick in Northumberland; and in proof of this quote the following conclusion of his MS. works in the library of Merton college in Oxford.—"Here end the writings of that subtile doctor of the university of Paris, John Duns, who was born in a certain village, in the parish of Emildune, called DUNSTON, in the county of Northumberland." These lines however appear evidently not to have been wrote by himself, and therefore are no decisive proof. Indeed if he had been born either in England or Ireland, it is not easy to conceive why he should have been stiled *Scotus*.—But the rev. Dr Bowmaker of Dunse, puts the matter out of all doubt. "Nothing is more certain, (he says) than that the family of which this extraordinary man was a branch were heritors of the parish of Dunse, and continued to be proprietors of that estate, which now belongs

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longs to Mr Chriſtie, till after the beginning of the laſt century, called from them in all ancient writings *Duns's half of Gruel-Dykes*. Theſe lands are adjoining to the town of Dunſe. The father of John Duns Scotus had been a younger brother of the family of Gruel-Dykes, and reſided in Dunſe. The ſite of the houſe where he was born is ſtill well known, and has been in uſe generation after generation, to be pointed out to the young people by their parents, as the birth place of ſo great and learned a man." (*Sir John Sinclair's Stat. Acc.* IV. p. 390.) When a boy, he became accidentally known to two Franciſcan friars; who finding him to be a youth of extraordinary capacity, took him to their convent at Newcaſtle. From thence he was ſent to Oxford, where he was made fellow of Merton college and profeſſor of divinity; and Mackenzie ſays, that not leſs than 30,000 ſtudents came to Oxford to hear his lectures. His fame was now become ſo univerſal, that the general of his order ſent him to Paris, in 1304, where he was honoured firſt with the degree of B. D. then of D. D. and in 1307 was appointed regent of the divinity ſchools. During his reſidence here, the famous controverſy about the *Immaculate conception of the virgin Mary* aroſe. Albertus Magnus maintained that ſhe was born in original ſin. Scotus advanced 200 arguments in ſupport of the contrary opinion, and convinced the univerſity, that ſhe was really conceived immaculate. This important nonſenſe continued to be diſputed till 1496, after the council of Baſil, when the univerſity of Paris made a decree, that no ſtudent who did not believe the *immaculate conception*, ſhould be admitted to a degree. Our author had not been above a year at Paris, when his general ſent him to Cologne; where he was received with great pomp and ceremony by the magiſtrates and nobles of that city, and where he died of an apoplexy ſoon after his arrival, in 1308, in the 34th year of his age. Paul Jovius and others have reported, that Scotus was buried in an epileptic fit; and that, upon removing his bones, he appeared to have turned himſelf in his coffin. He was doubtleſs one of the firſt wranglers of his time, admirably well verſed in ſcholaſtic divinity, and a moſt indefatigable writer; but if all his huge volumes hardly contain a page *now* worth peruſal, it was the fault of the age. He was the author of a new ſect of ſchoolmen called *Scotiſts*; who oppoſed the opinions of the Thomiſts. He was a moſt voluminous writer; his works making 12 vols. folio; as publiſhed at Lyons by Luke Wadding, in 1619.

(1.) DUNSTABLE, a town in Bedfordſhire, with a market on Wedneſdays. It is ſeated on a chalky hill; and has ponds in the ſtreets, which are never dry though only ſupplied with rain water. It is remarkable for ſeveral good inns, it being a great thoroughfare on the northern road, It conſiſts of 4 ſtreets, interſecting each other at right angles; and in the centre ſtood one of thoſe beautiful croſſes of queen Eleanor, which was deſtroyed by the enthuſiaſts in the time of the civil wars. It is noted for its manufacture of elegant baſkets, hats, &c. of ſtraw. It lies 17 miles S. of Bedford, and 34 NW. of London. Lon. 0. 29. W. Lat. 51. 59. N.

(2.) DUNSTABLE, a village in Staffordſhire, W. of Burton upon Trent.

(3.) DUNSTABLE, a townſhip of the United States, in Maſſachuſetts, in the N. part of Middleſex county, and on the S. bank of the Merrimack; 37 miles NW. of Boſton. It contained 380 inhabitants in 1790.

(4.) DUNSTABLE, a townſhip of New Hampſhire, in Hillſborough county, on the W. bank of the Merrimack, 40 miles NW. of Boſton. It contained 632 inhabitants in 1790.

(5.) DUNSTABLE, a town in the above townſhip, (N° 4.) 30 miles S. of Concord.

DUNSTAFFNAGE, an ancient caſtle and royal palace of Scotland, in the county of Argyll and Lorne. It was a chief ſeat of the Scottiſh kings before the conqueſt of the Picts by Kenneth II. A. D. 843. In this place was long preſerved the famous ſtone, the palladium of Caledonia; brought, ſays the legend, out of Spain, where it was firſt uſed as a ſeat of juſtice by Gathelus, the ſon of Cecrops, cotemporary with Moſes. It continued here as the coronation chair till the reign of Kenneth II. who removed it to Scone, in order to ſecure his reign; for, according to the inſcription,

Ni fallat fatum, Scoti quocunque locatum
Invenient lapidem, regnare tenentur ibidem.

"The Scots ſhall rule that place as native ground
"If weirds fail not, where'er this ſtone is found."

Edward I. of England ſeems to have had no faith in this prophecy, when he removed the fatal ſtone to Weſtminſter, three centuries before the king of Scots actually did ſucceed to rule England. Some of the ancient regalia were preſerved till the preſent century, when the keeper's ſervants, during his infirm years, embezzled them for the ſilver ornaments; and left only a battle-axe, nine feet long, of beautiful workmanſhip, and ornamented with ſilver. The caſtle is ſquare; the inſide only 87 feet; partly ruinous, partly habitable. At three of the corners are round towers; one of them projects very little. The entrance is towards the ſea at preſent by a ſtair-caſe, in old times probably by a draw-bridge, which fell from a little gate-way. The maſonry appears very ancient; the tops battlemented. This pile is ſeated on a rock at the mouth of Loch Etive, whoſe waters expand within to a beautiful bay, where ſhips may ſafely ride in all weather. Of this building, the founder of which is unknown, little remains except the outer walls, which, though roofleſs, are ſtill in good order; and within which ſome buildings have been erected, which ſerve as the reſidence of the laird. The duke of Argyll is hereditary keeper under the crown.—At a ſmall diſtance from the caſtle is a ruined chapel, once an elegant building: and at one end an incloſure, a family cemetery. Oppoſite to theſe is a high precipice, ending abruptly and turning ſuddenly toward the SE. A perſon concealed in the receſs of the rock, a little beyond the angle, ſurpriſes friends ſtationed at ſome diſtance beneath the precipice with a very remarkable echo of any word, or even ſentence, he pronounces; which reaches to

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to the laſt diſtinct and unbroken. The repetition is ſingle, but remarkably clear. In 1307, this caſtle was poſſeſſed by Alexander Macdougal lord of Argyll, a friend to the Engliſh; but was that year reduced by Robert Bruce, when Macdougal ſued for peace with that prince, and was received into favour. About 1455, it was the reſidence of the lords of the Iſles; for here James laſt earl of Douglas, after his defeat in Annandale, fled to Donald, the regulus of the time, and prevailed on him to take arms and carry on a predatory war againſt his ſovereign, James II. The ſituation of this regal ſeat was calculated for pleaſure as well as ſtrength. The views of mountains, valleys, waters, and iſlands, are delightful. On the north ſide of Loch Etive ſtood the town of BEREGONIUM, ſuppoſed to have been the capital of the Weſt Highlands. It ſeems, from certain mounds, excavations, and other appearances, to have been a ſtrong fortreſs, to prevent invaſion, or to ſecure a retreat, as occaſions might require.

DUNSTAN, a famous Abp. of Canterbury; of whom the monkiſh hiſtorians give us the following account. He was deſcended from a noble family in Weſſex, and educated in the abbey of Glaſtonbury. Here he ſtudied ſo hard, that it threw him into a violent fever, which brought him to the very point of death. When the whole family were ſtanding about his bed, diſſolved in tears, and expecting every moment to ſee him expire, an angel came from heaven in a dreadful form, and gave him a medicine which reſtored him to perfect health in a moment. Dunſtan immediately ſtarted from his bed, and run with all his ſpeed towards the church to return thanks for his recovery; but the devil met him by the way, ſurrounded him by a great multitude of black dogs, and endeavoured to obſtruct his paſſage. This would have frightened ſome boys; but it had no ſuch effect upon Dunſtan; who, pronouncing a ſacred name, and brandiſhing his ſtick, put the devil and all his dogs to flight. The church doors being ſhut, an angel took him in his arms, conveyed him through an opening in the roof, and ſet him ſoftly down on the floor, where he performed his devotions. After his recovery, he purſued his ſtudies with the greateſt ardour, and ſoon became a perfect maſter in philoſophy, divinity, muſic, painting, writing, ſculpture, working in gold, ſilver, braſs, and iron, &c. When he was ſtill very young he entered into holy orders, and was introduced by his uncle Athelm, Abp. of Canterbury, to K. Athelſtan; who, charmed with his perſon and accompliſhments, retained him in his court, and employed him in many great affairs. At leiſure hours he uſed to entertain the king and his courtiers with playing on his harp, or ſome other muſical inſtrument; and now and then he wrought a miracle, which gained him great admiration. His old enemy the devil was much offended at this, and prompted ſome envious courtiers to perſuade the king that his favourite was a magician, which that prince too readily believed. Dunſtan diſcovering by the king's countenance that he had loſt his favour, reſolving to reſign rather than be turned out, retired from court to another uncle, who was biſhop of Wincheſter. This good prelate prevailed upon his nephew to forſake the world and become a monk; after which he retired to a little cell built againſt the church wall of Glaſtonbury. Here he ſlept, ſtudied, prayed, meditated, and ſometimes amuſed himſelf with forging ſeveral uſeful things in braſs and iron. One evening, as he was working very buſily at his forge, the devil, putting on the appearance of a man, thruſt his head in at the window of his cell, and aſked him to make ſomething for him. Dunſtan was ſo intent upon his work, that he made no anſwer; on which the devil began to ſwear and talk obſcenely, which betrayed the lurking fiend. The holy blackſmith, putting up a ſecret ejaculation, pulled his tongs, which were red-hot, out of the fire, ſeized the devil with them by the noſe, and ſqueezed him with all his ſtrength; which made his infernal majeſty roar and ſcold at ſuch a rate, that he awakened and terrified all the people for many miles around. Thus far the legend. Ridiculous as were theſe fictions, they ſerved, in thoſe times of ignorance, to procure Dunſtan a high degree of reputation. It appears that this extraordinary perſon was recalled to court by king Edmund, A. D. 941; who beſtowed upon him the rich abbey of Glaſtonbury, which for his ſake he honoured with many peculiar privileges. He enjoyed the favour of this prince during his ſhort reign of ſix years; but he ſtood much higher in the favour of his brother and ſucceſſor, king Edred, to whom he was confeſſor, chief confident, and prime miniſter. He employed all his influence during this period of court favour, in promoting the intereſt of the monks of the Benedictine order, to which he belonged, and of which he was a moſt active and zealous patron. Having the treaſures of theſe two princes, eſpecially of the laſt, very much at his command, he laviſhed them away in building and endowing monaſteries for theſe monks, becauſe almoſt all the old monaſteries were in the poſſeſſion of ſecular canons. He perſuaded Edred, to beſtow ſuch immenſe treaſures on the churches and monaſteries by his laſt will, that the crown was ſtripped of its moſt valuable poſſeſſions, and left in a ſtate of indigence. This conduct of Dunſtan rendered him very odious to Edwi, who ſucceeded his uncle Edred, A. D. 955; and his rude behaviour to himſelf, and his beloved queen Elgiva, raiſed the reſentment of that prince ſo high, that he deprived him of all his preferments, and drove him into exile. See ENGLAND. The baniſhment of Dunſtan, was a ſevere blow to the monks, who were expelled from ſeveral monaſteries: but their ſufferings were not of long continuance. For Edgar, the younger brother of Edwi, having raiſed a ſucceſsful rebellion againſt his unhappy brother, and uſurped all his dominions on the N. ſide of the Thames, recalled Dunſtan, and gave him the biſhopric of Worceſter, A. D. 957. From this time he was the chief confident and prime miniſter of king Edgar, who became ſole monarch of England, A. D. 959, by the death of Edwi. In 960, Dunſtan was raiſed to be Abp. of Canterbury; and being thus poſſeſſed of the primacy, and aſſured of the royal ſupport and aſſiſtance, he prepared to execute the grand deſign which he had long meditated, of compelling the ſecular canons to put away their wives and become monks; or

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of driving them out and introducing Benedictine monks in their room. With this view he procured the promotion of Oswald to the see of Worcester, and of Ethelwald to that of Winchester; two prelates who were monks themselves, and animated with the most ardent zeal for the advancement of their order. These three, by their arts and intrigues, in the course of a few years, filled no fewer than 48 monasteries with Benedictines. But on the death of Edgar, in 975, they received a check. The sufferings of the persecuted canons had excited much compassion; and many of the nobility, who had been overawed by the power and zeal of the late king, now espoused their cause and promoted their restoration. Elfric duke of Mercia drove the monks by force out of all the monasteries in that extensive province, and brought back the canons, with their wives and children; while Elfwin duke of East Anglia, and Brithnot duke of Essex, raised their troops to protect the monks in these countries. To allay these commotions, several councils were held: in which Dunstan was so hard pushed by the secular canons and their friends, that he was obliged to practise some of his holy stratagems; and finally, by dint of miracles, overcame all opposition. St Dunstan died A. D. 988, in the 64th year of his age, having held the bishopric of London, together with the archbishopric of Canterbury, about 27 years. As this prelate was the great restorer and promoter of the monastic institutions, the grateful monks, who were almost the only historians of those dark ages, have loaded him with the most extravagant praises, and represented him as the greatest wonder-worker and highest favourite of heaven that ever lived. To say nothing of his many conflicts with the devil, in which he often belaboured that enemy of mankind most severely, the following short story, which is told with great exultation by his biographer Osbern, will give the reader some idea of the astonishing impudence and impiety of those monks, and of the no less astonishing blindness and credulity of the people. "The most admirable, the most inestimable Father Dunstan, (says that author,) whose perfections exceed all human imagination, was admitted to behold the mother of God and his own mother in eternal glory: for before his death he was carried up into heaven, to be present at the nuptials of his own mother with the Eternal King, which were celebrated by the angels with the most sweet and joyous songs. When the angels reproached him for his silence on this great occasion, so honourable to his mother, he excused himself on account of his being unacquainted with those sweet and heavenly strains; but being a little instructed by the angels, he broke out into this melodious song, O King and Ruler of nations." &c. It is unnecessary to make any comment on this most shocking story. The violent and too successful zeal of Dunstan and his associates, in promoting the building and endowing so great a number of houses for the entertainment of useless monks and nuns, was very fatal to their country: for a spirit of irrational unmanly superstition was thus diffused amongst the people, which debased their minds and diverted them from nobler pursuits; and a great proportion of the lands of England being put into hands who contributed nothing to its defence, rendered it an easy prey, first to the insulting Danes, and afterwards to the victorius Normans.

DUNSTANG, a town of Lithuania, in the palatinate of Wilna, 28 miles NE. of Wilkomierz.

DUNSTER, a town in Somersetshire; 20 miles NW. of Taunton, 20½ W. of Bridgewater, and 158 NW. of London. Lon. 3. 41. W. Lat. 51. 13. N.

DUNSTON, the name of 8 English villages: viz. 1. in Derbyshire, NW. of Chesterfield: 2. SE. of Lincoln 3. in Northumberland: 4. in ditto, on the Tyne: 5. S. of Norwich: 6. in Staffordsh. between Checkley and Ellaston: 7. in ditto, N. of Penkridge: and, 8. in Westmorland, N. of Appleby.

(1.) DUNSYRE, [*Dunsior*, Celt. *i. e.* the Long Hill,] a remarkable hill of Scotland, in Lanarkshire, which gives name to the parish and village, (N° 2, 3.) and whose figure is agreeable to the etymology.

(2.) DUNSYRE, a parish in the E. extremity of Lanarkshire, seated on a high ground, about 700 feet above the sea level, and extending 5 miles every way. The air is moist. The soil is light and sandy, interspersed with moss. Oats, potatoes, turnips, clover, and rye-grass are raised: Oats, sheep, and fed cattle, are sent to the Glasgow market. The population, in 1801, was 352.

(3.) DUNSYRE, a village in the above parish, near the hill, N° 1.

DUNTERLEY, a town in Northumberland.

DUNTERTON, a village in Devonshire.

DUNTISHE, N. of Buckland-Abbas, Dorsetsh.

DUNTON, the name of 5 villages: viz. 1. in Bedfordshire, NE. of Biggleswade: 2. in Bucks, SE. of Winslow; 3. in Essex, NW. of Horndon: 4. in Norfolk. NW. of Fakenham: and, 5. in Warwickshire, N. of Coleshill.

DUNVIGAN LOCH, a lake in the isle of Sky.

DUNVILLE, a village in Gloucestershire.

(1.) DUNUM, a Celtic term, denoting a hill or eminence, which often concurs to form the names of towns, to signify their high situation, places of strength or citadels, hills or eminences, being adapted to such structures. See DUN, N° 3.

(2.) DUNUM, in ancient geography, a town of Ireland, mentioned by Ptolemy, and supposed to be *Down* or *Down Patrick*. See DOWN, § IV, N° iii.

(3.) DUNUM, a town in Northumberland.

DUNWICH, a town in Suffolk, most of which is destroyed by the encroachments of the sea, and not one church left of eight. It has a market on Saturday; and still returns two members to parliament. The walls of the town inclose 7 acres, and the remains of two gates are yet visible. It is 30 miles NE. of Ipswich, 24 S. of Yarmouth, and 99 NE. of London. Lon. 1. 55. E. Lat. 52. 21. N.

DUO, in music, a song or composition, to be performed in two parts only, one sung, the other played on an instrument, or by two voices. Also when two voices sing different parts, as accompanied with a third, which is a thorough bass. It is seldom that unisons and octaves are used in duos, except at the beginning and end.

DUODECIMA.

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DUODECIMA, in music, is the twelfth or the fifth doubled

* DUODECUPLE. *adj.* [*duo* and *decuplus*, Latin.] Consisting of twelves.—Grisepsius, a learned Polander, endeavours to establish the *duodecuple* proportion among the Jews, by comparing some passages of Scripture together. *Arbuthnot.*

DUODENUM. See ANATOMY, *Index.*

DUODI, [from *duo*, two, and *dies*, a day, Lat.] The 2d day of the decade, in the new French distribution of time. See CALENDAR, § 3.

DUPAGE, a circular lake of the United States, in the North Western Territory, on the SE. of the Plein; or rather it is an enlargement of the channel of that river, 5 miles from its mouth, where the Theakiki joins it, and forms the Illinois.

* DUPE. *n. s.* [*dupe*, Fr. from *duppe*, a foolish bird, easily caught.] A credulous man; a man easily tricked. A modern word hardly established.—An usurping populace is its own *dupe*, a mere underworker, and purchaser in trust for some single tyrant. *Swift.*—

First slave to words, then vassal to a name,
Then *dupe* to party; child and man the same.
Dunciad.

* *To* DUPE. *v. a.* [from the noun.] To trick; to cheat.—

The throne a bigot keep, a genius quit;
Faithless thro' piety, and *dup'd* thro' wit. *Pope.*

DUPIN, Lewis Ellis, a learned doctor of the Sorbonne, and one of the greatest critics of his time, especially in ecclesiastical matters, was born at Paris, in 1657. When he published the first volume of his *Bibliotheque Universelle des Auteurs Ecclesiastiques*, in 1686, the liberty, with which he treated some ecclesiastical writers, gave such offence, that M. de Harlay, Abp. of Paris, obliged Dupin to retract many propositions, and suppressed the work. He was nevertheless suffered to continue it, by altering the title from *Bibliotheque Universelle*, to *Bibliotheque Nouvelle*. This great undertaking, continued in several successive volumes, though sufficient to occupy the life of an ordinary man, did not hinder M. Dupin from obliging the world with several other works. He was a man of prodigious reading; and had an easy happy way of writing, with an uncommon talent at analysing the works of an author; which makes his Ecclesiastical Bibliotheque so valuable. He was professor of philosophy in the royal college; but was banished some time from the chair to Chatelleraut, on account of the famous *Cas de Conscience*; but was restored, and died in 1719.

DUPINO, or DUBLIN, a town of Poland, in the palatinate of Posnania, 44 miles S. of Posen.

(1.) * DUPLE. *adj.* [*duplus*, Latin.] Double; one repeated.

(2.) DUPLE RATIO, among mathematicians, denotes the ratio of 2 to 1. Thus the ratio of 8 to 4 is duple. SUB-DUPLE RATIO, is just the reverse, or as 1 to 2. Such is 4 to 8, or 6 to 12.

(1.) * DUPLICATE *adj.* [from the verb.] *Duplicate* proportion is the proportion of squares. Thus, in a rank of geometrical proportions, the first term to the third is said to be in a *duplicate* ratio of the first to the second, or as its square is to the square of the second: so in 2, 4, 8, 16, the ratio of 2 to 8 is a duplicate of that of 2 to 4; or as the square of 2 to the square of 4. *Phillips. Harris. Bailey.*—It has been found, that the attraction is almost reciprocally in a *duplicate* proportion of the distance of the middle of the drop from the concourse of the glasses, *viz.* reciprocally in a simple proportion, by reason of the spreading of the drop, and its touching each glass in a larger surface; and again reciprocally in a simple proportion, by reason of the attractions growing stronger within the same quantity of attracting surface. *Newton.*

(2.) * DUPLICATE. *n. s.* Another correspondent to the first; a second thing of the same kind, as a transcript of a paper.—Nothing is more needful for perfecting the natural history of bodies than the subjecting them to the fire; to which end I have reserved *duplicates* of the most considerable. *Woodward.*

(3.) DUPLICATE, among lawyers, denotes a copy of any deed, writing, or account. It is also used for the second letters patent, granted by the lord chancellor, in a case wherein he had before done the same.

(4.) DUPLICATE PROPORTION. See RATIO.

* *To* DUPLICATE. *v. a.* [*duplico*, Latin.] 1. To double; to enlarge by the repetition of the first number or quantity.—And some alterations in the brain *duplicate* that which is but a single object to our undistempered sentiments. *Glanville.* 2. To fold together.

* DUPLICATION. *n. s.* [from *duplicate.*] 1. The act of doubling.—What great pains hath been taken concerning the quadrature of a circle, and *duplication* of a cube, and some other mathematical problems. *Hale.* 2. The act of folding together. 3. A fold; a doubling.—The peritonæum is a strong membrane, every where double; in the *duplications* of which all the viscera of the abdomen are hid. *Wiseman.*

* DUPLICATURE. *n. s.* [from *duplicate.*] A fold; any thing doubled.—The lympheducts, either dilacerated or obstructed, exonerate themselves into the foldings, or between the *duplicatures* of the membranes. *Ray.*

* DUPLICITY. *n. s.* [*duplicitas*, Latin.] 1. Doubleness; the number of two.—This *duplicity* was ill contrived to place one head at both extremes, and had been more tolerable to have set three or four at one. *Brown.*—Do not affect *duplicities* nor triplicities, nor any certain number of parts in your division of things. *Watt.* 2. Deceit; doubleness of heart or of tongue.

(1.) DUPLIN, a beautiful seat of the earl of Kinnoul, on the N. bank of the Earn, 4 miles SW. of Perth. It was the scene of a most bloody battle, fought between the Scots under Donald earl of Marr, and a mixed army of Scots and English under Edward Baliol, wherein the former, being surprised in the night, were defeated with great slaughter. Some state the number slain at 15,000; others at 40,000; but Mr Cant, in his notes on *Adamson's Muses' Threnodie*, makes it only 3,000. See SCOTLAND.

(2.) DUPLIN, a county of the United States, in Wilmington district, N. Carolina; bounded on the E. by Onslow, and on the SW. by Samson. The number of citizens, in 1790, was 5662, of whom 1383 were slaves. The capital is Sarecto.

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DUPONDIUS, in antiquity, a weight of two pounds, or a money of the value of two asses. See As, N° I, § 1. As the *as* at first weighed a just *pondo* or *libra*, the dupondius then weighed two; and hence the name. And though the weight of the *as* was afterwards diminished, and of consequence that of the dupondius also, yet they still retained the denomination. See LIBRA, N° 1.

DUPPA, Brian, a learned English bishop, born in 1589, at Lewisham in Kent, of which place his father was then vicar. In 1634, he was instituted chancellor of the church at Sarum, and soon after made chaplain to Charles I. He was appointed tutor to Charles prince of Wales, and his brother James duke of York; was made bishop of Chichester; and, in 1641, translated to Salisbury, though the confusion that followed deprived him of all benefit from his promotion. Charles I. held him in high esteem, and he is said to have assisted the king in composing the *Eikon Basilike*. On the Restoration he was made bishop of Winchester, and lord high almoner; but died in 1662. He bequeathed large sums to charitable purposes: and published a few sermons, with other religious pieces.

DUQELLA, a fertile province of Africa, in Morocco; 75 miles long, and 60 broad.

(1.) DUQUESNE, a river of Grenada, which runs into the bay so called; (N° 2,)

(2.) DUQUESNE BAY, a bay on the coast of Grenada. Lon. 61. 27. W. Lat. 12. 16. N.

(3.) DUQUESNE, FORT, a fort in Pennsylvania, which was taken from the French, in 1760, by the British; who changed its name to FORT PITT, in honour of Lord Chatham.

(4.) DUQUESNE POINT, a cape on the W. coast of the island of Grenada. Lon. 61. 29. W. Lat. 12. 17. N.

* DURABILITY. *n. f. durabilis*, Latin.] The power of lasting; continuance; endurance.—Stones though in dignity of nature inferior unto plants, yet exceed them in firmness of strength, or *durability* of being. *Hooker.*—Our times upon the earth have neither certainty not *durability*. *Raleigh.*

(1.) * DURABLE. *adj.* [*durabilis*, Lat.] 1. Lasting; having the quality of long continuance.—The bones of his body we may compare to the hard rocks and stones, and therefore strong and *durable*. *Raleigh.*—The glories of her majesty's reign ought to be recorded in words more *durable* than brass, and such as our posterity may read a thousand years hence. *Swift.* 2. Having successive existence.—

Time, though in eternity, apply'd
To motion, measures all things *durable*
By present, past, and future. *Milton.*

(2.) DURABLE STIMULI. See DIFFUSIBLE, § 2. and STIMULUS.

* DURABLENESS. *n. f.* [from *durable*.] Power of lasting; continuance.—The different consistence and *durableness* of the strata whereof they consist, are more or less. *Woodward.*—A bad poet, if he cannot become immortal by the goodness of his verse, may by the *durableness* of the metal that supports it. *Addison.*

* DURABLY. *adv.* [from *durable*.] In a lasting manner.—There indeed he found his fame flourishing, his monuments engraved in marble, and yet more *durably* in men's memories. *Sidney.*

DURAKA, a small island of Arabia, in the Red Sea, about 4 leagues from the coast. Lon. 41. 31. E. Lat. 16. 48. N.

DURAKOVA, a town of Russia, in the government of Archangel, on the coast of the White Sea. It is 68 miles W. of Archangel.

DURAMPOUR, a town of Hindoostan, in the country of Guzerat, 45 miles SSE. of Surat, and 96 NNE. of Bombay. Lon. 73. 14. E. Lat. 20. 32. N.

(1.) * DURANCE. *n. f.* [from *duresse*, law Fr. 1. Imprisonment; the custody or power of a jailor; a prison.—

They Dol, and Helen of thy noble thoughts
Is in base *durance* and contagious prison;
Haul'd thither by mechanick dirty hands. *Shak.*
—A poor, innocent, forlorn stranger, languishing in *durance*, upon the false accusations of a lying, insolent, whorish woman. *South.* 2. Endurance; continuation; duration. A doubtful word.—

Sick nature at that instant trembled round,
And mother earth sigh'd as she felt the wound:
Of how short *durance* was this new made state!
How far more mighty than heav'n's love, hell's hate! *Dryden.*

(2.) DURANCE, in geography, a river of France, in the department of the Upper Alps.

(3.) DURANCE, a village in Middlesex, between Enfield and Waltham Chase.

DURANDUS, William, one of the most eminent French lawyers of his age; born at Puymoisson in Provence, in the 13th century. Pope Martin made him one of his nuncios, and bishop of Mende and Languedoc. His *Speculum Juris* gave him the name of *Speculator*; his second piece was *Rationale divinorum officiorum*; in 8 books. He wrote several others.

(1.) DURANGO, a town of Spain, in the province of Biscay, 9 miles from the sea coast, and 7 E. of Bilboa.

(2.) DURANGO, a town of N. America, in the province of Zacatecas, and audience of Guadalaxara in New Spain: 30 miles from Nombre de Dios; at the confluence of several rivers.

(3.) DURANGO, a town of N. America, in the province of New Biscay, seated in a fertile country, with good salt works. It is 335 miles NNW. of Mexico. Lon. 105. 0. W. Lat. 24. 50. N.

DURANTA, in botany: A genus of the angiospermia order, belonging to the didynamia class of plants; and in the natural method ranking under the 40th order, *Personatæ*. The calyx is quinquefid, superior; the berry tetraspermous; the seeds bilocular.

DURAS, a town of France, in the department of Lot and Garonne, 10½ miles N. of Marmande.

(1.) * DURATION. *n. f.* [*duratio*, Lat.] 1. A sort of distance or length, the idea whereof we get, not from the permanent parts of space, but from the fleeting and perpetually perishing parts of succession. *Locke.* 2. Power of continuance. —*Duration* is a circumstance so essential to happiness, that if we conceived it possible for the joys of heaven itself to pass from us in an instant, we should find ourselves not much concerned for the attainment

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ttainment of them. *Rogers.* 3. Length of continuance.—Ariſtotle, by greatneſs of action, does ot only mean it ſhould be great in its nature, but lſo in its *duration*, that it ſhould have a due ength in it. *Addiſon.*

(2.) DURATION, § 1, *def.* 1. See METAPHYSICS.

(3.) DURATION, as marked by certain periods nd meaſures, is what we moſt properly call *time.* ee TIME.

(4.) DURATION OF ACTION, according to Aſtotle, is confined to a natural day in tragedy; it the epopea, according to the ſame critic, has o fixed time. See POETRY.

DURAVEL, a town of France, in the departent of Lot, and ci-devant province of Querci.

DURAZZANO, a town of Italy, in the kingm of Naples, and province of Lavora, 16 miles E. of Naples.

DURAZZO, a ſea-port town of European urkey, in Albania, anciently named Epidamnus d Dyrrachium. It is ſtrong and populous; with good harbour; the ſee of a Greek biſhop. It is miles SSE. of Raguſa, and 50 N. of Valona. on. 19. 19. E. Lat. 41. 54. N.

DURBAN, a town of France, in the departent of Aube; 13¼ miles SW. of Narbonne.

DURBEN, a town of the duchy of Courland, miles SSW. of Goldingen.

DURBUNGA, a town of Hindooſtan, in the ntry of Bahar, 48 miles NE. of Patna, and 58 W. of Amerpour.

(1.) DURBUY, a town of the French republic the department of Ourte, and ci-devant duchy Luxemburg, ſeated on the Ourte: 20 miles S. Liege, and 20 N. of Baſtogne. Lon. 5. 28. E. t. 50. 18. N.

(2.) DURBUY, a ci-devant county of Luxemg, now annexed to the French republic.

DURCKHEIM, a town of France, in the dement of Mont Tonnerre, late of Germany, in county of Linange; 12 miles NE. of Newſtadt, W. of Manheim, and 14 N. of Landau. Lon. 31. E. Lat. 49. 26. N.

DURDANS, a village near Epſom, Surry.

DURDHAM DOWNS, a diſtrict in Briſtol, near ton and Briſtol Hot Wells: noted for ſalubrity climate and extenſive proſpects.

To DURE. *v. n.* [*duro*, Lat.] To laſt; to conue; to endure.—The delights and pleaſures of world are moſt pleaſing while they *dure. Ra-gh.*

DUREFUL. *adj.* [from *endure* and *full.*] Laſtg of long continuance; durable. Not in uſe.

The *dureful* oak, whoſe ſap is not yet dry'd,
s long ere it conceive the kindling fire;
But when it once doth burn, it doth divide
reat heat, and makes his flames to heaven aſpire. *Spenſer.*

DURELESS. *adj.* [from *dure.*] Without conuance; fading; tranſitory; ſhort. Not in uſe.

'et were that aptitude natural, more inclinable ollow and embrace the falſe and *dureleſs* pleaes of this ſtage-play world, than to become the love of God. *Raleigh.*

DURELL, David, a learned divine and critic, n in the iſland of Jerſey, in 1728. He receiv-his education at Pembroke college, Oxford, re he took his degrees in arts, but afterwards became fellow of Hertford college, of which he was appointed principal in 1757. He obtained the degree of D. D. in 1764, and about three years after a prebendal ſtall in the church of Canterbury. He died in 1775. He publiſhed, 1. The Hebrew Texts of the Parallel Prophecies of Jacob and Moſes, relating to the Twelve Tribes, with a Tranſlation and Notes, &c. 4to. 2. Critical Remarks on the books of Job, Pſalms, Eccleſiaſtes, and Canticles, 4to: which is frequently referred to by Biſhop Horne, in his Commentary on the Pſalms.

DUREN, or DUEREN. See DUEREN.

DURER, Albert, one of the beſt engravers and painters of his age, was deſcended of an Hungarian family, and born at Nuremberg, in 1471. He was alſo a man of letters and a philoſopher; and was an intimate friend of Eraſmus, who reviſed ſome of his works. He was likewiſe a man of buſineſs, and for many years the leading magiſtrate of Nuremberg. He was one of the firſt improvers of the art of engraving; and he engraved alſo in wood, for expedition, having an inexhauſtible fund of deſigns. In many of thoſe prints which he executed on copper, the engraving is elegant to a great degree. His *Hell Scene*, in particular, which was engraved in 1513, is as highly finiſhed a print as ever was engraved, and as happily executed. In his wooden prints too we are ſurpriſed to ſee ſo much meaning in ſo early a maſter; the heads ſo well marked, and every part ſo well executed.—This artiſt underſtood the principles of deſign; his compoſition, too, is often pleaſing; and his drawing generally good. But he knew very little of the management of light; and ſtill leſs of grace: yet his ideas are purer than could well be expected from the aukward archetypes which his country and education afforded. In a word, he was a man of a very extenſive genius; and, as Vaſari remarks, would have been an extraordinary artiſt, if he had had an Italian inſtead of a German education. His prints are very numerous. They were much admired in his own life time, and eagerly bought up; which made his wife urge him to ſpend more time upon engraving than he was inclined to do. He was rich; and choſe rather to practiſe his art as an amuſement than as a buſineſs. He died in 1527.

* DURESSE. *n. ſ.* [Fr. hardſhip, ſeverity.] 1. Impriſonment; conſtraint; confinement. 2. [In law.] A plea uſed by way of exception, by him who being caſt into priſon at a man's ſuit, or otherwiſe by threats, beating, &c. hardly uſed, ſeals any bond to him during his reſtraint. This the law holds as invalid, and ſuppoſes to be conſtrained. *Cowel.*

D'URFEY, Thomas, an eminent Engliſh ſatyriſt and ſongſter, whoſe name is well known, but of whoſe life few particulars are to be collected. He was born in Devonſhire: but when, where, or of what family, are all uncertain. He was bred to the law, which he forſook for the more agreeable employment of writing plays and ſongs; and the latter he had ſo happy a talent both of writing and ſinging, that he received many favours from perſons of quality on that account. Even crowned heads did not diſdain his company. The writer of the Guardian, N° 67. tells us, he remembered

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to

to have ſeen Charles II. leaning on Tom D'Urfey's ſhoulder more than once, humming over a ſong with him. This indeed was not extraordinary in ſo merry a monarch; but even the phlegmatic king William could relax his muſcles on hearing him ſing. He was certainly by all accounts a cheerful, honeſt, good-natured man; but this character does not include prudence. D'Urfey grew poor as he grew old, and prevailing on the managers of the playhouſe to act his comedy of the *Plotting Siſters* for his benefit, Mr Addiſon wrote the above-mentioned paper in the Guardian, with another, N° 82, repreſenting him in a good humoured light, to procure him a full houſe. He died very old, in 1723.

DURFORD, a town W. of Midhurſt, Suſſex.

DURFORT, the name of 3 towns of France: viz. 1. in the department of Arriege, 5 miles NW. of Pamiers: 2. in that of Aude, 7 miles SW. of Caſtlenaudary: and, 3. in that of Gard, 7 miles SW. of Alais.

DURGAN, a town of Aſiatic Turkey, in the province of Natolia, 48 miles SE. of Caſtamori.

DURGUT, a town of Aſiatic Turkey, in the province of Natolia, 18 miles E. of Smyrna.

(1.) DURHAM, a county of England, commonly called the *Biſhopric of Durham*. It is bounded on the N. by Northumberland, from which it is ſeparated by the Tyne, on the NE.; on the E. by the German Ocean; on the S. and SW. by Yorkſhire and the Tees; and on the W. by Cumberland and Weſtmorland. Before the arrival of the Romans it was included in the Britiſh principality, of the BRIGANTES, and after their arrival made part of the province of Maxima Cæſarienſis. During the Heptarchy, it made part of the kingdom of Northumberland, which began in 547, and ended in 827, having been governed by 31 kings. It was not mentioned by Alfred in his diviſion of counties, being at that time conſidered as a part of Yorkſhire. It is now included in the northern circuit, in the province of York; and is a dioceſe and principality under the government of its own biſhop, being a county palatine, the ſecond in rank, and the richeſt in England. It extends 47 miles in length from E. to W. and 37 from N. to S. It is 107 miles in circumference, and contains 410,000 ſquare acres, or 758 ſquare miles; with 100,000 inhabitants, 113 pariſhes, 21 vicarages, one city, (N° 2.) and nine market towns, viz. Stockton, Sunderland, Barnard Caſtle, Darlington, Stanhope, Hartlepool, Biſhops Aukland, Staindrop, and Marwood; beſides 223 villages. It is divided into 4 wards, ſends 4 members to parliament, pays three portions of the land tax, and provides 400 of the national militia. It has 21 parks, 4 caſtles, and 20 bridges, with the rivers Tees, Tine, Were, Tame, Lune, Darwent, Gauntleſs, Skern, &c. with the Lune and Teeſdale foreſts. Its principal products are lead, coals, iron, corn, muſtard, ſalt, glaſs, fine ale, with excellent butter and ſalmon. The ſoil is various; on the S. rich, but on the W. rocky and moriſh. This county is governed by the biſhop, who had formerly great prerogatives. He had power to create barons, appoint judges, convoke parliaments, raiſe taxes, and coin money. The courts of juſtice were kept in his name; and he granted pardons for treſpaſſes, alienations, rapes, murders, and felonies of every denomination. He erected corporations, granted markets and fairs, created officers by patent, was lord admiral of the ſeas and waters within the county palatine: great part of the lands were held of the ſee *in capite*. In a word, he exerciſed all the power and juriſdiction of a ſovereign prince. How and at what period theſe prerogatives were obtained, it is not eaſy to determine. Malmſbury ſays, the lands were granted by king Alfred, who likewiſe made the church a ſanctuary for criminals. This ſee was anciently called the *patrimony of St Cuthbert*, who had been biſhop of Lindisfarne or Holy Iſland near Berwick. His bones being transferred to Durham, were long eſteemed as precious relics; and the people of the county conſidered themſelves as *Halwerk* men, *i. e.* exempted from all other but holy work, viz. the defence of St Cuthbert's body. Certain it is, they pretended to hold their lands by this tenure; and refuſed to ſerve out of the county either for the king or biſhop; but K. Edward I. broke through theſe privileges, and curtailed the prerogatives of the biſhops, which were ſtill further abridged by Henry VIII. Nevertheleſs, the biſhop is ſtill lord of Sadberg, a place in the county which he holds by barony. He is ſheriff paramount, and appoints his own deputy, who makes up his audit to him inſtead of accounting to the exchequer. He has all the forfeitures upon outlawries; and he and the temporal chancellor act as juſtices of the peace for the county palatine, which comprehends Chriſt in Yorkſhire, Bedlington, Northam, and Holy Iſland, in Northumberland; the inhabitants of theſe places having the benefit of the county of Durham. The judges of aſſize, and all the officers of the court, have ſtill their ancient ſalaries from the biſhop; and he conſtitutes the ſtanding officers by his letters patent. He has the power of preſiding in perſon in any of the courts of judicature. Even when judgment of blood is given, this prelate may fit in court in his purple robes, though the canons forbid any clergyman to be preſent in ſuch caſes. It was not till the reign of Charles II. that the biſhopric ſent repreſentatives to parliament.

(2.) DURHAM, the capital of the above mentioned county, ſtands on a hill almoſt ſurrounded by the river Were; and is remarkable for the ſalubrity of its air, and the abundance and cheapneſs of its proviſions. It was built about 70 years before the Norman conqueſt, on occaſion of bringing hither the body of St Cuthbert. It was incorporated by king Richard I. and queen Elizabeth extended its privileges. In 1684, it obtained a charter; in conſequence of which, it is governed by a mayor, 12 aldermen, and 12 common council men, with a recorder, and inferior officers. Theſe can hold a court-leet and court-baron within the city; but under the ſtyle of the biſhop, who as count palatine appoints a judge, ſteward, ſheriffs, and other inferior magiſtrates. The mayor and aldermen alſo keep a *pie-pouldres* court, at their fairs, and pay a yearly toll to the biſhop. They have a weekly market on Saturday, and two fairs. Durham is about a mile long and equally broad, reſembling the figure of a crab; the market-place exhibiting the body, and the claws being repreſented by the ſtreets, which bend accordingly

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ing to the course of the river, that almost surrounds one part of the city. They are dark and narrow; and some of them lying on the acclivity of a steep hill, are very dangerous for wheel carriages. The houses are in general strong built, but neither light nor elegant. The most remarkable edifices are the cathedral and six churches; three in the city, and three in the suburbs; the college; the castle, or bishop's palace; the tolbooth near St Nicholas's church; the cross and conduit in the market place: with two bridges over the Elvet. The cathedral was begun by bishop Carilepho in the 11th century. It is a large, magnificent, Gothic structure, 411 feet long, and 80 in breadth, having a cross aisle in the middle, 170 feet long, and two smaller aisles at each end. On the S. side is a fine cloister; on the E. the old library, the chapter house, and part of the deanery; on the W. the dormitory, under which is the treasury and a chantry; and on the N. is the new library, an elegant building begun by dean Sudbury about 80 years ago, on the spot where stood the old refectory of the convent. The middle tour of the cathedral 212 feet high. The whole building is arched and supported by huge pillars. Several of the windows are curiously painted; and there is a handsome screen at the entrance into the choir. Sixteen bishops are interred in the chapter house, which is 75 feet long, and 33 broad, arched, with a magnificent seat at the upper end for the installment of the bishops. The consistory is kept in the chapel or west aisle, called *Galilee*, which was built by bishop Pudsey, and had formerly 16 altars for women, as they were not allowed to advance farther than the line of marble by the side of the font; here likewise are deposited the bones of the venerable Bede, whose epitaphium is written on an old parchment scroll that hangs over his tomb. The long cross aisle, at the extremity of the church, was formerly distinguished by 9 altars, 4 to the N. and 4 to the S. and the most magnificent in the middle, dedicated to St Cuthbert, whose rich shrine was in this quarter, formerly much frequented by pilgrims. The church is possessed of some old records relating to the affairs of Scotland, the kings of which were great benefactors to this cathedral. The ornaments here used for administering the offices, are said to be richer than those of any other cathedral in England. On the S. side of the cathedral is the college; a spacious court formed by the houses of the prebendaries, who are richly endowed and extremely well lodged. Above the college gate, at the E. end, is the exchequer; and at the W. a large hall for entertaining strangers, with the granary and other offices of the convent. The college school, with the master's house stands on the N. side of the cathedral. Between the churchyard and castle, is an open area, called the *palace green*; at the W. end of which stands the county hall, where the assizes and sessions are held for the county. Hard by is the library built by bishop Cosin; together with the exchequer raised by bishop Nevil, in which are kept the offices belonging to the county palatine court. There is an hospital on the E. endowed by bishop Cosin, and at each end of it are two schools founded by bishop Langley. On the N. is the castle built by William the Conqueror, and afterwards converted into the bishop's palace, the outward gate of which is at present the county goal. The city consists of three manors; the bishop's manor containing the city liberties and the bailey, held of him by the service of castle guard; the manor of the dean and chapter, consisting of the Elvet's cross gate, south gate street; and the manor of Gilligate, formerly belonging to the dissolved hospital of Kepyar, in this neighbourhood, but granted by Edward VI. to John Cockburn, lord of Ormistoun, and late in the possession of John Tempest, Esq. In the neighbourhood of this city is Nevil's cross, famous for the battle fought in the year 1346, against David II. king of Scotland, who was defeated and taken prisoner. Durham lies 14 miles S. of Newcastle, and 257 N. by W. of London. Lon. 1. 27. W. Lat. 54. 50. N.

(3.) DURHAM, a river of the United States, which falls into the Piscataqua.

(4.) DURHAM, a township of Connecticut, in New-Haven county, settled from Gilford, in 1698, and incorporated in 1708. It is about 22 miles SW. of Hartford and 18 NE. of New-Haven. It was called *Cagingchague*, by the Indians; which name a small river that chiefly rises here, still bears.

(5.) DURHAM, a town in the above township, (N° 4.) 7 miles SW. of Middleton.

(6.) DURHAM, a township of the United States, in Cumberland county, district of Maine, on the SW. bank of the Androscoggin, which separates it from Bowdoin on the NE. It contains 724 inhabitants, and lies 145 miles NE. of Boston. Lat. 43. 55. N.

(7.) DURHAM, a post town of New Hampshire, in Strafford county seated on Oyster river, near where it joins the Piscataqua; 12 miles W. of Portsmouth. It was incorporated in 1633, and contains 1247 inhabitants. It was formerly a part of Dover, which adjoins it on the N. and was called *Oyster river*. On the top of a hill in this town is a rock, computed to weigh 60 or 70 tons, so exactly poised on another rock, as to be easily moved by one's finger. Its situation appears to be natural.

(8.) DURHAM, a town in the above township, (N° 7.) 47 miles N. of Boston. Lon. 70. 54. W. Lat. 43. 5. N.

(9.) DURHAM, a township of Pennsylvania, in Bucks county.

(10.) DURHAM, or DYRHAM, a village of England, in Gloucestershire, 5 miles from Chipping Sudbury.

(11.) DURHAM, THE BISHOPRIC OF, is deemed the richest bishopric in England. The diocese contains the whole counties of Durham and Northumberland, except the jurisdiction of Hexham in the latter. It has also one parish in the county of Cumberland: making in all 135 parishes, whereof 87 are impropriate. The see is valued in the king's books at £2121. 1s. 5¼d. but is computed to be worth annually £.8700. The tithes amount to £3851. 5s. 6½d. It has two archdeacons, viz. of Durham and Northumberland. This see afforded to the church of Rome 8 saints and 1 cardinal; and to the English nation one lord chief justice, 5 lord chancellors, 3 lord treasurers, one

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principal secretary of ſtate, one chancellor to the univerſity of Oxford, and two maſters of the rolls.

DURHAMS, a village in Middleſex, 2 miles N. of Chipping, Barnet.

* DURING. *prep.* [This word is rather a participle from *dure*; as, *during life*, *durante vita*, life *continuing*; *during my pleaſure*, my pleaſure continuing the ſame.] For the time of the continuance of; while any thing laſts.—If *during* his childhood he be conſtantly and rigorouſly kept from drinking cold liquor while he is hot, forbearance grows into a habit. *Locke.*

DURINSTADT. See DORINGSTADT.

DURIO, in botany, a genus of the polyandria order, belonging to the polyadelphia claſs of plants. The calyx is a monophyllous perianthium; the corolla has 5 petals growing to the calyx; the ſtamina are conjoined in five bodies; the germ is roundiſh; the ſtyle briſtly, the length of the ſtamina. The fruit is a roundiſh apple every where muricated: the ſeeds have a mucous orilla.

(1.) DURISDEER, a pariſh in Dumfries-ſhire, 12 miles long and 8 broad, almoſt ſurrounded by hills, except to the S. and SW. The Nith runs through it. The ſoil is deep and fertile. It contains 14,529 acres, 27 poles. Of theſe above 3141, are arable; 365 under wood; 271 meadow; and 10,712 paſture. The chief produce is oats, barley, wheat, turnips, rye-graſs and potatoes. The hills bear the name of Lowthers, and ſeem to contain the ſame minerals as the neighbouring mines of Wanlockhead. Freeſtone of different kinds is found in the pariſh: and in various places there is the appearance of coal and lead. Several ruins of old towers, forts, and chapels, are to be ſeen in the pariſh.

(2.) DURISDEER, a village in the above pariſh, containing about 100 inhabitants; pleaſantly ſituated on the banks of the Nith, over which river is a handſome bridge of three arches.

* DURITY. *n. ſ.* [*durete*, Fr. *durus*, Lat.] Hardneſs; firmneſs.—Ancients did burn fragments of marble, which in time became marble again, at leaſt of indiſſoluble *durity*, as appeareth in the ſtanding theatres. *Wotton.*—Irradiancy or ſparkling, found in many gems, is not diſcoverable in this; for it cometh ſhort of their compactneſs and *durity*. *Brown.*

DURKO, a town of Aſiatic Turkey, in the province of Natolia, 42 miles SW. of Amaſich.

DURLACH, or DOURDACH. See DOURLACH.

DURLAY, a village in Somerſetſhire, SW. of Bridgewater.

DURLEY, SW. of Waltham, Hampſhire.

DURLSTAND BAY lies on the SE. coaſt of Purbeck iſle, Dorſetſhire.

DURNBERG, a mountain of Germany, in the circle of Bavaria, and arch-biſhopric of Saltzburg, 2 miles SSW. of Hallem.

(1.) DURNESS, a mountainous peninſula and pariſh of Scotland, in the county of Sutherland, 15 miles long and 13 broad. Conſiderable tracts are occupied by moſſes and bare ſands; but towards the ſhore, near Far-out Head, there are many beautiful fields and rich paſtures. The coaſt is rocky and dangerous to mariners. There are many ſingular caves in Durneſs. Barley, black oats, and potatoes, are the chief produce. In good ſeaſons, the pariſh produces ſufficiently for the inhabitants; whoſe number, in 1801, was 1208. The celebrated Gaelic bard, *Robert Donn*, was born in this pariſh. "His ſongs, (ſays the rev. Mr Thomſon,) diſcover uncommon force of genius. It is a pity, he adds, that they have not been printed, to ſecure them from mutilation, corruption, or oblivion."—This ſeems to be an object, that merits the attention of the HIGHLAND SOCIETY.

(2.) DURNESS, a river in the above peninſula, (N° 1.) which falls into the North Sea a little W. of Far-out Head.

(3.) DURNESS, a town in the above pariſh, ſeated on the bay (N° 4.) 46 miles NNW. of Dunnoch. Lon. 1. 21. W. of Edinburgh. Lat. 58. 33.

(4.) DURNESS, BAY OF, or } a bay on the coaſt
(4.) DURNESS, KYLE OF, } of Sutherland, formed by the mouth of the river (N° 2.) W. of Far-out Head.

(1.) DURNFORD, a village of Purbeck iſle.

(2.) DURNFORD, S. of Ameſbury, Wiltſhire.

DURNHALL, near Middlewich, Cheſhire.

DURNISH. See DUIRNISH.

DURNIUM, or } a town of the Durotriges
DURNOVARIA, } in Britain, now called DORCHESTER. See DUROTRIGES.

DURO, or DUERO. See DOURO.

DUROBERNIA. See CANTERBURY, (N° 1.)

(1.) DUROBRIVÆ, in ancient geography, a town of the Catyeuchlani, in Britain, now in ruins, which lie on the Nen, between Caſter and Dornford, in Northamptonſhire, on the borders of Huntingdon.

(2.) DUROBRIVÆ, or DUROCOBRIVÆ, a town of the Trinobantes, in Britain; whoſe ruins are ſituated between Flamſtead and Redburn, in Hertfordſhire. See CATTI, (N° 3.)

DUROBRIVIS, an ancient town of Britain, 25 miles W. of Durovernum, or Canterbury; now called ROCHESTER, which, in the charter of the foundation of the church, is ſtiled *Durobrevis*.

DUROCASES, } a town of the Carnutes
DUROCASSÆ, } in Gallia Celtica; now
DUROCASSES, or } DREUX. See DREUX, and
DUROCASSIUM, } DRUIDS, § 1.

DUROCATALAUNI. See CATALAUNI, N° 2.

DUROCHSKOI, a town of Ruſſian Tartary, in the government of Irkutſch, on the borders of China, near the river Argunia, 160 miles SSE. of Nertchinſk.

DUROCOBRIVÆ. See DUROBRIVÆ, (N° 2.)

DUROCORNOVIUM, an ancient town of Britain; now called CIRENCESTER. Ptolemy calls it CORINIUM.

DUROCORTORA, or } an ancient town of
DUROCORTORUM, } the Rhemi, in Belgica; now called RHEIMS.

DUROIA, in botany, a genus of the monogynia order, belonging to the hexandria claſs of plants. The calyx above is cylindrical and loped; the border ſix-parted; there are no filaments; the fruit a hiſpid apple.

DUROLENUM, a town of the Cantii in Britain; now called LENHAM, in Kent, according to Camden; but Talbot ſuppoſes it to be CHARING.

DUROLITUM, a town of the Trinobantes; now called LEITON, on the Leys, in Eſſex.

DUROT,

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DUROT, a bay on the N. fide of the S. peninla of the iſland of St Domingo.

DUROTRIGES, an ancient Britiſh nation, feat- in that part of the country which is now called ORSETSHIRE. Their name is derived from the o Britiſh words *Dur* water, and *Trigo* to dwell; d they got it from the ſituation of their coun-, which lies along the ſea coaſt. It is not cer- n whether the Durotriges formed an indepen- nt ſtate under a prince of their own, or were ited with their neighbours the DANMONII; they were reduced by Veſpaſian under the minion of the Romans, at the ſame time, and th the ſame eaſe, and never revolted. Dorcheſ- its preſent capital, ſeems to have been a Ro- n city of ſome conſideration, though our anti- aries are not agreed about its Roman name. It moſt probable, that it was the DURNOVARIA, the 12th Iter of Antoninus. Many Roman coins ve been found at Dorcheſter; the military way lled *Jenning Street* paſſed through it; and ſome ſtiges of the ancient ſtone wall with which it was rounded, and of the amphitheatre with which was adorned, are ſtill viſible. The country of Durotriges was included in the Roman pro- ce called *Flavia Cæſarienſis*, and governed by preſident of that province, as long as the Ro- ns kept any footing in theſe parts.

DUROVERNUM. See CANTERBURY, N° 1. d CANTIUM, N° 2.

DUROUR'S ISLAND, an iſland in the Eaſtern dian ocean. Lon. 143. 21. E. Lat. 1. 44. S.

DURPIT CHAPEL, a village in Durham, be- een Newbigging and Teeſdale Foreſt.

DURRINGTON, two villages: 1. in Lincoln- re, near Bloxham: 2. in Wilts, 2 miles from ineſbury.

(1.) DURRIS, or DORES, [Gael. *Duires*, i. e. outh of the Highlands,] a pariſh of Scotland, in e county of Mearns, on the N. ſide of the Gram- ns, about 7 miles long and 4 broad, containing 912 Engliſh acres. It is partly hilly, and partly el. Its N. boundary is waſhed by the Dee. he ſoil is thin and ſandy in general; but part of has been improved, and produces good crops of rley, oats, peaſe, turnips, potatoes, &c. The pulation, in 1791, ſtated by the rev. Mr Strachan, his report to Sir J. Sinclair, was 651, and had creaſed 238, ſince 1755.

(2.) DURRIS, or DORES. See DORES, (N° 1.)

DURRISDEER. See DURISDEER.

(1.) DURROR, a diſtrict in Argyllſhire.

(2.) DURROR, a river of Argyllſhire, which runs to Loch Linnhe.

DURROW, a village in Kilkenny, Ireland.

DURSEY, an iſland in the Atlantic, about 2 iles long, and half a mile broad, ſituated near e SW. coaſt of Ireland. Lon. 10. 4. W. Lat. 1. 33. N.

DURSLEY, a town of Glouceſterſhire, celebra- d for its manufacture of broad cloth. It has a eekly market on Thurſday. Durſley was for- erly a borough, but has long omitted returning embers to parliament. It is ſituated on the Se- rn, 15 miles S. of Glouceſter, and 107 W. of ondon. Lon. 2. 23. W. Lat. 51. 40. N.

* DURST. The preterite of *dare*.—The Chriſtians *durſt* have no images of the Deity, becauſe they would rather die than defile themſelves with ſuch an impiety. *Stillingfleet.*

DURSTOLORG, the ſon of Hungus, and the 73d king of the Picts, according to Dr Anderſon: *(Royal Geneal.)* He was murdered by his brother Eogan, who thus paved the way for the union of the Scots and Picts under Kenneth II. about A. D. 843.

DURSTON, a village NE. of Taunton, Somerſetſhire.

DURSTUS, or DRUST, the ſon of Erp, king of the Picts, began to reign A. D. 406 according to Dr Anderſon; and after fighting many battles, (the Dr ſays no leſs than 100, and that he lived 100 years!) died A. D. 451. In his reign the goſpel was firſt preached to the Picts by St Ninian. *Royal Geneal.*

DURTAL, a town of France, in the department of Maine and Loire; famous for tanned leather, 16½ miles NE. of Angers.

DURTREBURN, a town in Northumberland.

DURVES, a town of Aſia, in the country of Candahar; 130 miles SE. of Candahar.

DURWELTON, 3 miles N. of Blandford, Dorſetſhire.

DRUY, John, a Scots divine, who travelled much, and laboured with great zeal to reunite the Lutherans with the Calviniſts. His diſcouragements in this ſcheme ſtarted another ſtill more impracticable; and this was to reunite all Chriſtians by means of a new explication of the Apocalypſe, which he publiſhed at Francfort, in 1675. He enjoyed then a conſiderable retreat in the country of Heſſe; but the time of his death is unknown: his letter to Peter Du Moulin concerning the churches of England, Scotland, and Ireland, was printed at London in 1638, by the care of Du Moulin, and is eſteemed curious.

DUSCHRUCK, a town of Arabia in Yemen, Lon. 44. 20. E. Lat. 13. 50. N.

(1.) * DUSK. *adj.* [*duyſter*, Dutch.] 1. Tending to darkneſs. See DUSKY. 2. Tending to blackneſs; dark coloured.—

The hills to their ſupply,
Vapour, and exhalation *duſk* and moiſt,
Sent up amain. *Milton's Par. Loſt.*

(2.) * DUSK. *n. ſ.* [from the adjective.] 1. Tendency to darkneſs; incipient obſcurity.—I will wait on you in the *duſk* of the evening, with my ſhow upon my back. *Spectator.* 2. Darkneſs of colour; tendency to blackneſs.—

Some ſprinkled freckles on his face were ſeen,
Whoſe *duſk* ſet off the whiteneſs of the ſkin.
Dryden.

(3.) DUSK, in geography, a rivulet of Argyllſhire, in the pariſh of Colmonell, which falls into the river Stinchair.

(1.) * *To* DUSK. *v. a.* [from the noun.] To make duſkiſh. *Dict.*

(2.) * *To* DUSK. *v. n.* To grow dark; to begin to loſe light or brightneſs; to have luſtre diminiſhed. *Dict.*

* DUSKILY. *adv.* [from *duſk.*] With a tendency to darkneſs or blackneſs.

* DUSKISH. *adv.* [from *duſk.*] 1. Inclining to darkneſs; tending to obſcurity.—

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From his infernal furnace forth he threw
Huge flames that dimmed all the heaven's light,
Enroll'd in *duskish* smoke and brimstone blue.
Spenser.

2. Tending to blackness; dark-coloured.—Sight is not contented with sudden departments from one extreme to another; therefore rather a *duskish* tincture than an absolute black. *Wotton.*

* DUSKISHLY. *adv.* [from *duskish*] Cloudily; darkly.—The sawdust burned fair, till part of the candle consumed: the dust gathering about the snast, made the snast to burn *duskishly*. *Bacon.*

(1.) * DUSKY. *adj.* [from *dusk*; *duyster*, Dut.] 1. Tending to darkness; obscure; not luminous.—

Here lies the *dusky* torch of Mortimer,
Chok'd with ambition and the meaner sort. *Shak.*

There fierce winds o'er *dusky* valleys blow,
Whose every puff bear empty shades away.
Dryden.

2. Tending to blackness; dark coloured; not clear; not bright.—It is not green, but of a *dusky* brown colour. *Bacon.*

When Jove in *dusky* clouds involves the skies,
And the faint crescent shoots by fits before their eyes. *Dryden.*

—The surface is of a *dusky* yellow colour. *Woodw.*—By mixing such powders, we are not to expect a strong and full white, such as is that of paper; but some *dusky* obscure one such as might arise from a mixture of light and darkness, or from white and black; that is, a grey or dun, or russet brown. *Newton.* 3. Gloomy; sad; intellectually clouded.—While he continues in life this *dusky* scene of horrour, this melancholy prospect of final perdition will frequently occur to his fancy. *Bentley.*—

Umbriel, a *dusky* melancholy sprite,
As ever sully'd the fair face of light,
Down to the central earth, his proper scene,
Repairs to search the gloomy cave of spleen.
Pope.

(2.) DUSKY BAY, a bay on the SW. coast of the island Tavaipoenammoo, the most western one of New Zealand. It is reckoned by Captain Cook to be the most proper place in New Zealand for the procuring of refreshments, though it is attended with some disagreeable circumstances particularly being infested with great numbers of black sand flies, which were troublesome to an extreme degree. See COOK, N° III. § 9. Lon. 166. 18. E. Lat. 45. 40. S.

DUSOFFAL, a mountain of Arabia, in Yemen.

DUSRACH, a town of Persia, in the province of Kerman, 156 miles S. of Sirgian.

DUSSAC, a town of France in the department of Dordogne; 4 miles N. of Exideuil.

DUSSEL, a river of Germany, which falls into the Rhine near Dusseldorf.

DUSSELDORF, or } a city of Westphalia, in
DUSSELDORP, } the duchy of Berg, situated on the river Dussel, near its confluence with the Rhine. It is strong and well built, and contains about 10,000 inhabitants. It was taken by the French in Sept. 1795, soon after which the whole duchy of Berg yielded to their arms. It lies 21 miles NNW. of Cologne. Lon. 6. 52. E. Lat. 51. 12. N.

DUSSEMONT, a village of France, in the department of Sarre and Moselle, late of Germany in the county of Veldentz. It is celebrated for its wine, and lies 4 miles NW. of Veldentz.

* DUST. *n. s.* [*dust*, Sax. *duust*, Erse.] 1. Earth or other matter reduced to small particles.—*Dust* helpeth the fruitfulness of trees, insomuch as they cast *dust* upon them: that powdering, when a shower cometh, maketh a soiling to the tree, being earth and water finely laid on. *Bacon.* 2. The grave; the state of dissolution.—

The sceptre, learning, physic, must
All follow this, and come to *dust*. *Shakesp.*

Thou
Out of the ground wast taken, know thy birth;
For *dust* thou art, and shalt to *dust* return. *Milton.*

3. A mean and dejected state.—God raiseth up the poor out of the *dust*, to set them among princes. 1 *Sam.* ii. 8.

* *To* DUST. *v. a.* [from the noun.] 1. To free from dust. 2. To sprinkle with dust.

* DUSTMAN. *n. s.* [*dust* and *man*.] One whose employment is to carry away the dust.—

The *dustman*'s cart offends thy cloaths and eyes,
When thro' the street a cloud of ashes flies.
Gay.

(1.) DUSTON, a village W. of Northampton.

(2.) DUSTON, in Westmorland, NE. of Appleby.

* DUSTY. *adj.* [from *dust*.] 1. Filled with dust; clouded with dust.—

Arms and the *dusty* fields I less admire,
And soften strangely in some new desire. *Dryden.*

2. Covered or scattered with dust —

Even Drudgery himself,
As at the car he sweats, or *dusty* hews
The palace stone, looks gay. *Thomson.*

DUSZMIANY, a town of Lithuania, in the palatinate of Troki, 20 miles SSW. of Troki.

(1.) DUTCH. *adj.* Of, or belonging to Holland, or the United Provinces.

(2.) DUTCH, *n. s. plur.* The people of Holland.

* DUTCHESS. *n. s.* [*duchesse*, Fr.] 1. The lady of a duke.—The duke of Cornwal, and Regan his *dutchess*, will be here. *Shakesp.*—The duke was to command the army, and the *dutchess*, by the favour she possessed, to be near her majesty. *Swift.*—2. A lady who has the sovereignty of a dukedom.

DUTCHESS COUNTY, a county of New York, on the E. side of Hudson River. It has the state of Connecticut on the E. West Chester on the S. and Columbia county on the N. It is about 48 miles long and 23 broad, and contains 15 townships, of which Poughkeepsie and Fish-Kill are the chief. It contains 45,266 inhabitants; of these 6013 are qualified to be electors, and 1856 are slaves. Dutchess county sends 7 representatives to the assembly of the state. In 1792, a remarkable cavern was discovered in the county, at a place called by the Indians Sepascot, at Rhynbeck. See SEPASCOT.

DUTCHMAN'S BAY, a bay on the N. coast of the island of Antigua.

DUTCHMAN'S ISLAND, an island of America, in the Potomac river, 14 miles above Washington.

(1.) * DUTCHY. *n. s.* [*duche*, Fr.] A territory which gives title to a duke, or has a duke for its sovereign.—Different states border on it; the

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the kingdom of France, the *dutchy* of Savoy, and the canton of Bern. *Addiſon.*—France might have ſwallowed up his whole *dutchy*. *Swift.*

(1.) * DUTCHYCOURT. *n. ſ.* A court wherein all matters appertaining to the dutchy of Lancaſter are decided by the decree of the chancellor of that court. *Cowel.*

(3.) DUTCHY COURT, ORIGIN OF. The origin of this court was in Henry the IV's time, who obtained the crown by depoſition of Richard II. and having the dutchy of Lancaſter, by deſcent, in right of his mother, became ſeiſed thereof as king, not as duke: So that all the liberties, franchiſes, and juriſdictions of the ſaid county paſſed from the king, by his great ſeal, and not by livery or atornment, as the earldom of March, and other poſſeſſions, which deſcended to him by other anceſtors than the king's, did. Henry IV. by authority of parliament, ſevered the poſſeſſions, liberties, &c. of the ſaid dutchy from the crown: but Edward IV. reſtored them to their former nature. The officers belonging to this court are, a chancellor, attorney general, receiver general, clerk of the court, and meſſenger; beſides aſſiſtants; as attorneys in the exchequer, and chancery, and four counſellors.

* DUTEOUS. *adj.* [from *duty*.] 1. Obedient; obſequious; reſpectful to thoſe who have natural or legal authority.—

A female ſoftneſs, with a manly mind;
A *duteous* daughter, and a ſiſter kind;
In ſickneſs patient, and in death reſigned. *Dryd.*

2. Obſequious; obedient to good or bad purpoſes: with *to*.—

I know thee well; a ſerviceable villain!
As *duteous* to the vices of thy miſtreſs,
As badneſs would deſire. *Shakeſp.*

Every beaſt, more *duteous* at her call,
Than at Circean call the herd diſguiſ'd. *Milt.*

3. Enjoin'd by duty; enforced by the relation of one to another. This ſenſe is not now uſed.—

With mine own tongue deny my ſacred right,
With mine own breath releaſe all *duteous* ties.
Shakeſp.

(1.) DUTHIL, a pariſh of Scotland, in the counties of Moray and Inverneſs, anciently called GLENCHEARNICH, or *Glen of Heroes*. It is 14 miles long from E. to W. and 10 broad. The river Dulman runs its whole length, and divides it nearly into two, rendering the ground on each ſide fertile. The climate is very healthy. This pariſh is united with that of ROTHIEMURCHUS. They extend in length about 20 miles, and nearly 17 in breadth. The general appearance is hilly, with fir, birch, and alder, on the ſkirts of all the hills. Higher up it becomes rocky and covered with heath. In 1791, the number of arable acres was 2183, all under corn, potatoes, cabbages, turnips, and ſown graſs: beſides 2467 acres in meadow graſs, 4650 in moſs and moor, one third part of the pariſh under wood, and a conſiderable part of it on the hills in common. There are but few incloſures. The rev. Mr Grant obſerves, that "The people murmur exceedingly at incloſures, their cattle having been allowed to range promiſcuouſly through the year, except while the corns are on the ground."—It is doubtleſs for the benefit of the public, that commons ſhould be divided, incloſed, and improved; but it ſeems to be but a piece of ſtrict juſtice, that while the landed gentry divide theſe commons, they ſhould give ſome compenſation either in ground or money to the poor people, who from time immemorial have had a right to paſture their cattle on theſe commons. This ſeems to be the more obviouſly juſt, that the moſt unreaſonable feudal cuſtoms, of thirlages, ſervitudes, labour at the roads, &c. are ſeldom aboliſhed in favour of the tenants and peaſantry, without exacting ſome compenſation in money, out of their ſmall pittance. Mr Thomſon gives a dreadful picture of the famine that prevailed, in this and the neighbouring pariſhes, in 1680. See *Stat. Acc.* IV. p. 316. "Nurſing women were found dead in the public roads, and babes in the agonies of death ſucking at their mothers breaſts." In 1782 and 1783, the famine would have been equally ſevere, had it not been for the government bounty, and Sir James Grant's large and generous ſupplies. In 1801 the population of the united pariſh was 347.

(2.) DUTHIL, [Gael. *Deogh-hall*, i. e. excellent valley,] a town in the above pariſh, ſeated on a riſing ground, commanding the view of a valley of 1000 acres, whence the name. It lies 20 miles SE. of Inverneſs.

* DUTIFUL. *adj.* [*duty* and *full*.] 1. Obedient; ſubmiſſive to natural or legal ſuperiours; reverent.—She died in an extreme old age, without pain; under the care of the moſt *dutiful* ſon that I have ever known or heard of. *Swift to Pope.* 2. Expreſſive of reſpect; giving token of reverence; reſpectful; reverential.—There would ſhe kiſs the ground, and thank the trees, bleſs the air, and do *dutiful* reverence to every thing ſhe thought did accompany her at her firſt meeting. *Sidney.*

* DUTIFULLY. *adv.* [from *dutiful*.] 1. Obediently; ſubmiſſively. 2. Reverently; reſpectfully.—His daughter Philoclea he found at that time *dutifully* watching by her mother, and Miſo curiouſly watching her. *Sidney.*

* DUTIFULNESS. *n. ſ.* [from *dutiful*.] 1. Obedience; ſubmiſſion to juſt authority.—Piety, or *dutifulneſs* to parents, was a moſt popular virtue among the Romans. *Dryden.* 2. Reverence; reſpect.—It is a ſtrange kind of civility, and an evil *dutifulneſs* in friends and relatives, to ſuffer him to periſh without reproof or medicine, rather than to ſeem unmannerly to a great ſinner. *Taylor.*

DUTKINA, a town of Ruſſian Siberia, in the government of Irkutſch, on the Lena, 16 miles S. of Orlenga.

DUTTON, a village in Cheſhire, ſeated on the Weever, NW. of Northwich.

DUTTON-DUXBURG, near Chorley, Lancaſhire.

(1.) * DUTY. *n. ſ.* [from *due*.] 1. That to which a man is by any natural or legal obligation bound.—When ye ſhall have done all thoſe things which are commanded you, ſay, We are unprofitable ſervants: we have done that which was our *duty* to do. *Luke.*—The pain children feel from any neceſſity of nature, it is the *duty* of parents to relieve. *Locke.* 2. Acts or forbearances required by religion or morality. In this ſenſe it has a plural.—All our *duty* is ſet down in our prayers, becauſe in all our *duty* we beg the Divine Aſſiſtances; and remember that you are bound to do all thoſe *duties*, for

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for the doing of which you have prayed for the Divine Assistance. *Taylor.* 3. Obedience or submission due to parents, governours or superiours; loyalty; piety to parents.—God's party will appear small, and the king's not greater; it being not probable, that those should have sense of *duty* to him that had none to God. *Decay of Piety.* 4. Act of reverence or respect.—

They both attone;
Did *duty* to their lady as became. *Fairy Queen.*

5. The business of a soldier on guard.—The regiment did *duty* there punctually. *Clarendon.*—Otho, as often as Galba supped with him, used to give every soldier upon *duty* an aureus. *Arbuthnot.* 6. The business of war; service.—The night came and severed them, all parties being tired with the *duty* of the day. *Clarendon.* 7. Tax; impost; custom; toll.—All the wines make their way through several *duties* and taxes, before they reach the port. *Addison.*—Such shekels as they now shew, were the old ones in which *duty* was to be paid by their law. *Arbuthnot.*

(2.) DUTY, in a moral sense. See MORAL PHILOSOPHY.

(3.) DUTY, in the military art, (*def.* 1. § 6.) is the exercise of those functions that belong to a soldier: with this distinction, that mounting guard and the like, where there is no enemy directly to be engaged, is called *duty*; but marching to meet and fight an enemy is called *going on service.*

(4.) DUTY, in polity and commerce, signifies the impost laid on merchandizes, at importation or exportation, commonly called the duties of customs; also the taxes of excise, stamp-duties, &c. See CUSTOM, § 4. EXCISE, &c. The principles on which all duties and customs should be laid on foreign merchandizes which are imported into these kingdoms, are such as tend to cement a mutual friendship and traffic between one nation and another; and therefore due care should be taken in the laying of them, that they may answer so good an end, and be reciprocal in both countries: They should be so laid as to make the exports of this nation at least equal to our imports from those nations with which we trade, so that a balance in money should not be issued out of Great Britain, to pay for the goods and merchandizes of other countries; to the end that no greater number of our landholders and manufacturers should be deprived of their revenues arising from the product of the lands, and the labour of the people, by foreign importations, than are maintained by exportation to such countries. These are the rational principles on which our treaties of commerce with other countries ought to be grounded.

DUVAL, Valentine Jamerai, a person of uncommon natural talents and singular fortune, born in the province of Champagne, in 1695. After serving a farmer and shepherd several years, when about 18 years of age he became keeper of the cattle belonging to hermits of St Anne, near Luneville. Here he took every opportunity of purchasing books, with what money he received, and attending to the instructions of these brothers, under whom he made a rapid progress in his studies. In this situation, he was accidentally discovered by two noblemen, while he was studying geography, under a tree, and they were so pleased with his conversation, that they introduced him to the duke of Lorraine, who placed him in the college of Pont a' Mousson. The duke afterwards appointed him his librarian, and gave him the professorship of history in the academy of Luneville. He now gratefully remembered his original benefactors, by rebuilding the hermitage of St Anne, and adding a chapel and some ground to it. In 1738, he followed the grand duke Francis to Florence, and on the marriage of that prince with the heiress of the house of Austria, he accompanied him to Vienna, where the emperor took a great delight in his conversation, and made him keeper of his cabinet of medals. He died in 1775.

DUUMVIRATE, the office or dignity of the duumviri. See the next article. The duumvirate lasted till A. U. C. 388, when it was changed into a decemvirate. See DECEMVIRII.

DUUMVIRI, in Roman antiquity, a general appellation given to magistrates, commissioners, and officers, where two were joined together in the same functions: such as,

1. DUUMVIRI CAPITALES, the judges in criminal causes. From their sentence it was lawful to appeal to the people, who alone had the power of condemning a citizen to death. They were taken from the body of the decuriones; they had great power and authority, were members of the public council, and had two lictors to walk before them.

2 DUUMVIRI MUNICIPALES, two magistrates in some cities of the empire, answering to what the consuls were at Rome. They were chosen out of the body of the decuriones; their office lasted commonly 5 years, upon which account they were frequently termed *quinquinales magistratus.* Their jurisdiction was of great extent; they had officers who walked before them, carrying a small switch in their hands; and some of them assumed the privilege of having lictors, carrying axes and the faces, or bundles of rods, before them.

3. DUUMVIRI NAVALES, two commissaries of the fleet, first created at the request of M. Decius, tribune of the people, in the time of the war with the Samnites. Their duty consisted in giving order for the fitting out of ships, giving commissions to marine officers, &c.

4. DUUMVIRI SACRORUM, two magistrates created by Tarquin II. for performing the sacrifices, and keeping the Sibyls books. They were chosen from among the patricians, and held their office for life; they were exempted from serving in the wars, and from the offices imposed on the other citizens; and without them the oracles of the Sibyls could not be consulted.

(1.) DUX. See DUKE, N° I. § 2 and 3.

(2.) DUX, a town of Bohemia, in the circle of Leitmeritz; 15 miles WNW. of Leitmeritz.

DUXBOROUGH, a town of Massachusetts, in Plymouth county, with a harbour for small vessels, and a light-house at the S. extremity of the beach. It is situated S. by E. of Plymouth, 3 miles across Plymouth bay.

DUYVELAND, DUYVELAND, or DIVELAND, an island of the late Batavian republic, in the department of the Meuse, and ci-devant province of Zealand, lying SE. of Schonen, from which it is separated

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eparated by a narrow channel. It is 9 miles long rom W. to E. and 6 broad.

DUYSBURG, a fortified town of Weſtphalia, n the duchy of Cleve, with a Calviniſt univerſity. t has a conſiderable trade with Holland, and is ituated on the Roer, near the Rhine, 12 miles S. f Weſel. Lon. 6. 26. E. Lat. 51. 25. N.

DUYTZ, a town in the duchy of Berg, with benedictine abbey. It is inhabited chiefly by ews, and ſituated on the Rhine, oppoſite Cologne.

DUZDEH, a town of Aſiatic Turkey, in the rovince of Natolia, 28 miles W. of Eregri.

DUZEY, a town of France in the department f the Meuſe, 9 miles E. of Eſtain.

DWAL, in heraldry, the herb nightſhade, uſed y ſuch as blazon with flowers and herbs, inſtead f metals and colours, for ſable or black.

(1.) * DWARF. *n. ſ.* [*dwerg*, Saxon; *dwerg*, Dutch.] 1. A man below the common ſize of men. Such *dwarfs* were ſome kind of apes. *Brown.*—

They but now who ſeem'd
In bigneſs to ſurpaſs earth's giant ſons,
Now leſs than ſmalleſt *dwarfs* in narrow room
Throng numberleſs. *Milton.*

2. Any animal or plant below its natural bulk.— n a delicate plantation of trees, all well grown, air, and ſmooth, one *dwarf* was knotty and crook- d, and the reſt had it in deriſion. *L'Eſtrange.*— law off the ſtock in a ſmooth place; and for *dwarf* rees, graft them within four fingers of the ground. *Mortimer.* 3. An attendant on a lady or knight n romances.—

The champion ſtout,
Eſtſoones diſmounted from his courſer brave,
And to the *dwarf* a while his needleſs ſpear he gave. *Spenſer.*

4. It is uſed often by botaniſts in compoſition; as, *dwarf* elder, *dwarf* honeyſuckle.

(2.) DWARFS. The Romans were paſſionately ond of dwarfs, whom they called NANI or *nanæ*, inſomuch that they often uſed artificial methods to prevent the growth of boys deſigned for dwarfs, by cloſing them in boxes, or by the uſe of tight andages. Auguſtus's niece, Julia, was extremely ond of a dwarf called *Sonopas*, who was only two eet and an hand breadth high. We have many ther accounts of human dwarfs, but moſt of hem deformed in ſome way or other, beſides the malneſs of their ſize. Many relations alſo con- erning dwarfs we muſt conſider as fabulous, as ell as thoſe concerning giants. The following, owever, which we have reaſon to believe authen- ic, are too remarkable not to be mentioned:

(3.) DWARFS, EXTRAORDINARY. I. Jeffery udſon, the famous Engliſh dwarf, was born at Oakham in Rutlandſhire, in 1619; and about the ge of 7 or 8 being then but 18 inches high, was etained in the ſervice of the duke of Buckingham who reſided at Burleigh on the hill. Soon fter the marriage of Charles I. the king and queen eing entertained at Burleigh, little Jeffrey was erved up to table in a cold pye, and preſented by the ducheſs to the queen, who kept him as her dwarf. From 7 years till 30, he never grew taller; but after 30 he ſhot up to 3 feet 9 inches, and there fixed. Jeffery became a conſiderable part of the entertainment of the court. Sir William Davenant wrote a poem called *Jeffreidos*, on a battle between him and a turkey cock; and in 1638 was publiſhed a very ſmall book called the *New Year's Gift*, preſented at court by the lady Parvula to the lord Minimus (commonly called *Little Jeffery*) her majeſty's ſervant, written by Microphilus, with a little print of Jeffery prefixed. Before this period, Jeffery was employed on a negociation of great importance: he was ſent to France to fetch a midwife for the queen; and on his return with this gentlewoman, and her majeſty's dancing maſter, and many rich preſents to the queen from her mother Mary de Medicis, he was taken by the Dunkirkers. Jeffery, thus made of conſequence, grew to think himſelf really ſo. He had born with little temper the teazing of the courtiers and domeſtics, and had many ſquabbles with the king's gigantic porter. At laſt, being provoked by Mr Crofts, a young gentleman of family, a challenge enſued: and Mr Crofts coming to the rendezvous armed only with a ſquirt, the little creature was ſo enraged, that a real duel enſued; and the appointment being on horſeback with piſtols, to put them more on a level, Jeffery at the firſt fire, ſhot his antagoniſt dead. This happened in France, whither he had attended his miſtreſs during the troubles. He was again taken priſoner by a Turkiſh rover, and ſold into Barbary. He probably did not remain long in ſlavery for at the beginning of the civil war, he was made a captain in the royal army; and in 1644 attended the queen to France, where he remained till the Reſtoration. At laſt, upon ſuſpicion of his being privy to the Popiſh plot, he was taken up in 1682, and confined in the Gatehouſe of Weſtminſter, where he ended his life in the 63d year of his age. II. In the Memoirs of the Royal Academy of Sciences, a relation is given by the Count de Treſſau, of a "dwarf called *Bebe*; kept by Staniſlaus III. king of Poland, who died in 1764, aged 23, when he meaſured only 33 inches. At his birth, he meaſured only between 8 and 9 inches. Diminutive as were his dimenſions, his reaſoning faculties were not leſs ſcanty; appearing indeed not to have been ſuperior to thoſe of a well taught pointer; but that the ſize and ſtrength of the intellectual powers are not affected by the diminutiveneſs or tenuity of the corporeal organs, is evident from a ſtill more ſtriking inſtance of littleneſs, given us by the ſame nobleman, in the perſon of Monſieur Borulawſki, a Poliſh gentleman, whom he ſaw at Luneville, who has ſince been at Paris, and who at the age of 22 meaſured only 28 inches. This miniature of a man, conſidering him only as to his bodily dimenſions, appears *a giant* with regard to his mental powers and attainments. He is deſcribed by the count as poſſeſſing all the graces of wit, united with a ſound judgment and an excellent memory; ſo that we may with juſtice ſay of M. Borulawſki, in the words of Seneca, and nearly in the order in which he has uſed them, "*Poſſe ingenium fortiſſimum ac beatiſſimum, ſub quolibet corpuſculo latere.*" Epiſt. 66. Count Borulawſki was the ſon of a Poliſh nobleman attached to the fortunes of king Staniſlaus, who loſt his property in conſequence of that attachment and and who had ſix children, three dwarfs, and three well grown. What is ſingular enough, they were born alternately, a big one and a little one, though

both

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both parents were of the common ſize. The little count's youngeſt ſiſter was much leſs than him, but died at the age of 23. The count continued to grow till he was about 30, and has at preſent attained his 51ſt year, and the height of 3 feet 2 inches. He never experienced any ſickneſs, but lived in a polite and affluent manner, under the patronage of a lady, a friend of the family, till love at the age of 41 intruded into his little peaceful boſom, and involved him in matrimony, care, and perplexity. The lady he choſe was of his own country, but of French extraction, and the middle ſize. They have 3 children, all girls, and none of them likely to be dwarfs. To provide for a family now became an object big with difficulty, requiring all the exertion of his powers (which could promiſe but little) and his talents, of which muſic alone afforded any view of profit. He plays extremely well upon the guittar; and by having concerts in ſeveral of the principal cities in Germany, he raiſed temporary ſupplies. At Vienna he was perſuaded to turn his thoughts to England, where, it was believed, the public curioſity might in a little time benefit him ſufficiently, to enable him to live independent in ſo cheap a country as Poland. He was furniſhed by very reſpectable friends with recommendations to ſeveral of the moſt diſtinguiſhed characters in this kingdom, as the ducheſs of Devonſhire, Rutland, &c. &c. whoſe kind patronage he is not backward to acknowledge. He was adviſed to let himſelf be ſeen as a curioſity, and the price of admiſſion was fixed at a guinea. The number of his viſitors, of courſe, was not very great. After a pretty long ſtay in London, he went to Bath and Briſtol; viſited Dublin and ſome other parts of Ireland; whence he returned by way of Liverpool, Manchester, and Birmingham, to London. He alſo viſited Edinburgh and ſome other towns in Scotland. In every place he acquired a number of friends. In reality, the eaſe and politeneſs of his manners and addreſs pleaſe no leſs than the diminutive, yet elegant, proportions of his figure aſtoniſh thoſe who viſit him. His perſon is pleaſing and graceful, and his look manly and noble. He ſpeaks French fluently, and Engliſh tolerably. He is remarkably lively and cheerful, though fitted for the moſt ſerious and rational converſation. Such in this wonderful little man—an object of curioſity really worthy the attention of the philoſopher, the man of taſte, and the anatomiſt. His life has been publiſhed, written by himſelf."

* *To* DWARF. *v. a.* [from the noun.] To hinder from growing to the natural bulk; to leſſen; to make little.—It is reported that a good ſtrong canvas, ſpread over a tree grafted low, ſoon after it putteth forth, will *dwarf* it, and make it ſpread. *Bacon's Nat. Hiſt.*—The whole ſex is in a manner *dwarfed*, and ſhrunk into a race of beauties, that ſeems almoſt another ſpecies. *Addiſon.*

* DWARFISH. *adj.* [from *dwarf.*] Below the natural bulk; low; ſmall; little; petty; deſpicable.

And are you grown ſo high in his eſteem,
Becauſe I am ſo *dwarfiſh* and ſo low? *Shakeſp.*

—We ſhould have loſt oaks and cedars, and the other tall and lofty ſons of the foreſt, and have found nothing but *dwarfiſh* ſhrubs, and creeping moſs, and deſpicable muſhrooms. *Bentley.*

* *To* DWAULE. *v. a.* [*dwelian*, Sax. to wander; *dwaelen*, Dut.] To be delicious: a provincial word mentioned by *Junius.*

(1.) * *To* DWELL. *v. n.* preterite *dwelt*, or *dwelled.* [*dualla*, old Teutonick, is *ſtay*; *delay*; *dwale*, Iſlandick, to ſtay, to ſtand ſtill.] 1. To inhabit; to live in a place; to reſide; to have an habitation.—If thy brother that *dwelleth* by thee be waxen poor, and be ſold unto thee, thou ſhalt not compel him to ſerve as a bond-ſervant. *Lev.* xxv. 39. 2. To live in any form of habitation.—Abraham ſojourned in the land of promiſe as in a ſtrange country, *dwelling* in tabernacles. *Heb.* xi. 9. 3. To be in any ſtate or condition.—

'Tis ſafer to be that which we deſtroy,
Than by deſtruction *dwell* in doubtful joy. *Shak.*

4. To be ſuſpended with attention; to hang upon with care or fondneſs.—

He in great paſſion all this while did *dwell*;
More buſying his quick eyes, her face to view
Than his dull ears, to hear what ſhe did tell.
Spenſer.

5. To continue long ſpeaking.—We have *dwelt* pretty long on the conſiderations of ſpace and duration. *Locke.*—Thoſe who defend our negotiation, *dwell* upon their zeal and patience. *Swift.*

(2.) * *To* DWELL. *v. a.* To inhabit. Not uſed.

I ſaw and heard; for we ſometimes
Who *dwell* this wild, conſtrain'd by want, come forth
To town or village nigh. *Milton.*

* DWELLER. *n. ſ.* [from *dwell.*] An inhabitant; one that lives in any place.—The houſes being kept up, did of neceſſity enforce a *dweller*; and the proportion of land for occupation being not kept up, did of neceſſity enforce a *dweller* to be beggar or cottager; but a man of ſome ſubſtance. *Bacon.*

* DWELLING. *n. ſ.* [from *dwell.*] 1. Habitation; place of reſidence; abode.—Haſor ſhall be a *dwelling* for dragons, and a deſolation for ever. *Jer.* xlix. 33.—If he have ſeveral *dwellings*, let him ſort them ſo, that what he wanteth in the one he may find in the other. *Bacon.* 2. State of life; mode of living.—My *dwelling* ſhall be with the beaſts of the field. *Daniel.*

* DWELLINGHOUSE. *n. ſ.* [from *dwell* and *houſe.*] The houſe at which one lives.—A perſon ought always to be cited at the place of his *dwellinghouſe*, which he has in reſpect of his habitation and uſual reſidence. *Ayliffe.*

* DWELLINGPLACE. *n. ſ.* [*dwell* and *place.*] The place of reſidence.—People do often change their *dwellingplaces*, and ſome muſt die, whilſt others ſome do grow up into ſtrength. *Spenſer.*

DWIN, a town and caſtle of Hungary, 14 miles E. of Schemnitz.

(1.) DWINA, a province of Ruſſia, in the government of Archangel; bounded on the E. by the province of Condinſki, on the S. by Uſtiug, on the W. by Kargapol, and on the N. by the White Sea. Archangel is the capital.

(2, 3.) DWINA, the name of two large rivers, one of which riſes in Lithuania, and, dividing Livonia from Courland, falls into the Baltic Sea a little below Riga; the other gives name to the province of Dwina in Ruſſia, diſcharging itſelf into the White Sea a little below Archangel.

(4.) DWINA

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1.) DWINA, DUINA, or DUNA. See DUINA.

To DWINDLE. *v. n.* [*dwinan*, Saxon.] 1. hrink; to lose bulk; to grow little.—

Thy *dwindled* legs seem crawling to the grave.
Dryden.

roper names, when familiarized in English, *ndle* to monosyllables; whereas in modern lanes they receive a softer turn, by the addition new syllable. *Addison.* 2. To degenerate; nk.—'Tis now *dwindled* down to light frothy *Norris.*—If there have been such a gradual inution of the generative faculty of the earth, it hath *dwindled* from nobler animals to puny e and insects, why was there not the like deon the production of vegetable? *Bentley.* 3. wear away; to lose health; to grow feeble.—

Weary sev'nnights nine times nine,
hall he *dwindle* peak, and pine. *Shak.*

We see, that some small part of the foot being ed by a wrench or a blow, the whole leg or h thereby loses its strength and nourishment, *dwindles* away. *Locke.*—

Physicians, with their milky cheer,
he love-sick maid and *dwindling* beau repair.
Gay.

o fall away; to be diminished; to moulder off. nder Greenvil, there were only 500 foot and horse left; the rest were *dwindled* away. *Clalon.*

DWORZEC, a town of Lithuania, in the palatinate of Novogrodek, 8 miles S. of Novogrodek.

DWORZYSZCE, a town of Lithuania, in the palatinate of Wilna, 20 miles S. of Wilna.

DYCE, an extensive parish of Scotland, in Aberdeenshire, about 5 miles N. of Aberdeen. A road over the hill TYREBEGGAR, runs quite across it, from S. to N. The climate is dry and healthy. The soil is various. Along the Don, it is excellent deep mould, producing rich crops of barley, oats, pease, and wheat; but towards the hill, it is a black light mould, producing very indifferent crops. There are three plantations of firs on the hill; and several druidical temples and cairns. There are several quarries of Moor-stones, which are dressed and sent to London, to pave the streets. This trade commenced about 1767, and has continued ever since, almost without intermission. A few black cattle and sheep are reared in the parish, but the chief attention is paid to agriculture, and inclosures are now pretty common. The population in 1801, was 347.

DYCK, VAN. See VAN-DYCK.

(1.) * DYE. See DIE.

(2.) DYE, in architecture, any square body, as the trunk or notched part of a pedestal: or it is the middle of a pedestal, or that part included between the base and the corniche; so called because it is often made in the form of a cube or dye.

DYEING.

INTRODUCTION.

DEFINITION *and* OBJECT *of* DYEING.

DYEING is the art of developing and extracting the colouring particles of any substance whatever, and of uniting and fixing them afterwards upon ths, stuffs, or any other matters, so as apparently to constitute but one body. The object of art, therefore, consists in depriving one body its colouring principle, in order to fix it upon ther in a durable manner; and the series of nipulations which are necessary to produce effect, constitutes the art itself.

The word, however, in its most common acptation, is generally restricted to the art of tin silk, wool, cotton, and linen with different ours; and in this sense the art of dyeing is practised as a trade by those who do not meddle with of the other branches, as staining of leather, &c.

GENERAL HISTORY OF THE ART.

THE origin of the art of dyeing, or of imparting to different materials employed for the fabrion of garments and furniture, those beautiful ours which are afforded by many articles of the getable, animal, and mineral kingdoms, appears to have been of high antiquity. As most of se materials are, of themselves, either of dark disagreeable colours, or else devoid of all coour, it is probable that, even in the very earliest ages, the love of ornament, which is natural to mankind, would induce them to stain their vestments with various colouring ingredients, especially with vegetable juices. But the means of imparting *permanent* dyes to cloth, and affixing to its fibres such colouring materials, as could not easily be washed out by water, or be obliterated or greatly changed by the action of air, or of certain saline substances, to which they are liable to be exposed, and which are necessary to render them clean when soiled, was an art which required the knowledge of principles not within the reach of untutored men, and only to be obtained by gradual investigation, and by the lapse of a considerable portion of time.

According to Pliny, the Egyptians had discovered a mode of dyeing, somewhat resembling that which we use for colouring printed linens; the stuffs, probably after having been impregnated with different mordants, were immersed in vats, where they received various colours. And Mr Delaval is of opinion, that they were possessed not only of the art of dyeing, but even of that of printing on cloths.

The Phœnicians seem to have a strong claim to the invention of this art, and they held a decided pre-eminence in it for many ages: their purple and scarlet cloths were sought after by every civilized nation; and the city of Tyre, enriched by its commerce, increased to an amazing extent.

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But her career was ſtopped by the vanity and folly of the eaſtern emperors; under whoſe dominion this opulent city had unfortunately fallen. Deſirous of monopolyſing the wearing of the beautiful cloths of Tyre, theſe misjudging tyrants iſſued moſt ſevere edicts, prohibiting any one from appearing in the Tyrian blue, purple, or ſcarlet, except themſelves, and their great officers of ſtate. To this injudicious reſtriction is to be attributed the deſtruction of the Tyrian dyes. For under the impolitic reſtraint impoſed on the conſumption of the Phœnician cloths, the manufacturers and dyers were no longer able to carry on their trade; it grew languid, ſickened, and expired: and, with the trade, the art itſelf alſo periſhed.

Among the Greeks the knowledge of dyeing muſt have been very imperfect, and little aſſiſted by ſcience; for the art of dyeing linen appears not to have been known in Greece before Alexander's invaſion of India, where, according to Pliny, they dyed the ſails of his veſſels of different colours. The Greeks ſeem to have borrowed this art from the Indians.

This laſt country ſeems to have been the nurſery of the arts and ſciences, which were afterwards ſpread and perfected among other nations. Accidents, which had a tendency to improve the art, could not fail to be multiplied rapidly, in a country rich in natural productions, which requires little labour for the ſupport of its inhabitants, and the population of which was favoured by the bounty of nature, and the ſimplicity of manners, till it was oppoſed by the tyranny of ſucceeding conquerors. But religious prejudices, and the unalterable diviſion in caſts, ſoon ſhackled induſtry; the arts became ſtationary; and it would ſeem, that the knowledge of dyeing cotton in that country (for ſilk was then unknown, or at leaſt very ſcarce) was as far advanced in the time of Alexander as it is at the preſent period.

The very beautiful colours, which are obſervable in ſome Indian linens, would lead one to ſuppoſe, that the art of dyeing had there attained a high degree of perfection; but we find by the deſcription which Beaulieu, at the requeſt of Dufay gave of ſome operations performed under his own eye, that the Indian proceſſes are ſo complicated, tedious and imperfect, that they would be impracticable in any other country, on account of the great difference in the price which is paid for labour.

It is unqueſtionably true, that European induſtry has far ſurpaſſed them in correctneſs of deſign, variety of ſhade, and facility of execution; and if we are inferior to them with reſpect to the liveline's of ſome colours, it is only to be attributed to the ſuperior quality of ſome of their dyes, or perhaps to the length and multiplicity of their operations and proceſſes.

In our own country, however, the art of dyeing had made no conſiderable progreſs till about the beginning of the 17th century. Before that period our cloths were ſent to Holland, to be dreſſed and dyed. This, however, was probably practiſed only in the caſe of particular colours. The dyeing of woollen and ſilken goods has indeed long ſince attained a conſiderable degree of excellence; but the manufactures of cotton, wing to the ſmall attraction of that ſubſtance for colouring matters, have been very deficient in this point.

Till within theſe few years, the colours employed in the dyeing of fuſtians and cotton velvets were few; and, even at this day, many of them are fugitive. But it muſt be allowed that great improvements have been made within theſe few years; from the application of chemical principles and by a diligent inveſtigation of the nature of colouring ſubſtances. There is however ſtill much room for the improvement of the art, but this can only be effected by the practical dyer acquiring chemical knowledge. While the grounds on which the different operations ſhould proceed are imperfectly underſtood, many errors muſt ariſe, many needleſs materials muſt be employed, and much expence which might otherwiſe be ſpared, muſt neceſſarily be incurred.

PART. I.

OF THE THEORY OF DYEING.

Sect. I. *Of the* PROPERTIES *of* COLOURING SUBSTANCES.

It is not neceſſary to examine the different theories which have been advanced concerning the nature of colours; but it is proper, before we proceed to deduce a general theory of dyeing, to make a few obſervations on the common properties of colouring ſubſtances.

In explaining the cauſe of colour, and the nature of colouring particles, two great inconveniences have ariſen; firſt, from an attempt to illuſtrate the action, which the particles of colouring ſubſtances have on the rays of light, in conſequence of their denſity and thickneſs, without having any means of aſcertaining this, and without any regard to the attractions which reſult from their chemical compoſition; in comparing colouring particles to mucilages and reſins, from ſome very faint reſemblances; and in attempting to explain their colouring properties by theſe ſtructures, formed reſpecting their component parts, while theſe properties ought rather to be ſought and attained by direct experiment, than explained by an imaginary compoſition. It was alſo deſirable from true theory, to aſcribe to laws purely mechanical, the adheſion of the colouring particles to the ſubſtances dyed, the action of the menſtruum, the difference between the true or durable, and the falſe or fading dyes.

Hellot, who has written an excellent book on dyeing, ſeems to have been completely miſled on this ſubject; and Macquer, who was among the firſt who entertained juſt notions reſpecting chemical attractions, ſeems to have been led aſtray by his ideas. It appears, however, that Hellot had before obſerved, that the colouring particles were naturally diſpoſed to adhere more or leſs firmly to the filaments which receive them. He had very juſtly remarked, that without this diſpoſition, ſtuffs would never aſſume any colour, but that of the bath and would always divide the colouring particles equally with it: whereas the liquor of the bath ſometimes becomes as limpid as water, giving off all the colouring particles to the ſtuff; which (ſays he) ſeems to indicate that the

redients have less attraction for the water, than the particles of the wool.

Mr TORBERN BERGMAN seems to have been first, who referred the phenomena of dyeing irely to chemical principles. Having dyed some ol and some silk in a solution of indigo, in very ute sulphuric acid, he explains the effects he erved in the operation, by attributing them to precipitation, occasioned by the blue particles ing a stronger attraction for the particles of wool and silk, than for those of the acidulated ter: He remarks, that this attraction of the ol is so strong, as to deprive the liquor entire of the colouring particles; but that the weak attraction of the silk can only diminish the pro tion of these particles in the bath: and he rs, that both the durability of the colour, and degree of intensity it is capable of acquiring, end on these different attractions.

This is, in fact, the true light in which the nomena of dyeing should be viewed; they are l chemical phenomena, which ought to be a yed in the same way as all those dependant on actions which bodies exert, in consequence of ir peculiar nature. It is evident, that the co ring particles of bodies possess chemical pro ties, that distinguish them from all other sub ces; and that they have attractions peculiar themselves, by means of which they unite with is, alkalis, metallic oxides, or calces, and some ths, principally alumine or pure clay. They quently precipitate oxides and alumine, from acides which held them in solution; at other es they unite with the salts and from supra pounds, or compounds of more than two in dients, which combine with the wool, silk, on or linen. And with these their union is dered much more close by means of alumine metallic oxide, than it would be without their ervention.

The difference in the attractions of the colour particles for wool, silk, and cotton, is some es so great, that they will not unite with one these substances, while they combine very rea with another; thus cotton receives no colour bath which dyes wool scarlet. Dufay got a ce of stuff made, the warp of which was wool the woof cotton, which went through the cess of fulling, that he might be certain, that wool and the cotton received exactly the same paration: but the wool took the scarlet dye, the cotton remained white. It is this differ e of attraction, which renders it necessary to y the preparation and the process, according the nature of the substance which is intended be dyed of a particular colour. And these con rations ought to determine the means to be sued for the improvement of the art of dyeing. is highly proper to endeavour to ascertain, what the constituent principles of the colouring rticles. And in this inquiry, the most essential cumstances are, to determine the affinities of a louring substance, first, with the substances hich may be employed as menstrua; 2dly, with se which may by their combinations modify colour, increase its brilliancy, and help to engthen its union with the stuff to be dyed; 3ly, with the different agents which may change the colour, and principally with the external agents—air and light.

The qualities of the uncombined colouring particles are modified when they unite with a substance; and if this compound unites with a stuff, it undergoes new modifications. Thus the properties of the colouring particles of cochineal are modified, by being combined with the oxide of tin, and those of the substances resulting from this combination, are again modified by their union with the wool or silk; so that the knowledge we may acquire, by the examination of colouring substances in their separate states, can only inform us respecting the preparations that may be made of them; that which we acquire respecting their combinations with substances which serve to fix them, or to increase their beauty, may inform us what processes in dyeing ought to be preferred or tried; but it is only by direct experiment made with the different substances employed in dyeing, that we can confirm our conjectures and properly establish the process.

These facts shew, that the changes produced by acids and alkalis on many vegetable colours, such as the chemists employ, in order to discover the nature of different substances, are owing to the combinations, which take place between these colouring particles and the acids and alkalis. The compounds resulting from these may be compared to neutral salts, which possess qualities different from those of their component parts, but in which one of these parts may be in excess, and its qualities consequently predominant. This state of combination is observable between the colouring particles of cochineal and acidulous tartrite of potash, or cream of tartar: by evaporating slowly a solution of this salt in a decoction of cochineal, crystals are formed, which retain a fine ruby colour, much more bright and intense than that of the liquor which formed them. Their are also some acids, particularly the nitric, which, after having combined with the colouring particles, change the colour which they at first produced, make it yellow, and destroy it. They then act by means of one of their principles, the oxygene, or vital air. Blue colours are not the only ones which become red by the addition of acids, and green by that of alkalis; most red colours, as that of the rose, for instance, are heightened by acids, and made green by alkalis; and some green colours, such as that of the green decoction of burdock, according to the experiments of Mr Nose, and the green juice of buckthorn, as is evident from the trials of Mr Becker, are reddened by acids.

This property, which is common to most of the ordinary colours of vegetables, seems to prove that there is a great analogy between their colouring particles; and it is not without foundation, that Linnæus supposed, that the red in vegetables was owing to an acid, and indicated its presence; but there are also many vegetables which contain acid in a disengaged state, without their possessing a red colour. It is therefore evident, that the colouring particles have attractions for acids, alkalis, earths, and metallic oxides, which constitute a part of their chemical properties; and in consequence of which, their colours are more or

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less varied: therefore these particles form with the stuff on which they are fixed, a compound which retains only some of their original properties; they are also modified by their union with alumine, or pure clay, metallic oxides, and some other substances; as are also those new compounds, when they are further combined with the stuff; All these modifications are analogous to what is observed in other chemical combinations.

Sect. II. *Of* Mordants.

Mordant is a term that appears to have been first introduced by the French dyers: who apprehended that the intention of passing the substances which were to be dyed, through certain saline liquors, the nature of which they did not understand, was to corrode something that opposed the entrance of the colouring principle, and to enlarge the pores of the substances. It is a title, which is applied to those substances, that serve as intermedia between the colouring particles and the stuff to be dyed, either for the purpose of facilitating or of modifying their combination. Basis would seem to be a more appropriate term. Mordants deserve the greatest attention: as by their means colours are varied, brightened, made to strike, and rendered more durable. We shall therefore examine the nature of the action of the principal bases or mordants, and endeavour to determine how their attractions serve to unite the colouring particles with the stuff, and how they affect the qualities of the colours.

A basis of mordant is not always a simple agent, for new combinations are sometimes formed by the ingredients that compose it; so that the substances employed are not the immediate agents, but the compounds which they have formed. Sometimes the mordant is fixed with the colouring particles, and sometimes the stuff is impregnated with it; on other occasions, both these modes are united: and we may dye successively with liquors containing different substances, the last of which only can act on the particles with which the stuff is impregnated. The art of printing linen affords many processes, in which it is easy to observe the effects of mordants: therefore, to elucidate this subject, we shall mention a few examples.

The basis employed for linens intended to receive different shades of red, is prepared by dissolving in 8lb. of hot water, 3lb. of alum, and 1lb. of acetite of lead, or sugar of lead, to which 2 oz. of pot-ash, and afterwards 2 oz. of powdered chalk are added. The alum is decomposed by the acetite of lead, because the oxide or calx of lead combines with the sulphuric or vitriolic acid, and forms an insoluble salt which is precipitated; the base of the alum, alumine, at the same time combines with the acetous acid, or vinegar, and produces an acetite of alumine; and the chalk and pot-ash answer the purpose of saturating the excess of acid. One of the advantages, which result from the formation of the acetite of alumine, is, that the alumine is retained in it by a much weaker attraction than in the alum; so that it more easily quits its menstruum, to combine with the stuff and colouring particles. Another advantage is, that the acid liquor, from which alumine is separated, has much less action on the colour when it consists of the acetous, than when it consists of a stronger acid, such as the sulphuric. In short, the acetite of alumine not having the property of crystallizing, the mordant, which is thickened with starch or gum, to prepare it for being applied to the block on which the design is engraved, does not curdle, as it would if it contained alum capable of crystallizing. By attending to the operation performed upon a piece of linen cloth, we find, that when it has been impregnated by the mordant, in the manner determined by the design, it is put into a bath of madder; the whole of the cloth becomes coloured, but the tinge is deeper in those parts which have received the mordant; there the colouring particles have combined with the alumine and the cotton, so that a triple compound has been formed, and the acetous acid separated from its basis is carried off in the bath.

Thus the colouring particles, combined with the alumine and the stuff, are much more difficultly affected by external agents, than when they are in a separate state, or combined only with the stuff, without any intermediate bond of union; and on this property the operations, to which the cloth is afterwards subjected, are founded: After it has been maddered, it is boiled with bran, and spread upon the grass; and these operations are alternately repeated until the ground become white. The colouring particles, which have not united with the alumine, are altered in their composition, dissolved, and separated, while those that have combined with it remain, and are preserved without alteration; and thus, the design alone remains coloured. It seems that this destruction of the colouring particles, by exposure on the grass and boiling with bran, is accomplished in the same manner as that of the colouring particles of flax, and admits of the same explanation. The only difference consists in substituting bran for alkalies, because they would dissolve a part of the colouring matter, which is fixed by the alumine, and would change its colour; instead of which, the bran, having a much weaker action on this substance, effects only the colouring particles, which by the action of the air, have been disposed more easily to solution. If, however, instead of the mordant, a solution of iron be employed, the same phenomena takes place; the colouring particles decompose the solution of iron, and form a triple compound with the stuff; but, instead of red, we get from the madder brown colours of different shades, down even to black; and, by uniting these two mordants, alum and iron, we have mixed colours, inclining to red on the one hand, and to black on the other, such as *mordoré* and *puce* colour. Other colours are also procured by substituting dyers weed for madder; and by means of these two colouring substances, indigo, and the two mordants above mentioned, we obtain most of the different shades that are observable in stuffs which are printed.

The substances which compose a mordant are sometimes incapable of decomposing each other solely by their own attractions; but the attraction of the stuff for one of their constituent parts brings about a decomposition and new combina-

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tions;

ıs; and ſometimes this effect is not produced completed without the aid of the attraction of colouring particles. This appears to be the e in the mixture of alum and tartar, one of the ſt common mordants employed in the dyeing wool. M. BERTHOLLET having diſſolved equal ights of alum and tartar, the latter ſalt by this cture acquired a greater degree of ſolubility n it naturally poſſeſſes; but, by evaporation l a ſecond cryſtallization, the alum and the tar were ſeparated, ſo that they had not decom ed each other. On boiling for an hour, half ounce of alum with an ounce of wool, a pre itate was formed, which, when waſhed care y, ſeemed to conſiſt chiefly of ſmall filaments wool incruſted with earth. To this M. Ber llet added ſulphuric acid, and evaporated it to neſs, diſſolved it, and obtained cryſtals of a n; ſome carbonic particles ſeparated from it. alſo evaporated the liquor, in which the wool l been boiled, but obtained from it only a few ins of alum; the remainder would not cryſtal e. He redilſolved it, and precipitated the alu ne by an alkali; the precipitate was of a ſlate our, it grew black upon a red hot coal, and e ted alkaline vapours.

From this experiment it is evident that the wool l decompoſed the alum; that a part of the a nine had combined with its moſt detached fi nents, which were leaſt retained by the force of gregation; that a part of its animal ſubſtance l been diſſolved, and precipitated by the alkali, m the triple combination which it had formed.

Berthollet made the ſame experiment with lf an ounce of alum and two drams of tartar; precipitation took place: he obtained by eva ration a ſmall portion of the tartar, and ſome y irregular cryſtals of alum; the reſt would t cryſtallize: this, on being diluted with water, d precipitated by pot-aſh, gave by evaporation alt which burned like tartar. The wool which d been boiled with the alum felt harſh, but the er had preſerved its ſoftneſs. The firſt had quired from the madder a more dull though ater tint, but the colour of the latter was more l and bright.

Theſe experiments prove, firſt, that the wool d begun a decompoſition of the alum, that it d united with a part of the alumine, and that en the part of the alum which retained its alu ne had diſſolved ſome of the animal matter: ly, that the tartar and alum, which cannot de mpoſe each other ſolely by their own attractions, come capable of acting on each other, when ir attractions are aſſiſted by that of the wool; ly, that the tartar appears principally uſeful for derating the too powerful action of the alum on the wool, whereby it is injured; for tartar not uſed in the aluming of ſilk and thread, which ve leſs action on the alum than wool has. As e decompoſition of alum by the tartar and wool kes place in conſequence of attractions which arly balance each other, and the proceſs muſt erefore go on ſlowly, we ſee it is uſeful to keep e ſtuff impregnated with alum and tartar for me days in a moiſt place, as is generally recom ended. The final effect of aluming, in whate r manner performed, and whatever chemical changes may have taken place in it, conſiſts in the combination of alumine with the ſtuff: this union has probably been imperfect, and the acids only partially ſeparated, but becomes complete when the cloth has been boiled with the madder, as we have ſeen in the caſe of printed ſtuffs. But an acid or an alkali may form a ſupra-compound with the ſtuff, the colouring matter, and the alumine; for there are ſome colours which are changed by an acid, and reſtored by alkalis, or by calcareous earths, which take the acid from them, or *vice verſa*: but this ſupra-compoſition does not take place with reſpect to thoſe colours which are eſteemed durable, being unchangeable by alkalis or acids, which are not ſtrong enough to deſtroy their compoſition.

The attraction of alumine for animal ſubſtances, is not however merely indicated by uncertain appearances, nor ſuppoſed for the purpoſe of being employed in explanations, but is proved by direct experiment. M. Berthollet united them together, by mixing an animal ſubſtance with a ſolution of alum; a double exchange took place, the alkali entered into combination with the acid of the alum, and the alumine, combining with the animal ſubſtance, was precipitated. He alſo proved the attraction of alumine for animal ſubſtances by another experiment; having mixed a ſolution of glue with a ſolution of alum, he precipitated the alumine by an alkali, and the glue with which it had combined fell down along with it. This compound has the appearance of a ſemitranſparent jelly, and grows dry with difficulty. Thus, in the preceding experiments, the alkali precipitated the alumine combined with the animal ſubſtance, from the uncryſtallizable reſidue of the alum which had been boiled with the wool.

The attraction of alumine for moſt colouring ſubſtances, may alſo be ſhewn by direct experiment. If a ſolution of a colouring ſubſtance be mixed with a ſolution of alum, a precipitation ſometimes takes place; but if to the liquor we add an alkali, which decompoſes the alum, and ſeparates the alumine, the colouring particles are then precipitated, combined with the alumine, and the liquor remains clear: this compound has got the name of *Lake*. In this experiment, too much alkali muſt not be added, becauſe alkalis are capable of diſſolving lakes in general. No direct experiment has however yet ſhewn, that alumine attracts any vegetable ſubſtance except the colouring particles: its attraction for them ſeems much weaker than that which it has for animal ſubſtances; hence the acetite of alumine is a better baſis for cotton and linen than alum is, and upon this depend the different means employed to increaſe the fixity of the colouring particles of madder in the dyeing of theſe ſubſtances.

The OXIDES or calces of metals have ſo great an attraction for many colouring ſubſtances, that they quit the acids in which they were diſſolved, and are precipitated in combination with them. On the other hand, all metallic oxides have the property of uniting with animal ſubſtances; and theſe different compounds may be formed by mixing an alkali ſaturated with an animal ſubſtance, with metallic ſolutions. It is not ſurpriſing, there-

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fore,

fore, that metallic oxides ſhould ſerve as a bond of union between the colouring particles and animal ſubſtances; but, beſides the attraction of the oxides for the colouring particles, and for animal ſubſtances, their ſolutions in acids poſſeſs qualities which render them more or leſs fit to act as mordants: thus, thoſe oxides which eaſily part with their acids, ſuch as that of tin, are capable of combining with animal ſubſtances, without the aid of colouring particles; it is ſufficient to impregnate the wool or the ſilk with a ſolution of tin, although they be afterwards carefully waſhed, which is not the caſe with other metallic ſolutions. Some metallic ſubſtances afford, in combination, only a white and colourleſs baſis; and ſome by the admixture of their own colour, modify that which is proper to the colouring particles; but in many metallic oxides, the colour varies according to the proportion of oxygen or vital air they contain, and the proportion of this is eaſily liable to change. Upon theſe circumſtances their properties in dyeing chiefly depend.

The attraction of metallic oxides for ſubſtances of vegetable origin, ſeems much weaker, than that which they have for animal ſubſtances, and we even know not whether they be capable of contracting a real union with them or not: metallic ſolutions are therefore ill fitted to ſerve as mordants for colours in cotton or linen, except iron, the oxide of which unites firmly with vegetable ſubſtances, as is ſhewn by iron moulds, which are owing to a real combination of this oxide or calx. Whenever the colouring particles have precipitated a metallic oxide from its menſtruum, the ſupernatant liquor contains the diſengaged acid, which is commonly capable of diſſolving a portion of the compound of the colouring ſubſtance and oxide, ſo that the liquor remains coloured; but ſometimes the whole of the colouring particles are precipitated, when the proportions have been accurately adjuſted: this precipitation is facilitated, and rendered more complete, by the preſence of the ſtuff, which aſſiſts, by the tendency it has to unite with the compound of oxide and colouring particles. Uncombined metallic oxides have alſo a very evident action on many colouring ſubſtances when boiled with them, and modify their colour; the oxide of tin in particular, increaſes the brightneſs and fixity of many.

The compounds of oxides and colouring ſubſtances are ſimilar to many other chemical compounds, which are inſoluble, when the principles of which they are formed are properly proportioned; but which are capable of being ſuperſaturated by an exceſs of one of the principles, and thence of becoming ſoluble. Thus a metallic oxide, united with a colouring ſubſtance to exceſs, produces a liquor, the colour of which will be modified by the oxides; whereas, when the colouring matter is not in exceſs, the compound will be inſoluble, or nearly ſo; theſe effects are very evident in the combination of iron with the aſtringent principle. Neutral ſalts, ſuch as nitre, and particularly muriate of ſoda, or common ſalt, act as mordants, and modify colours; but it is difficult to aſcertain the manner in which they act. M. Berthollet found, that the muriate of ſoda was contained in ſubſtance, in the precipitates produced by ſome ſpecies of colouring particles, and that theſe precipitates retained a conſiderable degree of ſolubility; it would ſeem, that a ſmall part of the ſalt becomes fixed with the colouring particles and the ſtuff. Salts with calcareous baſes alſo modify colours; but as theſe modifications are nearly ſimilar to thoſe which would be produced by the addition of a ſmall quantity of lime, it is probable that they are decompoſed, and that a little of the lime enters into combination with the colouring particles and the ſtuff. By attention to this, we ſhall eaſily diſcern, what combinations are formed by the agency of the different reactives, employed in the analyſis of colouring ſubſtances; but we muſt not forget, that the mordants and the colouring particles have a mutual action on each other, which may change their properties. It is evident, that by varying the mordants, we may multiply prodigiouſly the ſhades obtained from a colouring ſubſtance; even to vary their mode of application may be ſufficient: thus we ſhall have different effects, by impregnating the ſtuff with the mordant, or by mixing the mordant with the bath; by applying heat, or uſing exſiccations; for we operate upon three elective attractions; that of the colouring particles, that of the ſtuffs, and that of the principle of the mordant; and many circumſtances may cauſe variations in the reſult of theſe attractions; circumſtances which merit further explanation. Exſiccation favours the union of the ſubſtances which have an attraction for the ſtuff, and the decompoſitions which may reſult from this union; becauſe the water which held theſe ſubſtances in ſolution, by its attraction, oppoſed the action of the ſtuff; but the exſiccation ſhould be ſlow, in order that the ſubſtances may not be ſeparated before their mutual attractions have produced their effect. Hence it is obvious, how the repeated exſiccations employed in ſome proceſſes produce their effect.

The greater or leſs diſpoſition of the ſtuff to unite with the colouring particles, muſt therefore frequently occaſion conſiderable differences in the mode of employing the mordant: thus, when this diſpoſition is ſtrong, the mordant may be mixed with the colouring ſubſtance; the compound then formed unites with the ſtuff immediately: but if it be weak, the compound formed by the colouring particles, and the ſubſtance employed as an intermedium, may ſeparate, and be precipitated, before it can be attached to the ſtuff. To prevent this inconvenience, we muſt begin by attaching to the ſtuff the ſubſtance which is to ſerve as the medium of union, between it and the colouring particles. But to judge of the effects of mordants, and of the moſt advantageous manner of employing them, we muſt pay attention, firſt, to the combinations which may be produced, either by the action of the ſubſtances which compoſe them, or by that of the colouring particles and the ſtuff; 2dly, to the circumſtances which may concur in bringing about theſe combinations more or leſs quickly, or in rendering them more or leſs complete; 3dly, to the action that the liquor in which the ſtuff is immerſed may have, either on its colour or texture; and in order to foreſee what that action may be, it is neceſſary to know the proportions

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tions of the principles, which enter into the
position of the mordant, and what will be
in an uncombined ſtate in the fluids. Mor-
its are not however obtained from the claſs of
s alone; vegetable and animal ſubſtances ſerve
purpoſe for each other under certain circum-
ices: thus, in the proceſs for Adrianople red,
cotton ought to be impregnated, or rather
bined with an animal ſubſtance; and thus, the
ingent principle is often employed as a medi-
of union between colouring particles and ſtuffs
ifferent kinds.

T. III. *Of the* ACTION *of* DIFFERENT SUB-
STANCES *on* COLOURS.

he colouring particles have been hitherto con-
ed only as ſubſtances capable of forming dif-
nt combinations, by which their properties
modified; but they may be altered in their
poſition, either by other external agents, or
the ſubſtances with which they unite. We
ll begin with an examination of the changes
duced by external agents, becauſe they are
re eaſily aſcertained. The ſtability of a co-
r conſiſts in its power of reſiſting the action of
etable acids, alkalis, ſoap, and more eſpecially
t of the air and light; but this power varies
eedingly, according to the nature of the co-
r and the ſpecies of the ſtuff; for the ſame du-
ility is not required in the colours of ſilk as in
ſe of wool. There is not much obſcurity in
action of water, acids, alkalis, or ſoap; it is
olution brought about by theſe agents; and it
ears that a ſmall quantity of acid, or of alkali,
metimes unites with the compound which gives
colour; becauſe the colour is not deſtroyed,
only changed, and may be reſtored by taking
ay this acid, *e. g.* by chalk and ammoniac, or
atile alkali. But this is not the caſe with re-
ct to the action of air and light.

M. SCHEELE has obſerved, that the oxigenated
riatic acid rendered vegetable colours yellow,
he attributed that effect to the property it
of taking up the phlogiſton which entered
their compoſition. M. Berthollet has ſhewn,
t the properties of the oxigenated muriatic a-
were owing to the combination of its oxygen
ital air, with the ſubſtances expoſed to its ac-
n; that it commonly rendered the colouring
ticles yellow; but that, by a continuance of
action, it deſtroyed their colour; without de-
mining in what this action conſiſted: and M.
rcroy has ſince made ſeveral obſervations on
action of oxygen on the colouring particles,
ich throw a great deal of light on the nature
the changes they undergo, chiefly when watery
tions of them are left expoſed to the air, or
e been ſubjected to a boiling heat. He obſer-
, that in conſequence of the action of the air,
etable decoctions formed pellicles, which loſt
ir ſolubility, and underwent ſucceſſive changes
colour; he marked the gradations of co-
r thus produced, and concluded from his ob-
vations, that oxygen entered into the compo-
on of the colouring particles; that when it
nbined with them, their ſhade was changed;
that the more they received, the more fixed
their colour became; and that the beſt me-
thod of obtaining permanent unchangeable co-
lours for painting, was to chooſe ſuch as had
been expoſed to the action of the oxygenated mu-
riatic acid.

In conſidering the effects of air on colours, it is
neceſſary to make a diſtinction between thoſe pro-
duced by metallic oxides, and thoſe produced by
the colouring particles. M. Berthollet thinks, that
the modifications of the former are entirely ow-
ing to different proportions of oxygen, but from
obſervation he has been led to form a different o-
pinion reſpecting the modifications of the latter.
He obſerved, that the oxygenated muriatic acid
exhibited different phenomena with the colouring
particles; that ſometimes it diſcharged their co-
lours, and rendered them white; that moſt fre-
quently it changed them to a yellow, fawn, or
root coloured, brown, or black, according to the
intenſity of its action; and that, when their co-
lour appeared only diſcharged or rendered white,
heat, or a length of time, was capable of render-
ing them yellow. He compared the effect produ-
ced by the oxygenated muriatic acid, when the
particles are rendered yellow, fawn-coloured, or
brown, with the effect of a ſlight degree of com-
buſtion, and ſhewed that they were the ſame;
that they were owing to the deſtruction of the hy-
drogen, which, combining with the oxygen, more
eaſily, and at a lower temperature than charcoal
does, leaves it predominant, ſo that the natural
colour of charcoal is more or leſs blended with
that which before exiſted. This effect becomes
very evident, when ſugar, indigo, or the infuſion
of the gall-nut, or of ſumach, are expoſed to the
action of oxygenated muriatic gas; the ſugar and
the indigo aſſume a deep colour, and afford indiſ-
putable marks of a ſlight combuſtion; the infu-
ſion of the gall-nut, and that of ſumach, let fall
a precipitate, which is not far from being pure
charcoal or carbone. Theſe appearances are ana-
logous to thoſe which are obſerved in the diſtilla-
tion of organized ſubſtances; in proportion as the
hydrogen is extricated in the form of oil, or of
gas, the ſubſtance grows yellow and at length
there remains only a black coal. If the hydrogen
be expelled from an oil by heat, it grows brown,
evidently in the ſame way.

M. BERTHOLLET alſo found by other experi-
ments made on alcohol and ether, that the oxy-
gen united to the marine acid, had the property
of combining with the hydrogen, which abounds
in theſe ſubſtances, and of thereby forming water.
He therefore ſuppoſes, that when the oxygenated
marine acid renders a colour yellow, fawn-colour-
ed, or brown, the effect proceeds from the co-
louring matter having undergone a ſlight combuſ-
tion, by which more or leſs of its hydrogen has
been converted into water; and that the charcoal
thus rendered predominant, has communicated
its own colour. The art of bleaching linen by
means of the oxygen of the atmoſphere, of the
dew, and of the oxygenated marine acid, he alſo
ſuppoſes to depend on this change of the colour-
ing matter. The colouring particles of the flax
are rendered ſoluble in the alkaline lixivia, the
action of which ought to be alternate with that of
the oxygen. Theſe colouring particles may be
afterwards precipitated from the alkali, and by e-

vaporation and drying become black, and prove the truth of this theory, both by the colour they have acquired, and by the quantity of charcoal which they yield by analyſing them. But the alkaline ſolution of the colouring matter of linen, which is of a dark brown colour, loſes its colour almoſt entirely, by the addition of a certain quantity of oxygenated muriatic acid; and the ſame effect is obſervable in many other ſubſtances, which have aſſumed a colour originating from a beginning combuſtion. A piece of linen, which appears white, may grow yellow in the courſe of time; particularly if expoſed to a certain degree of heat, if the oxygenated parts have not been removed by a ſufficiently ſtrong lixivium. In the ſame manner, the green parts of vegetables are rendered white by the oxygenated muriatic acid, but grow yellow when boiled.

From theſe facts it appears, that oxygen is capable of whitening, or rendering paler, the colouring matters with which it unites, perhaps by having produced the effects of a ſlight combuſtion upon them; or poſſibly theſe effects take place only afterwards in a gradual manner, but more rapidly, when the whole is expoſed to a certain degree of heat. It is extremely probable, that in all caſes a part of the oxygen unites with the colouring matter, without being combined with the hydrogen in particular, and that it is in this way that oxygen acts, in rendering the colouring matter of flax more eaſily ſoluble in alkalis. In many other caſes oxygen has evidently an influence on the changes, which take place in the colouring particles of vegetables: theſe particles are formed chiefly in the leaves, flowers, and inner bark of trees; by degrees they undergo a ſlight combuſtion, either from the action of the atmoſpheric air which ſurrounds them, or from that of the air which is carried by a particular ſet of veſſels into the internal parts of vegetables.

M. Bertholet, therefore, ſuppoſes we may explain how the air acts upon colouring matters, of an animal, or a vegetable nature; it firſt combines with them, renders them weaker and paler, and by degrees occaſions a ſlight combuſtion, by means of which the hydrogen which entered into their compoſition is deſtroyed; they change to a yellow, red, or fawn colour; their attraction for the ſtuff ſeems to diminiſh; they ſeparate from it, and are carried off by water: all theſe effects vary, and take place more or leſs readily, and more or leſs completely, according to the nature of the colouring particles; or rather, from the nature of the properties which they poſſeſs, in the ſtate of combination into which they have gone. The alterations which occur in the colours, produced by the union of the colouring particles with metallic oxides, are effects compounded of the change which takes place in the colouring particles, and of that which is undergone by the metallic oxide.

The light of the ſun conſiderably accelerates the liſtinction of colours. It ought therefore, if this theory be well founded, to favour the combination of oxygen, and the combuſtion thereby induced. M. Sennebier, who has given many intereſting obſervations on the effects of light on different ſubſtances, and particularly on their colours, attributes theſe effects to a direct combination of light with the ſubſtances. And the effects of light on the colour of wood, have long ago been noticed; it preſerves its natural appearance while kept in the dark, but when expoſed to the light, it becomes yellow, brown, or of other ſhades. M. Sennebier has remarked the varieties which occur in this particular, in different kinds of wood, and has found, that the changes are proportioned to the brightneſs of the light, and that they take place even under water, but that wetted wood underwent theſe changes leſs quickly than that which was dry; that ſeveral folds of ribbon were required to defend the wood completely, that a ſingle leaf of black paper was ſufficient, but that when paper of any other colour was ſubſtituted, the change was not prevented; a ſingle covering of white paper was inſufficient, but two intercepted the action of the rays of light.

M. Sennebier has alſo extended his experiments to a great number of vegetable ſubſtances, in a manner that may ſerve to illuſtrate different phenomena of vegetation. If a well made ſolution of the green parts of vegetables in alcohol, which has a fine green colour, be expoſed to the light of the ſun, it very ſoon acquires an olive hue, and loſes its colour in a few minutes. If the light be weak, the effect is much more ſlow; and in perfect darkneſs, the colour remains without alteration, or, if any change does take place, it requires a great length of time. An alkali reſtores the green colour; but if the change of colour in the liquor has been completed, the alkali has no effect. No change of colour takes place in azotic gas, or phlogiſticated air, nor in a bottle which is exactly full. A bottle half full of this green ſolution was inverted over mercury, by M. Bertholet, and expoſed to the light of the ſun; when the colour was diſcharged, the mercury was found to have riſen in the bottle, and conſequently vital air had been abſorbed, the oxygen having united with the colouring matter. The precipitate which M. Sennebier mentions was not evident; the liquor had continued tranſparent, and retained a ſlight yellow tinge. On evaporating this liquor, its colour was immediately rendered darker, and became brown; the reſiduum was black, and in the ſtate of carbon.

Light therefore acts by favouring the abſorption of oxygen, and the combuſtion of the colouring matter; at firſt, the marks of combuſtion are not evident; the liquor retains only a ſlight yellow tinge; but by the aſſiſtance of heat, the combuſtion is completed, the liquor becomes brown, and leaves a black reſiduum. If the veſſel which holds the liquor contains no oxygenous gas, the light has no effect on the colouring matter; azotic gas in this ſituation does not ſuffer any diminution. The obſervation, that ribbands, or a ſingle leaf of white paper, do not prevent the action of light, deſerves attention, as it ſhews that light can paſs through coverings which appear to be opake, and exert its force at ſome way within. Beccaria and Sennebier have compared the effects of light on ribbands of various colours: but the differences they have obſerved are rather to be attributed to the nature of the colouring matters, than to the colours; for a ribband dyed with Bri-

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il wood will lose its colour much sooner than one lyed with cochineal, though the shade should be xactly the same in each.

Although light greatly accelerates the combustion of colouring matter, and seems even necessary to its destruction in some cases, in others it is ot required. It was found, by putting some lants into a dark place, in contact with vital air, hat that air was absorbed by some of them; and lso, that the rose suffers a change, and becomes of deeper hue, when it is not in contact with vital r, probably because it contains a little oxygen, e combination of which then becomes more inmate. But many flowers, when in azotic gas, tain their colour in perfection. The tincture of unsole was put in contact with vital air over ercury, both in the dark, and exposed to the ght of the sun; the former continued unchanged r a considerable length of time, and the vital air d suffered no diminution; the other lost much f its colour, became red, and the air was in a eat measure absorbed, and a small quantity of rbonic acid was produced, which undoubtedly id occasioned the alteration of colour from blue red. From this we may form an idea of some f the changes of colour, produced by a particur disposition of the component principles of vetable substances, when, by their combination ith oxygen, they undergo the effects of a slight mbustion, which may generate an acid, as in e leaves in autumn, which grow red before they come yellow, and in the streaks which are seen flowers, the vegetation of which is becoming eak. It is therefore evident, that light promotes the absorption of oxygen by the colouring atter, and that thence arises a combustion, the mmon effect of which is the predominance of rbonic particles; and to the same cause is also be ascribed the injury which stuffs themselves e found to suffer from the action of light.

There is here however an apparent contradicon. The action of the sun's light produces coours in vegetables; it extricates oxygen from the tric and oxygenated muriatic acids, from some etallic oxides, and from plants in a state of vetation: in these instances, its action seems to the reverse of combustion; but when it conributes to the destruction of colour, it serves to oxygen, and produces a kind of combustion. like manner, phosphorus is not affected by the ygenated muriatic acid, even assisted by heat, hile in the dark; but when exposed to the acon of light, it is changed into the phosphoric acd. But M. Berthollet is not acquainted with e circumstances, and the attractions, which metimes produce the one effect, sometimes the her; though both of them are equally demonated. They seem to resemble double elective tractions. Thus calcareous earth yields the lphuric acid to pot-ash; yet it is capable of exlling the pot-ash, by means of a double elective traction.

On the whole it is evident, that colouring subances resist the action of the air more or less, acrding as they are more or less disposed to unite ith oxygen, and thereby to suffer more or less uickly a smaller or greater degree of combustion. ght favours this effect, which in many cases is not produced without its assistance; but the colouring matter, in its separate state, is much more prone to this combustion, than when united to a substance, such as alumine, which may either defend it by its own power of resisting combustion, or, by attracting it strongly, weaken its action on other substances, which is the chief effect of mordants. This last compound acquires still greater durability, when it is capable of combining intimately with the stuff upon which it is deposited. Thus the colouring matter of cochineal dissolves easily in water, and its colour is quickly changed by the air; but when united to the oxide of tin, it becomes much brighter, and almost insoluble in water, though it is still easily affected by the air, and by oxygenated muriatic acid; it resists the action of these better, however, when it has formed a triple compound with a woollen stuff. But still it is not to be inferred, that all yellow colours are owing to the carbonic part of the colouring substance; very different compounds are capable of producing the same colours; thus, indigo is very different from the blue of our flowers, from that of oxide of copper, and from that of Prussian blue. M. Berthollet does not even suppose, that oxygen may not unite in a small proportion with some colouring substances, without weakening their colour, or changing it to yellow. Indigo becomes green by uniting with an alkali, with lime or a metallic oxide; but resumes its colour, and quits these substances, when it recovers a small portion of the oxygen which it had lost. The liquor of the *whelk*, employed to dye purple, is naturally yellowish; but when exposed to the air, and more especially to the sun, it quickly passes through various shades, and at length assumes the exquisite purple colour.

It may then be considered as a general fact, that colours become brighter by their union with a small portion of oxygen. It is on this account found necessary to air stuffs when they come out of the bath, and sometimes even to take them out of it from time to time, expressly for this purpose; but the quantity of oxygen which, thus becoming fixed, contributes to the brightness of the colour, is very inconsiderable in some cases, and the deterioration soon begins. But the action of the air affects not only the colouring matter and the stuff, but also metallic oxides, when they are employed as intermedia; because the oxides, which have at first been deprived of a part of their oxygen by the colouring particles, may absorb it again. Those then, the colour of which varies according to their proportion of oxygen, have thereby an influence in changes of colour. It is undoubtedly to this cause that the change observable in the blue given to wool, by sulphate of copper, or blue vitriol, and logwood, is to be attributed. This blue soon becomes green by the action of the air: now copper which has a blue colour, when combined with a small proportion of oxygen, assumes a green one by its union with a larger quantity. The change which the colouring particles undergo, may indeed contribute to this effect; but the colouring particles of the logwood, which have themselves a dark colour, should rather become brown by combustion, than grow yellow, which would be necessary in order to pro-

duce a green with the blue. It has been obſerved, that colouring particles in a ſtate of combination were leſs diſpoſed to be changed by the action of the air, than in an uncombined ſtate. This is generally the caſe, but there are ſome exceptions; an alkali for inſtance produces a contrary effect. A matraſs half filled with an infuſion of cochineal, was expoſed to the light, over mercury; a ſimilar matraſs contained an infuſion of cochineal made with a little tartar; and in a third, a ſmall quantity of alkali had been added to the infuſion. The ſecond matraſs appeared leaſt altered in the ſame ſpace of time, and in it the abſorption had been leaſt conſiderable. In the third, the colour of the liquor became firſt brown, and was then diſcharged; and the abſorption of air, though inconſiderable, was greater than in the two others. On being evaporated, it aſſumed a brown colour; and left a reſiduum of a yellowiſh brown.

Similar experiments having been made on different colouring ſubſtances, the alkali was found to darken their colour, which grew more and more brown, and to promote the abſorption of air. Madder appeared to be the only exception to this rule: its colour, which became darker at firſt, ſtood better than that of the infuſion made without alkali. The general effect of alkalis on the colouring particles is conſonant to that which it produces on many other ſubſtances, ſuch as ſulphur; it favours the abſorption of air, becauſe it has a ſtrong attraction for the ſubſtance which is the reſult of that abſorption. From this effect of alkalis, a fact which has been obſerved by Becker may be explained; viz. that a vegetable infuſion, rendered green by an alkali, becomes gradually yellow, if left expoſed to the air, and that when the yellow is completely formed, acids cannot reſtore the original colour: but that this is not the caſe, when a vegetable colour, reddened by an acid, has been kept in like manner for ſome time. Thoſe inſtances in which acids have been employed, which act by giving off their oxygen, muſt be excepted, for in theſe there is an extraction of the colour.

Sect. IV. *Of the* Yellow Colour *of* Animal Substances, *produced by the* Nitric *and* Oxygenated Muriatic Acids.

We take notice of the action of theſe acids upon animal ſubſtances in this place on account of it's connection with the preceding ſubject. M. Brunwiser having obſerved that wood aſſumed different colours by expoſure to the air, he endeavoured to aſcertain whence thoſe colours aroſe, and to produce them artificially: he remarked, that by moiſtening the ſurface of wood with nitric acid, particularly that of young wood not yet quite dry, it aſſumed a yellow colour; and that, by performing the ſame operation with the muriatic and ſulphuric acids, it aſſumed a violet colour, which he ſuppoſes to be formed from a blue and a red. From theſe obſervations he concluded, that, as all colours are produced by mixtures of yellow, blue, and red, all thoſe which are obſerved in the leaves, fruits and flowers, are owing to the colouring particles which exiſt in the wood, and are there diſguiſed by an alkali; that the mineral acids, by taking up this alkali, ſet the colouring particles at liberty, and that the fixed air, by penetrating the leaves, fruits, and flowers, produce naturally the ſame effect, by combining with the alkali which kept them diguiſed. The author has endeavoured to apply his experiments, and ſuppoſed diſcovery, to the arts. Having moiſtened pieces of wood with nitric acid, he poured water upon them, filtered the liquor, and employed it to dye ſtuffs of wool, ſilk, and goats hair, of a durable yellow, which, in his opinion, is produced by the yellow colouring particles contained in the wood, and extracted, or diſengaged by the action of the acid.

M. De La Folie ſays that, having immerſed a ſkein of white ſilk in nitric acid, or aqua-fortis of the ſtrength it is generally met with in commerce, the ſilk in three or four minutes aſſumed a fine jonquille yellow. He waſhed it ſeveral times in water, that it might not be affected by any adhering acid; the colour ſuſtained ſeveral trials to which he ſubmitted it, and the ſilk preſerved its luſtre unimpaired. If it be dipped into an alkaline ſolution, a fine orange colour is the reſult. Dr Gmelin obſerves, that he has given a fine brimſtone colour to ſilk, by keeping it for a day in cold nitric acid, or ſome hours only, when the acid was warm. Boling with ſoap and water diminiſhed the brightneſs of this colour; and it was changed to a fine lemon colour, by being kept for 12 hours in an alkaline ſolution; but when the ſolution was employed hot, a fine gold colour was produced. The different ſolutions of metals in nitric acid communicated a more or leſs deep yellow to ſilk, as did alſo the ſolution of alum in the ſame acid; but thoſe of the calcareous earth and magneſia had no effect whatever. De La Folie found that a ſolution of tin, mixed with a ſolution of gold, gives a purple, which fixes on ſilk: Gmelin, however, obtained in this way only common yellow; and he has ſhewn that the different yellows, which M. Struve had aſſerted were obtained by different metallic ſolutions, depend ſolely upon the acid they contain. There is however a ſolitary exception in the caſe of mercury, by the ſolution of which, a copper colour is given to ſilk. Sir T. Bergman, ſeems to have been acquainted with this proceſs; for, in his notes on Scheffer's treatiſe, he has obſerved that common aqua-fortis gives wool and ſilk a clear, beautiful, and durable yellow, in three or four minutes; that they ought to be waſhed immediately, and that the more the acid is dephlogiſticated, the greater is the effect which reſults.

M. Berthollet alſo found, that the oxygenated muriatic acid has the property of tinging animal ſubſtances yellow; but that it does not give them nearly ſo deep a colour as the nitric acid, and it weakens them much more than that acid when properly diluted; ſo that the nitric acid is far preferable for the different purpoſes of art. It therefore appears, that the nitric acid diluted with a certain quantity of water gives ſilk a yellow colour, which is more or leſs deep according to the concentration of the acid, its temperature, and the time of immerſion; that the ſilk muſt be carefully waſhed as ſoon as taken out of the acid: that this colour poſſeſſes conſiderable brightneſs; and that it may be made deep without ſenſibly weakening

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ng the silk; which may render the process real- useful. The colour may also be modified by use of alkalis. The solutions of calcareous h and magnesia produce no effect upon silk, ause they do not contain an excess of acid; the solutions of alumine and of all metallic tances, produce a more or less deep yellow, ause they all contain more or less excess of a- which acts upon the silk, like uncombined .

appears likewise to have been the acid alone dyed the animal substances yellow, in the eriments of M. Brunwiser, and not the matter acted from the wood, as he supposed. Nor ie yellow colour in these cases owing to iron, De La Folie supposed; for the purest nitric a- which contains no iron, produces it, as well hat in which the presence of that metal may supposed to exist. Silk, when put into con- trated nitric acid, quickly assumes a deep yel- colour, loses its cohesion, and is dissolved; ing this solution, the azote, or phlogisticated which enters into the composition of animal stances, is extricated, with a long continued rvescence: if heat be applied, it expels much ous gas, and the liquor immediately acquires eep colour and grows brown. At this time, oxygen of the nitric acid, certainly combines h the hydrogen which abounds in animal sub- ces, forming the oil which is obtained from m by distillation, and which renders them so mmable. When the acid begins to act, and ender the silk yellow, the same effect should begin to take place. M. Berthollet therefore poses, that the yellow colour arises from a mencement of combustion; but that this com- tion being very slight, does not sensibly wea- the silk: if however the acid be a little too ng, or the immersion too long continued, or he whole of it be not carried off by careful hing, the silk immediately becomes weak, and *burnt*. It is therefore evident why, as Berg- n observed, the nitric acid which he called *de- gisticated*, is preferable in this operation to t which is saturated with nitrous gas; for, in former, the proportion of oxygen being great- it is better fitted to produce the effects of com- tion, than it becomes in the state of nitrous a- . The same explanation ought to apply to action of the oxygenated muriatic acid on mal substances; it differs however in some ntial circumstances, which are not easily ex- ined.

ilk has been observed to receive a yellow co- r when the oxygenated muriatic acid is employ- that is, much lighter than when the nitric acid nade use of: the sulphureous acid discharges it great degree, but has no effect on the yellow duced by the diluted nitric acid. The oxyge- ed muriatic acid has, however, a much strong- action on the silk; it soon weakens, and even olves it; and if it be left for some time in this d, the yellow which at first appeared grows ter, in conformity to what has already been arked, that oxygen, by being accumulated, apable of disguising the yellow colour occa- ed by the combustion, which it had originally uced. M. Berthollet has endeavoured to ex- plain the effects, which the sulphureous acid pro- duces on colours, by the facility with which it gives off its oxygen, and has compared them to those of the oxygenated muriatic acid; but al- though it be true, that oxygen adheres much more weakly to the sulphureous than to the sul- phuric acid, he does not believe that that expla- nation is founded in truth.

It appears from the observation of De La Folie, that roses whitened by the vapour of burning sul- phur become green in an alkaline lixivium, and red in acids; and M. Berthollet has himself obser- ved, that the sulphureous acid reddened the tinc- ture of turnsole, which has a very fading colour, but that it acted only like other acids, on infu- sions of fustic, Brazil wood, and logwood: and further, that silk which has been exposed to the vapour of sulphur, exhaled the smell of sulphure- ous acid, when moistened with sulphuric acid, al- though it could not be perceived before that o- dour existed. He therefore supposes, that the sul- phureous acid commonly unites with the colour- ing particles, and with the silk, without giving off its oxygen to them, and consequently without producing any combustion; that the product of that combination sometimes loses its colour en- tirely, which is probably owing to the semi-elastic state of the oxygen: but sometimes combustion may, and even commonly should take place by degrees, so that the colouring particles, which have been disguised for some time, ought ultimate- ly to leave a yellow colour.

SECT. V. *Of the* GALL NUT *and* ASTRINGENTS *in general.*

Astringents deserve particular attention, not on- ly from their great use in dyeing, but as possessing a property common to many vegetables. Our ideas respecting this property have been extreme- ly vague; some slight resemblance in taste has fre- quently been the only circumstance attended to, and, under the name of astringents, alum, as well as many vegetables of very different properties, have been confounded together in the arts, as well as in medicine. Almost every substance, which renders a solution of iron black, has been consi- dered as astringent. This effect has been supposed to be owing to one identical principle, existing in all the substances which produce it, and on which the title ASTRINGENT has been bestowed. It is still considered as a particular acid, to which the name of GALLIC ACID is given, from galls, in which it is found to be predominant.

The GALL-NUT is an excrescence found on the young branches of the oak, and produced by the puncture of an insect. Different kinds of the gall nut are met with, some inclining to white, yellow, green, brown, or red; others ash-coloured or blackish. They also differ greatly in magnitude, and are either round or irregular, heavy or light, smooth or covered with protuberances. Those which are small, blackish, knotted, and heavy, are the best; and are known by the name of Alep- po galls. These astringent substances are almost totally soluble in water by long ebullition. Six- teen drams afforded Neumann 14 of extract; from the remaining 2 drams, only 4 gr could be extract- ed by alcohol. And the same quantity treated

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firſt with alcohol, and then with water, afforded 12 drams and two ſcruples of ſpirituous extract, and four ſcruples of watery extract; the reſiduum weighed half a ſcruple more than in the preceding experiment. In the ſpirituous extract the taſte is more ſtrong and diſagreeable than in the watery extract.

Many other very intereſting obſervations have been made on aſtringent ſubſtances, by Meſſrs Scheele, Monnet, and Berthollet. The latter ſeems to have proved, that it is not the gallic acid, which communicates the aſtringent property to the ſubſtances that poſſeſs it; that the acid itſelf poſſeſſes that property, in a degree inferior to other aſtringents; and that ſumach, treated like the galls in the manner of Scheele, affords no gallic acid, though it poſſeſſes a high degree of aſtringency: walnut peels, treated in the ſame way, do not afford any. The property which the infuſion of common galls has, of reddening certain vegetable colours, appears to proceed only from the gallic acid:—The infuſions of ſumach, or of ſloe bark, which very readily produce a black precipitate, that of walnut-tree bark, or of quinquina, did not exhibit this property; and thence it is evident, that the gallic acid does not exiſt in white galls; for the infuſions of theſe, though it depoſit a copious ſediment on expoſure to the air, is not the gallic acid.

If the aſtringent property were owing to an individual principle, which was always the ſame, diſtributed in different vegetables, the precipitates obtained by their means, from a ſolution of iron, would conſtantly form the ſame compounds, and exhibit the ſame appearances and properties; but the precipitate produced by galls is of a blackiſh blue; that by logwood has a different ſhade of blue; that by oak is of a fawn colour, or blackiſh brown; that by quinquina, a blackiſh green. They fall down with different attendant circumſtances, and when fixed on ſtuffs, are diſcharged by alum and tartar, ſome much more eaſily than others: and probably, by multiplying experiments, many other remarkable differences may be diſcovered in the properties of theſe different precipitates. Aſtringents form with iron different ſpecies of compounds, and conſequently do not derive their properties from one principle; but there muſt be a property common to different ſubſtances to enable them to act in an uniform manner on ſolutions of iron, and to produce precipitates more or leſs black, and thus appearing of the ſame nature.

The metallic oxides, which unite with the colouring particles, modify their colours; but ſome metallic oxides, and particularly that of iron, have colours which vary according to the quantity of oxygen they contain. Iron, when united with only a ſmall quantity of oxygen, has a black colour. If any ſubſtance, by uniting with the oxide of iron, had the property of taking from it a part of the oxygen, which it has when precipitated from its ſolution in an acid, this would be ſufficient to give it a black colour; and if the peculiar colour of this ſubſtance was not predominant, or was of itſelf inclining to black, the compound formed would have a black colour: thus nitrous gas, either uncombined or weakly attached to the nitrous acid, renders ſolutions of iron black, and even precipitates the metal, by depriving it of a portion of its oxygen. By acting in the ſame manner, ammoniac produces a black precipitate with the ſolutions of iron; in this caſe the hydrogen of the ammoniac forms water, by combining with the oxygen that is diſengaged from the oxide of the iron. Galls precipitate gold and ſilver from their ſolutions, by reducing them to their metallic ſtate; they therefore have the property of ſeparating the oxygen from thoſe metals, to which it adheres but ſlightly, and from others, that portion which is retained in the weakeſt degree. Any infuſion of galls, of itſelf, readily aſſumes a deep brown colour by expoſure to the air; though it abſorbs but a ſmall quantity of vital air. The infuſion of ſumach, and that of woods and barks, alſo acquire a dark colour by expoſure to the air; ſo that when acting upon the oxide of iron, by ſeparating a part of its oxygen, an aſtringent ought itſelf to acquire a darker colour, by which the black ſhould be aſſiſted.

Various ſubſtances, which have in other reſpects different properties, produce black with ſolutions of iron. Among theſe, ſome are real colouring particles, and employed as ſuch in dyeing. Logwood, and even moſt kinds of colouring particles, form brown or blackiſh precipitates with iron. Sometimes the aſtringent effect is not inſtantaneous; the colour of the precipitate is at firſt light; it grows deeper gradually, being darkened in proportion as the iron loſes its oxygen. The infuſion of fuſtic produces, with the ſolution of iron, a yellow precipitate, that grows brown by degrees, and becomes black after a conſiderable time. But though the property of precipitating ſolutions of iron black does not indicate the preſence of the ſame individual principle in the ſubſtances which poſſeſs it, there can be no inconvenience in calling it by the name of *aſtringent*, provided by that term is conveyed only a *property* which is common to a great number of ſubſtances, and which they may have in various proportions.

The aſtringent principle is found to precipitate iron from all acids. The acids of phoſphorus and arſenic only have a ſtronger attraction than it has for iron. The phoſphoric acid was known to have the property of ſeparating iron from the ſulphuric acid: but all acids except the acetous, and probably ſome other vegetable acids which have not been tried, rediſſolve the precipitate, and make the colour diſappear, until they are ſaturated with an alkali. It is not ſurpriſing, that the aſtringent principle can unite with metallic oxides, without having the qualities of an acid; for animal ſubſtances, oils, even alkalis, and lime have this property. It is well known, that it is the precipitate compoſed of iron and the aſtringent principle, which by remaining ſuſpended in the liquor, forms ink.

But, notwithſtanding chemiſts conſidered the aſtringent principle as always the ſame, experience taught us, that all aſtringent ſubſtances were not equally proper for producing a beautiful and durable black: It is of importance to determine which of them may be employed with the greateſt ſucceſs: it is however very difficult to make comparative experiments on this ſubject with perfect accuracy,

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curacy, becauſe ſome ſubſtances require much longer boiling than others to extract their aſtringency; becauſe a difference in their coarſeneſs or fineneſs, when ſubjected to ebullition, is ſufficient to produce differences in the reſults; and becauſe the colouring particles have a greater or leſs diſpoſition to combine with the ſtuff, according to the proportion of ſulphate of iron, that has been made uſe of. Solutions of iron in different acids may produce differences in the reſults, according to the ſtate of oxygenation of the iron in them, according as the proportion of that metal is greater or leſs, and according to the ſtrong or weak action, which the different acids, when diſengaged, are capable of exerting on the newly formed compound. And, in the dyeing of a ſtuff, conſiderable alterations may ariſe from its greater or leſs attraction for the colouring particles.

Dr LEWIS remarks that a decoction of logwood employed, inſtead of ſimple water, for the infuſion of galls, increaſed the beauty of ink without rendering it paler; that ſumach, ſloe tree, or pomegranite bark, pomegranite flowers, biſtort, or tormentil root, and oak bark, were not ſo powerful as galls. In his experiments on dyeing, he found that ſumach, oak bark, or the ſaw duſt of that wood, could not ſupply the place of galls, unleſs they were employed in much larger proportions.

Mr Beunie has made many experiments to determine the beſt proceſs for giving cotton a durable black. He firſt tried what ſolution of iron gave the fineſt black to galled cotton; he afterwards combined different ſolutions, and examined the durability of the blacks which he produced; and made the ſame experiments on galled cotton, with other metals and ſemimetals; he employed in like manner a great number of aſtringents, and tried with them cotton which had received different preparations. He found that out of 21 ſpecies of aſtringents, oak ſaw-duſt, the galls of the country, and yellow myrobolans, were the only ſubſtances which produced a fine black, but which was ſtill neither ſo fine, nor ſo durable, as that obtained by the common galls. He alſo found that the oak ſaw-duſt is preferable to the bark, employed by the dyers of thread, and being cheaper, may be ſubſtituted with advantage.

Meſſrs LAVOISIER, Vandermonde, Fourcroy, and Berthollet, made experiments on galls, oak bark, raſpings of heart of oak, the external part of oak, of logwood, and ſumach, for the purpoſe of forming a compariſon of their qualities. To aſcertain the portion of aſtringent principle contained in theſe different ſubſtances, they took 2 oz. of each ſeparately, which they boiled half an hour in 3 lb. of water; after the firſt water they added a ſecond which underwent a ſimilar ebullition; and continued theſe operations until the ſubſtances appeared exhauſted: they then mixed together the decoctions that had been ſucceſſively obtained. A tranſparent ſolution of ſulphate of iron, in which the proportions of water and ſulphate had been exactly determined, was uſed. They firſt eſtimated the quantity of the aſtringent principle, by the quantity of ſulphate which each liquor could decompoſe, and afterwards by the weight of the black precipitate which was formed. In order to ſtop preciſely at the point of ſaturation, they proceeded very ſlowly in the precipitation, and towards the end added the ſolution of ſulphate only drop by drop, and ceaſed at the moment when the laſt added quantity no longer augmented the intenſity of the black colour. When the liquor is too opake to allow its ſhade of colour to be diſtinguiſhed, a ſmall quantity of it is largely diluted with water, and, by adding to this a little of the ſolution of ſulphate of iron at the end of a glaſs tube, it is diſcovered whether or not the point of ſaturation has been attained: if we then wiſh to get the precipitate which is formed, the whole muſt be diluted with water very copiouſly.

This operation is an eaſy and accurate mode for manufacturers to determine the proper proportions of aſtringents, and ſolutions of iron. To ſaturate the decoction of 2 oz. of galls, 3 dr. and 61 gr of iron were required; the precipitate weighed 7 dr. 24 gr. when collected and dried. The colour of the decoction of oak bark is a deep yellow; a very ſmall portion of ſulphate of iron gives it a dirty reddiſh colour, and a larger one changes it to a deep brown. The quantity of ſulphate required to ſaturate the decoction of 2 oz. of this bark, was 18 gr. The precipitate collected and dried, formed coarſer and more compact grains, and weighed 22 gr. the inner bark of the oak afforded nearly the ſame reſult. But the decoction of the raſpings of the heart of oak required for its ſaturation 1 dr. 24 gr. and the precipitate weighed 1 dr. 24 gr. the decoction of the external wood of the oak produced very little precipitate. The decoction of ſumach acquired a reddiſh violet colour, when a ſmall quantity of the ſulphate of iron was added. The quantity required for its ſaturation was 2 dr. 18 gr. The precipitate exactly reſembled that afforded by the galls. And the decoction of logwood became of a ſapphire blue colour, by the addition of ſulphate of iron: if the point of ſaturation be exceeded, the blue becomes greeniſh and dirty. The exact quantity required for ſaturation was found to be 1 dr. 48 gr. and the weight of the precipitate was 2 dr. 12 gr. The different precipitations made by oak take place readily; that by logwood, a little more difficultly, but ſtill, more eaſily than that which is effected by galls.

It was next aſcertained by trials made with cloth, that the quantity of aſtringent ſubſtances required to give a black colour of intenſity, to an equal weight of the ſame cloth, was proportional to the quantities of aſtringent principle, which had been already eſtimated in each kind from the foregoing experiments; but the black obtained by the different parts of the oak does not reſiſt *proofs* of colour, nearly ſo well as that which is produced by galls. Logwood alone ſeems not capable of producing ſo intenſe a black as galls or oak; nor does the colour which it produces ſtand the teſt of proofs ſo well as that produced by galls.

We ſhall now conſider the aſtringent principle in regard to its property of combining with vegetable and animal ſubſtances, particularly the latter. Silk acquires by galling, which is an operation that conſiſts in macerating a ſtuff in a decoction of ſome aſtringent ſubſtance, a weight which cannot be taken from it, or diminiſhed beyond a certain

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a certain degree, by repeated washing; after which operation, the stuff when put into a solution of iron is dyed black, because the astringent principle, decomposing the sulphate of iron, forms a triple compound with the oxide of iron and the stuff which is dyed. A stuff that is galled is likewise capable of combining with other colouring particles, the colours of which thereby acquire fixity, if they do not naturally possess it; so that the astringent communicates its durability to the triple compound, or perhaps the more complex one which is formed; but by this union the colour generally becomes of a deeper shade. The astringent principle, by combining with animal substances, renders them incapable of corruption, and tends to render their texture more compact; and in this the art of TANNING consists.

An ounce of galls distilled with a strong heat yielded 3 drams of charcoal; an ounce of sugar, 2 dr. 12 gr. an ounce of the colouring particles of flax, 2 dr. 24 gr. an ounce of dry plum tree, or walnut tree, 1 dr. 48 gr. so that galls yield almost twice as much charcoal as hard and dry wood. From these observations, M. Berthollet considers the abundance of charcoal as the essential characteristic of the astringent principle; the hydrogen, which it contains only in small quantity, is however very much disposed partially to combine with oxygen: Hence when an infusion of galls is left in contact with vital air, a small quantity of the air only is absorbed, and yet the colour of the infusion becomes much deeper; for in conformity with the theory already laid down, the charcoal readily becomes predominant in consequence of the slight combustion, and the colour is rendered deeper and made brown.

Substances which contain much charcoal, and can undergo only a slight degree of combustion, ought to possess considerable durability, because charcoal does not combine with oxygen in the ordinary temperature of the air, unless its union be assisted by other attractions, and because slight variations of temperature produce no change in the dimensions of charcoal; but, on the contrary, substances which contain much hydrogen, and in which the particles of the hydrogen are in a state of division, ought to be easily decomposed, by the combination of the hydrogen with azote or oxygen. The disunion of their parts ought to take place from small variations of temperature, because hydrogen is dilatable by heat, which the carbonaceous particles are not. When therefore the astringent principle is combined with an animal substance, it communicates to it the properties which it derives from the charcoal; the animal substance becomes less liable to change from slight variations of temperature; instead of growing putrid, it suffers a slight degree of combustion, by the action of the air; for the process of tanning probably could not go on in a perfectly close vessel: the effect of this combustion is the constriction of the parts, which also afterwards assists as a cause of preservation. On examining the analyses that have been made of indigo, which may be looked upon as the colouring matter least liable to change of any we are acquainted with, it will be found that this substance leaves, in distillation, a greater proportion of charcoal than even galls themselves. M. Berthollet supposes that it is also to this abundance of charcoal, that the durability of the colour of indigo is to be attributed, and that the proportion of this principle is the chief cause of the difference observed in the durability of colours; but the force of adhesion may also have great influence, for a principle which combines intimately with another substance, ought to form with it a more permanent compound, than one which has only a slight disposition to unite with it; now the astringent principle possesses a very strong disposition to form intimate combinations, especially with animal substances.

Upon the same principles may be explained the fixity communicated to colouring particles by alumine, and by those metallic oxides which are not liable to contain different proportions of oxygen, such as the oxide of tin, and some others. The different colouring substances, capable of uniting with metallic oxides, have an action upon them, analogous to that of astringents. The oxides are deprived of more or less of their oxygen, according to the force with which they retain it, the strength of attraction with which the colouring particles tend to combine with them, the proportions in which they meet with each other, and the greater or less disposition of the colouring particles towards combustion. The colouring particles also suffer a change in their constitution, from these circumstances: thus the solutions of iron render brown all the colours into which oxide of iron can enter, although it has only a green or yellow colour in the state in which it is held in solution by acids, and this effect goes on increasing to a certain degree; but the alteration of the colouring particles may afterwards be carried so far as to spoil their colour, and to diminish their tendency to combination; the oxide of iron is then brought back to the yellow colour, by the oxygen which it attracts, and is capable of retaining. The action of metallic oxides and the colouring particles on each other, explains the changes observed in solutions of the colouring particles, when mixed with metallic solutions. The effect is gradual, as has been shewn with respect to fustic. It sometimes happens that the mixture does not even grow turbid immediately, but loses its transparency by degrees; the precipitation begins; the sediment is formed, and its colour grows gradually deeper. In producing these effects, light has sometimes a considerable share.

Upon the whole, we may conclude, that metallic colours should be distinguished from those which are peculiar to substances of the vegetable and animal kind: that the colours of metals are modified and changed by oxidation, and by the proportion of oxygen with which they are combined; and that vegetable and animal substances may themselves possess a peculiar colour, which varies in the different states through which they pass, or they may owe their colours to tinging particles, either combined, or simply mixed with them. These are the particles which are extracted from different substances, and which undergo different preparations, in order to render them proper for the various purposes of the dye. And the colouring particles possess chemical properties which distinguish them from all other substances: the

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attractions which they have for acids, alkalis, hs, metallic oxyds, oxygen, wool, ſilk, cot-, and linen, from the principal of theſe proper-. In proportion to the attraction which the ›uring particles have for wool, ſilk, cotton, and n, they unite more or leſs readily, and inti-ely with them: and thence ariſes the firſt cauſe ariation in the proceſſes employed, according he nature of the ſtuff and of the colouring ſub-ce employed. And by the attraction which colouring particles have for alumine and me-c oxides, they form compounds with theſe ſtances, in which their colour is more or leſs lified, becomes more fixed, and more difficult-ffected by external agents than before. This ›pound, being formed of principles which have ately the power of uniting with vegetable ſub-ces, and more eſpecially with animal ſubſtan-, preſerves this property, and forms a triple ›pound with the ſtuff; and the colour, which been again modified by the formation of this le union, acquires a greater degree of fixity, of indeſtructibility, when expoſed to the ac-› of external agents.

The colouring particles have often ſo great an action for alumine and metallic oxyds, that they arate them from acids which held them in ſo-ion, and fall down with them; but the attrac-› of the ſtuff is ſometimes neceſſary, in order t this ſeparation may take place. The oxides metals, which combine with the colouring par-es, modify their colours, not only by their own, alſo by acting upon their compoſition by their gen. The change, which the colouring parti-› thereby ſuffer, is ſimilar to that occaſioned the air, which injures every colour in a greater leſs degree. In the two different principles ich conſtitute the air or the atmoſphere, it is y the oxygenous gas that acts upon the colour-particles. It combines with them, weakening ir colour, and rendering it paler; but preſent-its action is principally exerted on the hydro-› which enters into their compoſition, and it n forms water. This effect ought to be con-ered as a true combuſtion, whereby the char-al which enters into the compoſition of the co-ring particles becomes predominant, and the our commonly changes to yellow, fawn colour, brown; or the injured part, by uniting with at remains of the original colour, cauſes other pearances of a different kind. The combuſtion the colouring particles is increaſed by light, and quently cannot take place without its aid; it ndeed in this way that it contributes to the de-action of colours. Heat promotes it alſo, but › powerfully than light, provided its intenſity not very great. The effects of the nitric acid, oxygenated muriatic acid, and even the ſulphu-acid, when they make the colour of the ſub-nces upon which they act paſs to a yellow and en to black, are to be attributed to a combuſ-n of a ſimilar nature.

The effects of combuſtion may, however, be con-aled, by the oxygen combining with the colour-g particles, without the hydrogen being parti-larly acted upon by it. But colours are more leſs fixed, in proportion to the greater or leſs poſition of the colouring particles to ſuffer this combuſtion. There are ſome ſubſtances alſo ca-pable of acting on the colour of ſtuffs, by a ſupe-riority of attraction, or by a ſolvent power; and in this conſiſts the action of acids, alkalis, and ſoap. A ſmall quantity of theſe agents, however, may ſometimes form ſupra-compounds with the ſtuff, and its colour may be altered in that way. The oxides of metals produce in the colouring particles, with which they unite, a degree of com-buſtion proportioned to the quantity of oxygen which theſe particles can take from them. There-fore the colours, which the compounds of metallic oxides and colouring particles aſſume, are the product of the colour peculiar to the colouring particles, and of that peculiar to the metallic ox-ide: but the colouring particles and metallic ox-ides muſt be conſidered in that ſtate to which they have been reduced by the diminution of ox-ygen in the oxide, and the diminution of hydro-gen in the particles that produce the colour. It follows from this, that the metallic oxides, to which the oxygen is only ſlightly attached, are not fit to ſerve as connecting media for the co-louring particles, becauſe they produce in them too great a degree of combuſtion; inſtances of this kind are the oxides of ſilver, gold, and mercury: —that the oxides which undergo conſiderable al-terations of colour, by giving off more or leſs of their oxygen, are alſo bad intermedia, particularly for light ſhades, becauſe they produce changeable colours; examples of this kind are the oxides of copper, of lead, and of biſmuth:—that the oxides which ſtrongly retain their oxygen, and undergo very little change of colour by the loſs of a por-tion of it, are the moſt ſuited to anſwer this pur-poſe; ſuch is particularly the oxide of tin, which quits its menſtruum eaſily, which has a ſtrong at-traction for the colouring particles, and which af-fords them a baſis that is very white, and proper for giving a brightneſs to their ſhades, without al-tering them by the admixture of another colour. The oxide of zinc is poſſeſſed of ſome of theſe properties in a conſiderable degree.

To account for the colours, which proceed from the union of the colouring particles with the baſis which a mordant gives them, we muſt at-tend to the proportion in which the colouring particles unite to that baſis: Thus the ſolution of tin, which produces a very copious precipitate with a ſolution of colouring particles, and which thereby proves that the oxide of tin enters in a large proportion into the precipitate, has a much great-er influence on the colour of the precipitate, by the whiteneſs of its baſis, than the ſolution of zinc, or that of alum, which generally produce much leſs copious precipitates. The precipitates pro-duced by theſe two laſt ſubſtances retain very ear-ly the natural tint which the colouring particles afforded. It is therefore neceſſary to diſtinguiſh, in the action of mordants, the combinations that may take place by their means, between the co-louring particles, the ſtuff, and the intermedium; the proportions of the colouring ſubſtances and in-termedium; the modifications of colour, which may ariſe from the mixture of the colour of the colouring particles, and of that of the baſis to which they are united; and the changes which the colouring particles m y ſuffer, from the com-

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buſtion that may be produced by the ſubſtance that is employed as an intermedium. It is evident alſo, that aſtringents do not derive their characteriſtic property from an acid, or from any other individual and uniform principle, but from the property which they poſſeſs, of uniting with the oxide of iron, of reducing it to the ſtate of a black oxide, and of acquiring themſelves a dark colour, by the combuſtion they thereby experience. Galls readily undergo a ſlight combuſtion, which gives them a deep brown colour: but this combuſtion, which requires but a ſmall quantity of oxygen, ſoon ceaſes without their properties being in any degree injured. But galls owe their ſtability to the large proportion of charcoal they contain; and as they have the property of combining with ſome vegetable ſubſtances, with ſeveral colouring matters, and particularly with animal ſubſtances, they ſerve as intermedia for them, and impart to them that ſtability which they poſſeſs in ſo very high a degree.

On the ingenious theory preceding, Dr Bancroft, an able writer on Dyeing, has made ſome obſervations worthy of notice. In his opinion M. Berthollet, in aſcribing the decays of vegetable and animal colouring matters in general, to effects or changes ſimilar to thoſe of *combuſtion*, has gone much further than is warrantable by facts. It cannot, he thinks, be his intention, that we ſhould apply the term of combuſtion to alterations which reſult from a ſimple addition of oxygen, to colouring matters, with a deſtruction or ſeparation of any of their component parts; though many of the decays and extinctions of theſe colours evidently ariſe only from ſuch ſimple additions of oxygen. The nitre, ſulphuric, and other acids, containing oxygen, have the power not only of weakening, but of extinguiſhing, for a time, the colours of many tingent matters; not by any effect which can properly be denominated a combuſtion, but rather by a change in their ſeveral attractions for particular rays of light; but none of their parts being deſtroyed, or carried away, the addition of an alkali, or of calcareous carbonate, will generally undo ſuch alteration, and reſtore the original colour, by decompoſing and neutralizing the acid or oxygen which had cauſed the alteration.

Of this hundreds of inſtances might be given, it being the caſe of almoſt all vegetable or animal colouring matters. It will be ſufficient to mention, that ink dropped into a glaſs of diluted nitric, vitriolic, or other acid, will loſe its colour, and that it may be again reſtored by adding a ſuitable portion of vegetable or foſſil alkali; and that this may be done ſeveral times with the ſame ink, and therefore the change, or loſs of colour, could not have been the effect of combuſtion. If, however, this ink had not been fixed by dyeing in the ſubſtance either of wool, ſilk, linen, or cotton, and the ſubſtance ſo dyed had been dipped into a glaſs of diluted acid, a conſiderable part of the colouring matter would have been diſlodged, and ſeparated from the dyed ſubſtance, by its affinity with the oxygen or acid; although no combuſtion had taken place, the colour ſo ſeparated and loſt could not be again reſtored without a ſecond dyeing. This loſs of colour would be ſimilar to what frequently happens to colours from expoſure to the ſun and air, by which they are gradually weakened, many of them without any other change of tint, than the ſimple diminution of their original quantity of colouring matter; and this continuing in the more fugitive colours, particularly that of turmeric, the cloth is ſoon left as white as before it had been dyed, without any thing like combuſtion having ever taken place in it, or in the matter with which it was dyed. It may alſo be preſumed, that colours are not generally impaired by any thing like combuſtion, from this fact, that there are but few of them which the common muriatic acid does not injure, as much as either the nitric or the ſulphuric; and as there can be no combuſtion without oxygen, and as the common muriatic acid either contains none, or what it does contain is confeſſedly combined with it, by an affinity too powerful to be overcome by any known ſubſtance or means, it follows, that the oxygen (if it contain any) cannot be liberated ſo as to act in the way of combuſtion upon any other matter; and therefore when the common muriatic acid changes or deſtroys the colours, it changes or deſtroys them by affinities upon which they depend, by producing effects different from thoſe of combuſtion; and as the changes which it produces on colours are in moſt caſes ſimilar to thoſe produced by the nitric, ſulphuric, and other acids known to contain oxygen, it is reaſonable to conclude, that theſe alſo act upon colours, by producing other effects than thoſe of combuſtion.

M. Sennebier expoſed a great variety of woods to the action of the ſun and air, and found all their colours very ſoon affected. The white woods were generally made brown, and the red and violet changed either to yellow or black. Guaiacum was rendered green; the oak and the cedar were whitened, as were the brown woods generally. Effects which certainly do not reſemble thoſe of combuſtion, any more than the bleaching of wax or tallow by expoſure to the air. It is therefore evident, argues Dr Bancroft, that the colour of each particular ſubſtance depends on its conſtitution, producing in it a particular attraction for certain rays of light, and a diſpoſition to reflect or tranſmit certain other rays; and in this reſpect it may doubtleſs ſuffer very conſiderable changes from the action or combination of oxygen, without any effects ſimilar to thoſe of combuſtion. And, indeed, the changes of colour which ariſe from the acceſs of atmoſpheric air ſeldom reſemble thoſe which the mere predominance of blackneſs, (the ſuppoſed natural colour of carbon) would produce; though this may have been the caſe with the colouring matter of brown or unbleached linen, upon which the experiments of M. Berthollet ſeem principally to have been made. But whether the action of vital air, or its baſis, in promoting the decays and colours, ought to be denominated a combuſtion or not, Dr Bancroft is confident, that at leaſt ſome of them are liable to be impaired, not ſo much by an acceſſion of oxygen, as by the loſs of it. The difference of colour in arterial and venous blood had been long ago noticed, and numerous experiments have ſhown that the fine vermilion colour of the former is produced ſolely by the vital air, which it is capable of acquiring through the bladders

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bladders, the coats of blood veſſels, &c. And M. Haſſenfratz ſeems to have proved, that as this fine red colour is gained by a diſſolution of oxygen in the arterial blood, ſo it is loſt, and the dark colour of the venous blood reſtored, by a ſeparation of the oxygen, in conſequence of its forming a new combination with the hydrogen and carbon of the ſame.

Dr BANCROFT thinks it evident, that the blue colour of indigo depends upon a certain portion of oxygen, for he has found that a ſolution of indigo, by loſing its oxygen, may become as pellucid, and, excepting a very ſlight yellowiſh tinge, as colourleſs as water, and afterwards ſpeedily return through all the ſhades of yellow and green to its original deep blue, by expoſure to atmoſpheric or vital air. Similar to this, he remarks, is the fact long ſince obſerved by the abbe Nollet, if the tincture of archil orchella employed to colour the ſpirit of wine uſed in thermometers, and which after ſome time loſes its colour, but recovers it again upon being expoſed to atmoſpheric air. This alſo happens to the infuſion of turnſole, and to ſyrup of violets, which loſe their colours when ſecluded from air, and regain them when placed in contact with it. He has alſo obſerved various animal and vegetable colours, produced ſolely by the contact of atmoſpheric air; and ſome others which, when given by dyeing or callico-printing to wool, ſilk, cotton, &c. though unable to ſuſtain a ſingle day's expoſure to the ſun and air without manifeſt injury, were found to receive none from the action of ſtrong nitric or ſulphuric acids, but, on the contrary, were perceived by being wetted with them, and even with oxygenated muriatic and ſulphuric acids. But the ſame colours, if covered with linſeed oil, were found to decay more quickly from expoſure to the ſun and air, than if uncovered. Theſe colours therefore, he contends, could not owe their decay to the contact or combination of oxygen, becauſe they were not only unhurt, but benefited by its concentrated powers in the nitric, the oxygenated muriatic and ſulphuric acids; and alſo becauſe they were ſooneſt impaired when defended from the acceſs of oxygen, by being covered with linſeed oil. Probably the decays of theſe colours were occaſioned by a loſs of at leaſt ſome part of the oygen which was neceſſary to their exiſtence, and which the linſeed oil aſſiſted in depriving them of, by the ſtrong affinity it has with oxygen.

Dr Bancroft further obſerves, that, in forming ſyſtems, we are apt to draw general concluſions from only a partial view of facts. This Mr Berthollet ſeems to have done, not only in aſcribing the decays of vegetable and animal colours, *excluſively* to effects ſimilar to thoſe of combuſtion, but alſo in repreſenting the oxygenated muriatic acid, as an accurate teſt for anticipating, in a few minutes, the changes which theſe colours are liable to ſuffer, by long expoſure to the action of ſun and air; for, ſays he, though it is true, that the oxygenated muriatic acid, in weakening or deſtroying colours, gives up to them more or leſs of the oxygen which it had received by diſtillation from manganeſe; and that, by this new combination of oxygen, thoſe affinities for particular rays of light, upon which their colours depend, are liable to be deſtroyed; it is nevertheleſs true, that the changes of colour ſo produced are no certain indication of thoſe, which the combined influence of light and air will occaſion upon colours in general; there being ſeveral colours which are very ſpeedily deſtroyed by the latter of theſe cauſes, though they reſiſt the ſtrongeſt action of the oxygenated muriatic acid, without ſuffering any degree of injury or hurt. The Doctor adds, that M. Berthollet well knows, ſince nobody has contributed more to aſcertain how much the properties of oxygen are diverſified by each particular baſis to which it unites; and that it does not therefore ſeem warrantable to imagine, that its action will not be modified by a baſis ſo powerful as that of the common muriatic acid, or that the united properties of both ſhould repreſent or reſemble thoſe of atmoſpheric air upon colours, any more than they do in the lungs by reſpiration; where, inſtead of ſupporting life, they would inſtantly put an end to it.

On the whole, Dr Bancroft is of opinion, that, until further diſcoveries ſhall have been made, we are only authoriſed to conclude, that the permanent colours of natural bodies do not depend upon their thickneſſes, ſizes, or the denſities of their ſeveral parts or particles, but upon certain affinities or attractions (chymical or phyſical) by which they are diſpoſed to abſorb and conceal ſome of the rays of light, and to reflect or tranſmit other rays, giving the ſenſations or perceptions of their reſpective colours; that the contact of light greatly contribntes towards producing theſe affinities or attractions; but it only does this (as far as we yet know) either by promoting a combination or a ſeparation of the baſis of vital air in the different coloured or colouring ſubſtances. But though moſt of the changes of colour in permanently coloured bodies, evidently depend on changes in their reſpective portions of oxygen, he is far from thinking that this cauſe operates excluſively in all caſes, or that chemical knowledge is yet far enough advanced, to juſtify even an attempt towards a complete hypotheſis reſpecting theſe moſt abſtruſe and moſt intereſting phenomena.

PART II.

OF THE PREPARATION OF THE SUBSTANCES TO BE DYED, AND OF THE AGENTS USED IN DYEING.

SECT. I. *Of the* DIFFERENCES *between* ANIMAL *and* VEGETABLE SUBSTANCES.

Before we proceed to treat of the PRACTICE OF DYEING, it is neceſſary to conſider the differences that exiſt, between ſeveral of the ſubſtances which are to be dyed, and the operations by which they are prepared for taking the dye.

Without attempting to account for many properties which depend upon the compoſition of organized bodies, the knowledge already acquired, reſpecting the compoſition of vegetable and animal ſubſtances, may afford us ſome light reſpecting the cauſe of the different diſpoſitions of wool,

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silk, cotton, and linen, to unite with the colouring particles, and with the bases which mordants afford. It is now known, that the composition of animal substances is distinguished from that of vegetables, by their abounding in a particular principle called Azote, which is found only in small quantities in vegetables, as well as by their containing much more hydrogen, or base of inflammable air, than is found in the other. From these two causes, the differences observed in the distillation of animal and vegetable substances proceed: the former yield a large quantity of ammoniac or volatile alkali; the latter afford very little, and most commonly yield an acid: the former yield a great deal of oil, the predominant principle in which is hydrogen, which is very volatile and disposed to fly off by a small increase of temperature; while the latter sometimes do not yield it in the least sensible quantity.

In consequence of this composition, animal substances, when set on fire, produce a bright flame, which breaks out at the beginning, but is soon stifled by the charcoal which is formed, and which has peculiar properties; their combustion is accompanied with a penetrating odour, owing to the ammoniac and oil which escape unconsumed: they are liable to putrefaction, in which process ammoniac is produced, as well as in their distillation, by a more intimate union of the azote and hydrogen; while vegetable substances, on the contrary, undergo the vinous and acetous fermentation. It is evident, that as animal substances contain a considerable quantity of principles disposed to assume an elastic form, they have less cohesive force among their particles than vegetables, and a greater disposition to combine with other substances; hence they are more liable to be destroyed by different agents, and are more disposed to combine with colouring particles. And thus, pure caustic fixed alkalis destroy animal substances, because they combine with them, and are saturated by them, losing their causticity.

The consequence of this action of alkalis on animal substances is, that they cannot bear leys, and that alkalis should be used with great caution in the processes employed for dyeing them; whereas no danger is to be apprehended from the use of alkalis with substances of the vegetable kind. It is also obvious, that the nitric and sulphuric acids must have considerable action on animal substances, the former decomposes them, extricates the azote, separates the fatty matter, and forms carbonic acid or fixed air, and oxalic acid or the acid of sugar, with a part of the hydrogen and a part of the charcoal; the latter extricates the inflammable gas, probably azotic gas, and reduces the other principles to the state of carbon. Silk bears some resemblance to vegetable substances, from its being less disposed to combine with colouring particles, and by resisting the action of alkalis and acids more powerfully; which may arise either from the same principles being more intimately combined in it than in wool, or more probably, from its containing less azote and hydrogen. But though the action of alkalis and acids upon silk be weaker than upon wool, they should still be employed with great caution, because the brightness of colour required in silk, appears to depend upon the smoothness of its surface, which should, on that account, be preserved unimpaired, with every possible attention. Cotton withstands the action of acids much better than flax or hemp. Even the nitric acid does not destroy it without great difficulty.

The value of Wool, and its fitness for the different kinds of manufacture, depend upon the length and fineness of its filaments. Wool is naturally covered with a kind of grease, called [illegible] which preserves it from moths; so that it is scoured until it is about to be dyed, or formed to yarn. To scour wool, it must be put about a quarter of an hour into a kettle, containing a sufficient quantity of water, mixed with one [illegible] putrid urine, heated to such a degree as the hand can just bear, and it must be stirred from time to time with sticks. It is then taken out, put to drain; and carried in a large basket to a running water, where it is moved about until the grease is entirely separated, and no longer renders the water turbit; it is afterwards taken out, and left to drain. It sometimes loses in this operation more than a fifth of its weight. The scouring should be performed with great care, because the wool is better fitted to receive the dye, by being rough in this operation. For in this process the ammoniac formed in the putrid urine, unites with the grease, producing a kind of soap, which water is capable of dissolving.

Wool is dyed in the fleece before it is [illegible] when it is intended to form cloths of mixed colours: It is dyed after being spun, when intended principally for tapestry; but it is most generally dyed after having been manufactured into cloth. If wool be dyed in the fleece, its filaments, being separate, absorb a larger quantity of the colouring particles than when it is spun. From the same reason, woollen yarn takes up more than cloth: but cloths themselves vary considerably in this respect, according to their degree of fulling or the closeness of their texture. Besides the variety in their dimensions, the different [illegible] the ingredients employed in dyeing, the difference of circumstances in the process, [illegible] from relying upon the precise quantities recommended for the processes. This is [illegible] to be attended to. For the general rule, wool requires to be prepared by boiling it with saline substances, as alum and tartar; this is called mordanting by French dyers; but there are [illegible] the wool does not require it; then it must be well washed and wrung out, or left to drain. Another rule, which should be observed, is, that the substances we wish to dye [illegible] may penetrate them more equally, and be fixed in a more uniform manner.

The operation of felting, and the circumstances which have been explained as favouring it, depend upon the external conformation of the animals. See Hair and Wool. Fulling woollen stuffs is the same as felting. The roughness of the filaments, and their disposition

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motion towards the root, form an obſtacle to the ſpinning of wool, and the working it into ſtuffs; all the filaments muſt therefore be covered with a coat of oil, which, by filling the cavities, renders the aſperities leſs ſenſible, juſt as a coat of oil renders a fine file ſtill ſmoother. When the piece of ſtuff is wrought, it muſt be free from all oil, which gives it a diſagreeable ſmell, renders it dirty, and would prevent it from taking the colour we wiſh to dye it; for this purpoſe, it is taken to the fulling mill, where it is beaten with large beetles, in a trough of water, through which ſome fullers' earth has been diffuſed. This earth, uniting with the oil, renders it ſoluble in the water, and both are carried off together, by freſh water; and the ſtuff is found clean ſcoured, after ſome time.

But ſcouring is not the only object in fulling; the alternate preſſure of the beetles on the ſtuff, particularly when the ſcouring is advanced, produces an effect analogous to that of the preſſure employed in felting; the filaments of wool which compoſe a thread of the warp or of the woof, acquire a progreſſive motion, inſinuate themſelves into the adjoining threads, then into thoſe which are next, and preſently all the threads both of the warp and of the woof are felted together. By this means the ſtuff is formed into a clothing of a much warmer kind.

The fibres of SILK are naturally coated over with a ſubſtance, which has been conſidered as a kind of gum or varniſh, to which it owes its ſtiffneſs and elaſticity. Moſt of that which is commonly met with in Europe contains beſides a yellow colouring matter. And moſt of the purpoſes, for which ſilk is employed, require that it ſhould be deprived not only of its colouring matter, but alſo of its gum or varniſh: Both theſe purpoſes are anſwered by ſoap, and the term ſcouring is applied to this operation, by which it acquires its ſuppleneſs and whiteneſs. The ſcouring ought not to be ſo complete for ſilks which are to be dyed, as for thoſe which are intended to remain white; and a difference ought even to be made, according to the colour which the ſilk is to have given to it. The difference in ſcouring chiefly conſiſts in the quantity of ſoap employed; thus, for common colours, it is generally thought ſufficient to boil the ſilk for 3 or 4 hours, in a ſolution of 20lb. of ſoap for each hundred of ſilk, taking care to fill up the kettle with water from time to time, that there may be always a ſufficient proportion of fluid. The quantity of ſoap is increaſed for thoſe ſilks which are to be dyed blue, and more eſpecially for thoſe that are to be ſcarlet, cherry colour, &c. becauſe for theſe colours the ground muſt be whiter, than for ſuch as are leſs delicate in their nature.

When ſilk is to be employed white, it muſt undergo three operations. The firſt is called by the French *degommage*; it conſiſts in keeping the hanks of ſilk in a ſolution of 30lb. of ſoap to a hundred of ſilk: this ſolution ought to be very hot, but not boiling; when any part of the hanks which is immerſed is entirely free from its gum, which is known by the whiteneſs it acquires, the hanks are turned upon the ſkein ſticks, ſo that the part which was not before immerſed may undergo the ſame operation. This is called by the workmen *ſhaking over*. They are then taken out of the kettle, and wrung out, according as the proceſs is finiſhed.

The 2d operation is ſtiled the *cuite* in France. The ſilk is put into bags of coarſe cloth, 25 or 30 lb. in each bag, which is called a boiling bag. A bath of ſoap is prepared like the former, but leſs in quantity; in this the bags are boiled for an hour and a half, taking care to keep them conſtantly ſtirred, that thoſe which touch the bottom of the kettle may not have too much heat communicated to them.

The 3d operation, called by the French dyers *blanchimen*, is principally intended to give the ſilk a ſlight caſt, to make the white more pleaſing: whence it obtains different names, as china white, ſilver white, azure white, or thread white. A ſolution of ſoap is prepared, the proper ſtrength for which is determined by its mode of frothing when agitated; for the china white, which ſhould have a ſlight tinge of red, a ſmall quantity of anotta is added, and the ſilk is ſhaken over in it, until it has acquired the deſired ſhade. To the other whites more or leſs of a blue tinge is given, by adding a little blue to the ſolution of ſoap; though ſome had been previouſly introduced into the *cuite*.

To prepare the azure, fine indigo is taken, and after being well waſhed 2 or 3 times in moderately warm water, it is ground fine in a mortar, and boiling water poured on it; it is then left to ſettle and the liquor alone is employed, which retains only the moſt ſubtile parts: this is called azure. A ſmall quantity of the liquor of a freſh vat of indigo may be ſubſtituted for this colour. At Lyons, in France, where they make a beautiful white, no ſoap is uſed in the 3d operation; but after the 2d the ſilks are waſhed, fumigated with ſulphur, and azured with river water. In this method, very clear water muſt be uſed. As ſoon as the ſilk has become very uniform, and has acquired the deſired ſhade, it is wrung out and dried. But the white obtained by theſe means is not yet ſufficiently bright, for the ſilk intended for white ſtuffs; it muſt therefore be expoſed to the vapour of ſulphur.

As ſoap appears to impair the luſtre of ſilk, ſubſtitutes have been propoſed. M. RIGAUT has propoſed ſubſtituting a ſolution of ſoda, or carbonate of ſoda, ſo much diluted with water as not to injure the ſilk; but this has not yet been generally employed. The obſervations of the abbé COLLOMB reſpecting the ſcouring of ſilk by the action of water alone, highly merit attention. Having perceived that a ſkein of yellow ſilk, which he had boiled for 3 hours in common water, had loſt nearly one 8th of its weight, he repeated the boiling twice, by which he brought the diminution very nearly to one quarter. But ſilk which has ſuffered this loſs of weight, ſtill retains a yellow or rather chamois colour, which renders it unfit for white ſtuffs, or for ſuch as are intended to receive any colour, the beauty of which depends on the whiteneſs of the ground; but it takes thoſe colours very well which cannot be injured by the tinge it retains; for the black which it received after this, ſeemed preferable to that which it took when ſcoured with ſoap. A particular advantage is, that the ſilk remains very firm and ſtrong after this operation; for threads of it

compared with similar ones scoured with soap, supported weights which broke the latter. Eight hours of brisk ebullition are required to dissolve the whole gummy coat of silk, whereby it loses a little more than one 4th of its weight; but the boiling ought to be continued longer when the barometer is low, because the greater the weight of the atmosphere, the higher is the degree of heat at which the ebullition of water takes place. On this account M. Collomb was led to try the effect of boiling silk in Papin's digester; and he found, that only one hour and a quarter were required to complete the solution of the gummy coat, although the degree of heat must have been inferior to that which produced many of those effects, that have been generally noticed in using this digester.

Silk prepared by M. Collomb's method seemed to have the qualities which he mentions; but it had less suppleness and softness than silk scoured in the usual way. The substance separated from silk by water in these operations, was black, brittle, and of a shining fracture; it afforded by distillation the usual products of animal substances; it dissolved easily in warm water, and left very little residuum on the filter. Solutions of alum, copper, &c. produced in it various precipitates more or less viscous. It is not dissolved in alcohol even by ebullition; it takes up only a yellow colouring matter. On adding some drops of muriatic acid to nearly 2 oz. of alcohol, and boiling it on 20 gr. of the silk gum, a solution took place; but, on cooling, this substance appeared like jelly. It therefore seems this substance is of an animal nature, and consequently the soap-suds used in scouring the silk soon become putrid. When separated from the silk, it is easily dissolved in water but not in alcohol. Though not of a vegetable nature, it may with propriety be called a gum. That part which gives it the yellow colour is soluble in alcohol, and when it is separated, the gum becomes brown. It is not improbable, that this colour is occasioned by the heat to which it is exposed in the boiling, because, when only the yellow colouring part is separated, the silk is whitened. In the process proposed by M. Collomb, the gum is separated, and takes with it only some of the colouring particles; but in scouring by soap, the gum and the yellow colouring particles are both carried off at the same time.

M. Bertholet boiled some yellow silk in a retort, where, as the vapours did not escape so freely as from an open vessel, a degree of heat must have been produced, superior to that of water boiling in the open air. After having been boiled for 4 hours, the silk had lost one 4th of its weight, but its colour was scarcely altered. Another pattern treated in the same way, in a quantity of water impregnated with common salt, became whiter, but lost less of its weight, though the degree of heat was certainly increased by the addition of the salt, which restrained the evaporation of the water; possibly a part of the salt had united with the silk. By making experiments with other salts, some might perhaps be found capable of dissolving the gum and colouring particles, without injuring the silk.

The preparation of silk with alum is one of the general operations in dyeing this substance; for without aluming, the greatest part of the colours applied would possess neither beauty nor durability. It consists in mixing in a tun or vat about 40 or 50 pails of water with 40 or 50 lb. of Roman alum, previously dissolved in warm water. This must be carefully stirred during the mixture, to prevent the alum from crystallizing. The silk having been washed, beetled, and wrung out with the jack and pin, in order to separate any soap it may have retained, it is immersed in the alum liquor, where it is left for 8 or 9 hours; after which it is wrung out by hand over the vat, and well washed by a stream of water. The quantity of liquor mentioned above is sufficient to prepare 150 lb. of silk, without the addition of more alum: but when it begins to grow weak, which is easily distinguished by the taste, 20 or 25 lb. of dissolved alum must be added, and this must be repeated until the liquor acquires a disagreeable smell. It may then be employed in the preparation of stuffs intended for darker colours, as browns and marones, until its whole strength be exhausted. The preparation of silk with alum is always made in the cold, because when the liquor is employed hot, the lustre of the silk is liable to be impaired.

Cotton is the down of the *Gossypium*. (See Cotton, § I. i—vii; and Gossypium.) Cottons differ principally in the length of their filaments, their fineness, their strength, and their colour. This substance has different shades, from a deep yellow to a white. The most beautiful is not always the whitest; it is necessary to bleach it, by processes similar to those employed in the bleaching of linen. Or instead of these, oxigenated muriatic acid may be employed; and a more beautiful white thus produced, than by the ordinary way of bleaching. The cotton afterwards appears better fitted for the reception of a fine colour in dyeing. M. Bertholet has succeeded in bleaching the yellow cotton of St Domingo, which very obstinately retains this bad colour. But that cotton may be disposed to receive the dye, it must undergo scouring. Some boil it in sour water, but more frequently alkaline ley is used; the cotton must be boiled in it for two hours, and then wrung out, after which it must be rinsed in a stream of water, till the water comes off clear, and then be dried carefully. The cotton stuffs, which are to be prepared, must be soaked for some time in water, mixed with at most one 50th of sulphuric acid, after which they must be carefully washed in a stream of water, and dried. M. Bertholet has observed that the acid which had been used in this operation, had taken up a quantity of calcareous earth and iron, which would have injured the colours very much. Aluming and galling are generally employed in the dyeing of cotton and linen: In the preparation with alum, about 4 oz. of it are required to each pound of stuff; it must be dissolved with the precautions above mentioned; Some add a solution of soda in the proportion of one 16th of the alum, others a small quantity of tartar and arsenic. The thread is well impregnated by working it pound by pound in this solution; it is then put altogether into a vessel, and what remains of the liquor is poured upon it: This is left for 24 hours, and then removed to a stream of water, where it remains for about two hours,

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hours, to extract a part of the alum, and is then washed. Cotton by this operation, gains about one 40th of its own weight.

In the operation of galling, it is usual to employ different quantities of galls or other astringents, according to their quality, or the effect to be produced. Powdered galls are boiled for about two hours, in a quantity of water proportioned to that of the thread to be galled; the liquor is then allowed to cool to a temperature, which the hand can support, after which it is divided into a number of equal parts, that the thread may be wrought pound by pound; and what remains is poured upon the whole together. It is then left for 24 hours, when intended for black, but for other colours, 12 or 14 hours are sufficient. When this has been performed, it is to be wrung out and dried carefully. When stuffs are galled, which have already received a colour, the operation is to be performed in the cold, that the colour may suffer no injury. M. Berthollet found that cotton which had been alumed, acquired more weight in the galling, than that which had not undergone that process; although alum adheres but in small quantity to cotton, it communicates to it a greater power of combining, both with the astringent principle and with the colouring particles of different substances.

FLAX and HEMP possess the same properties so far as relates to dyeing. Flax must undergo several preparations before it be fit to receive the dye. Of these, the watering is an operation of much consequence, from its influence on the quality and quantity of the product, and from its deleterious effects on the air. In this operation, a glutinous juice, which holds the green colouring part of the plant in solution, undergoes a greater or less degree of putrefaction, according to the mode of conducting the operation. This matter seems greatly to resemble the glutinous part, that is held dissolved in the juice procured from green plants by pressure, which is separated along with the colouring particles by a heat approaching to that of ebullition, which becomes putrid, and which affords ammoniac by distillation; but it is probable, that water alone cannot sufficiently separate it from the cortical parts; whence the hemp, which has been watered in too strong a current, is deficient in its softness and pliability, &c. But if the water employed be stagnant and putrid, the hemp acquires a brown colour, loses its firmness, and emits highly noxious vapours. This process is therefore performed to the greatest advantage, in watering pits situated on the banks of rivers, where the water may be changed often enough to prevent a putrefaction, that would injure the hemp, and be prejudicial to the workmen; yet not so often as to hinder the degree of putrefaction, which is necessary, to render the water capable of dissolving the glutinous substance. To prepare flax for the dye, it must also be subjected to the operations of scouring, aluming, and galling, in the same manner as cotton.

SECT. II. *Of the* CHEMICAL AGENTS *employed in* DYEING.

The effects produced on stuffs by various acids and salts, merit particular attention in dyeing. For the manner of preparing these substances, see CHEMISTRY, *Index*. The other materials employed in dyeing, will be noticed in treating of the different processes into which they enter. See Part III.

ACETITE OF LEAD, or SUGAR OF LEAD, forms, in general, a copious precipitate with solutions of the colouring particles. It deepens colours, and renders them more permanent, but less bright. The greatest use of it is for the composition of the principal mordant for printed linens. It is in some degree decomposed by water, and forms with it a milky liquor that deposits a white powder, partly owing to the oxide of lead which has forsaken the acid. This depositon may be prevented by the addition of acetous acid; a process that may be useful when this salt is employed in dyeing. Besides this deposit, which takes place even in distilled water, another occurs in waters containing sulphate, owing to a combination of the oxide lead with the sulphuric acid, and proportional to the quantity of that acid. To prepare the acetite of lead, in many cases it is sufficient to dissolve the oxide of lead in white wine vinegar, the extractive part of which, that constitutes its principal difference from distilled vinegar, does not injure colours: neither will the excess of acid, which this solution may retain be detrimental; and it may prevent the formation of the precipitate that takes place when acetite of lead is dissolved in water. As the acetite of lead is of some price, this process may be employed with advantage, where a large quantity is employed.

ACIDULOUS TARTARITE OF POT-ASH, or common TARTAR, is much used in dyeing. That which is purified for delicate colours ought to be used in all cases. In some processes red tartar has been recommended, on the supposition that its colour would contribute to that intended to be given to the stuff; but, on dissolving the tartar, its red particles separate, and should be considered as impurities which are hurtful. A salt which bears some analogy to tartar, and which may perhaps produce good effects in many cases, is the ACIDULOUS OXALATE OF POT-ASH, or salt of sorrel: At least its property of readily dissolving the oxides of iron, and discharging the spots produced by them, is of considerable utility.

ALUM, or SULPHATE OF ALUMINE, is of great use in dyeing. When lime and alkali are united with alum, they facilitate the separation of the alumine, and consequently its combination with the substances submitted to the process of aluming. LAKE is a name sometimes given to the combination of colouring matter with alumine, obtained by mixing alum with a solution of colouring matter, and adding a proper quantity of alkali to effect or complete the precipitation.

ALUMINE or PURE CLAY dissolves pretty copiously in pure or caustic alkalis, especially if aided by calcination. Mr Macquer paid great attention to this solution, and considered it as a very advantageous mordant, particularly for dyeing cotton with madder. M. Berthollet has repeated and varied his experiments, but seems to have been far from succeeding in the degree that Mr Macquer professes to have done: it even appeared, that

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that the colouring particles have too great an attraction for the alkali to ſeparate from it, and fix in ſufficient quantity on the ſtuffs, from which the alkali itſelf has the property of taking them. However, M. Hauſſman conſiders the combination of alumine and pot-aſh, which he calls *alumine of pot-aſh*, as well calculated for a mordant.

Arsenic was formerly much uſed in many dyes, particularly for printed linens; but its inutility being now acknowledged, it is uſed in very few proceſſes. Macquer has ſhewn that fixed alkali has the property of combining with arſenic. To effect this combination, oxide of arſenic in powder muſt be thrown into warm water containing a conſiderable proportion of alkali, till no more will diſſolve. The liquor becomes of a dark brown colour, and acquires the conſiſtence of glue. This mixture, on cooling, becomes hard and brittle; but it attracts the moiſture of the air, and again becomes viſcous. Mr Vogler found, that it is a very proper mordant for linen and cotton to be dyed with madder. In preparing it, he employed a ſolution of common pot-aſh: others uſe pot-aſh in its cauſtic ſtate. Orpiment is employed in ſome proceſſes of dyeing, particularly in certain indigo vats.

Mercurial muriate, or corrosive sublimate, acts upon many colours, rendering them deeper, more duſky, and more fixed. It is, indeed, a general property of muriatic ſalts, to render colours more deep and fixed.

Muriate of ammoniac, or sal ammoniac, renders colours in general deeper and more ſaturated. That which is brought from Egypt is leſs pure and fit for the purpoſes of the dyer, than that which is prepared in Europe.

Muriate of soda, or common salt, has a remarkable action upon colouring bodies; in general, it tends to deepen their ſhade, and to render them more fixed and permanent.

Muriatic acid may be employed for various metallic ſolutions, which may be uſed as mordants: thus the ſolution of tin, or the muriate of tin, may be uſeful on many occaſions. To prepare this ſalt for dyeing, tin ſhould be diſſolved by the aſſiſtance of heat, in a ſtrong muriatic acid; and the liquor ſhould be evaporated till all the ſalt which will cryſtalize is ſeparated.

Nitrate of lime, and of magnesia, are among the ſalts of earthy baſis, which are found in many waters, and tend to give a deeper ſhade to colours of different kinds.

Nitrate of pot-ash has little action upon colouring ſubſtances, except rendering their colours of different kinds.

Nitric acid may be employed for many metallic ſolutions, the uſe of which, as mordants, may be various; but it is principally employed for making aqua regia. This acid ſometimes enters into combination without being decompoſed; this is the caſe when it unites with alkalis and ſome earths: Sometimes it is decompoſed, becauſe the oxygen, one of its conſtituent parts, is taken from it by another ſubſtance; this happens with metallic ſolutions; if the metal acts ſtrongly upon the oxygen, it takes up the whole of it, and azote is ſeparated by itſelf, in the form of gas, the other of its conſtituent principles; but commonly it takes only a part of the oxygen, and the other part forms the combination which eſcapes in the ſtate of nitrous gas: hence ariſes the efferveſcence which the nitrous acid produces with metals. In the ſame way, the nitrous acid may act merely as an acid upon colouring ſubſtances, without undergoing any decompoſition; but a part of the oxygen is taken from it ſooner or later by theſe ſubſtances, and they then undergo changes, analogous to thoſe which they would ſuffer in combining with the oxygen of the atmoſphere, and which are the reſult of what M. Berthollet calls a true combuſtion.

Nitro-muriatic acid, or aqua regia, is to be conſidered chiefly with reſpect to the ſolution of tin, as that is the principal uſe which is made of it by the dyer. The proceſs by which M. Berthollet obtained a ſolution that gave the moſt beautiful colour with cochineal, both on wool and ſilk, and that will alſo keep the longeſt without the formation of a glaetinous precipitate, conſiſts in taking nitric acid at 30 degrees, diſſolving in it one 8th of its weight of muriate of ammoniac, adding by ſmall portions an 8th of its weight of tin, and diluting the ſolution with one 4th of its weight of water. In this proceſs very pure tin ſhould be employed. A ſmall quantity of a blackiſh ſediment is commonly formed, from which the ſolution ſhould be decanted. Solutions of this kind, which contain a large proportion of tin, are brown, and give deeper and leſs bright colours: yet there are caſes in which they may be found more uſeful than the others. The ſolution of tin does not affect colours merely by the proportion of metal it contains. When ſal ammoniac, nitre, or marine ſalt, has entered into the compoſition of the aqua regia, the liquor which is ſupernatant after the precipitation of the colouring particles, is leſs acid, than when a mere mixture of nitric and muriatic acids is employed: in the former inſtance therefore, the liquor has leſs action upon the ſtuff and upon the colour, than in the latter. Hence it follows, that when a ſolution of tin is to be uſed, with a ſubſtance, the colour of which is eaſily affected by acids, as madder or Braſil wood, we ſhould chooſe a ſolution of tin that would retain little exceſs of acid, or uſe it only for the preparation of the ſtuff which is intended to be dyed. There is not a mordant which the art of dyeing poſſeſſes, that is capable of producing ſuch advantageous effects as the ſolution of tin. The ſolution of this ſubſtance acquires a gelatinous conſiſtence more or leſs readily. When this happens, the dyers ſay that the compoſition *has turned*. To avoid it, the preparation ſhould be made but a little while before it is uſed. When the jelly is only beginning to form, the ſolution may be recovered by adding to it a ſolution of marine ſalt. This inconvenience ariſes from the tin continuing to oxidate, by means of the oxygen which it attracts from the atmoſphere, or receives from the nitric acid, whence it becomes inſoluble in the acid, and falls down. Heat favours this effect, therefore the ſolution of tin does not keep ſo long in hot weather as in cold. A leſs lively and agreeable colour is obtained, by employing a ſolution of tin made with rapidity and the diſengagement of much vapour, than by uſing

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ig a ſolution made ſlowly and without effervesce. The reaſon is, that in the former caſe, the acquires more oxygen, the ſuperabundant t of which is more diſpoſed to quit it, and to aſion a combuſtion of the colouring particles. ſh ſolutions, therefore, made with caution, uld be preferred to old ones, although prepared h the greateſt attention. There are other ſoons which may be of uſe in dyeing, which are le with nitro-muriatic acid. M. De La Folie propoſed that of biſmuth: and though he be- to diſſolve the metal in nitric acid, it is a bination of it with the nitro-muriatic acid, ch is formed in the proceſs by the marine ſalt ployed. The ſolution in nitric acid alone could be made uſe of, becauſe, as ſoon as it is mixwith water, the metallic oxide precipitates, ſo t ſeparates before it is able to unite with the ering particles in any degree. M. D' Amney, who has frequently employed it, adthis proceſs; one part of biſmuth is to be olved in 4 parts of nitric acid; this ſolution is n thrown into the bath, which contains tartar, l at the ſame time a ſolution of marine ſalt is ured in. M. Berthollet found, that, whether ſolution of biſmuth be made immediately in ua regia, or the ſolution in nitric acid be mingwith a ſolution of marine ſalt and tartar, a iderable precipitate is always formed on mixit with water, though leſs when water is mixwith the ſimple ſolution in nitric acid: and althat the precipitate formed by this ſolution, h the decoctions of colouring ſubſtances, has unequal colour, and ſpeedily becomes of a wn colour.

OXYGENATED MURIATIC ACID may be emyed as a teſt of the durability of colours, and comparing the goodneſs of colouring ſubſtan- of the ſame kind. It is uſed for whitening the ound of ſome printed linens: it may alſo be u- to deſtroy the colours of pieces which have fered ſome accident in dyeing, or which have n ſpoiled by keeping, and thus fit them for eiving a new dye; but it leaves a yellow coir in wool and ſilk. Linens are completely ittened by it, unleſs iron entered the compoſin of the mordant uſed in dyeing them; in which e they ſhould be paſſed through water acidula- by ſulphuric acid. If the colouring particles ve not been already completely removed, they ay be entirely diſſolved by a weak ley. By ſome ers the oxygenated muriatic acid is employed to ighten ſeveral colours, and to render them clear; d it is often uſeful, in this caſe, to employ oxynated muriatic acid united to pot-aſh.

POT-ASH, or VEGETABLE FIXED ALKALI, comonly uſed in the arts, differs conſiderably, acording to the mixtures naturally found in it, or ded to it, and the circumſtances attending its reparation. Therefore, to aſcertain the real antity of alkali contained in it, would be of no all advantage. By the taſte, we ſhould eaſily deceived; for that pot-aſh which contained alali in a more cauſtic ſtate, would appear far more rid, than that in which the alkali was combined ith a greater quantity of carbonic acid. Trials leys or on colouring matter might prove fallaious, for the ſame reaſon. A certain method of eſtimating it would be, to diſſolve a given weight in water, to filtre the liquor, and to compare the quantity of acid it would require to ſaturate it, and render it incapable of turning green the ſyrup of violets, infuſion of radiſhes, or any other vegetable colour calculated for ſuch a teſt, with the quantity neceſſary to produce the ſame effect on a pure alkali, the weight of which had been aſcertained. This ſalt is of very extenſive uſe in dyeing: in general it facilitates the ſolution of the colouring matter, and deepens its colour. Some dyers recommend ſalt of tartar, in certain proceſſes: but M. Berthollet thinks, that pot-aſh, which is cheaper, may be ſubſtituted in all caſes, if care be taken to purify it, unleſs in caſes where an alkali containing much carbonic acid is required; and even this quality may be given to the ſolution of pot-aſh, by leaving it ſome time expoſed to the air. From this ſalt having a powerful action on animal ſubſtances, and diſſolving them when it is in a cauſtic ſtate, great attention ſhould be paid to the proportions of it employed in proceſſes to which theſe ſubſtances are ſubjected, and to the degree of cauſticity which it may poſſeſs.

SODA, or MINERAL ALKALI, when in cryſtals, contains more than half its weight of water of cryſtallization; ſo that when it has fallen into efflorescence, one part will produce as great an effect as two of the cryſtals. The ſalt of ſoda is a carbonate of ſoda, a combination of carbonic acid with pure ſoda. Lime takes from it its carbonic acid, and renders it cauſtic; and in this ſtate it is pure ſoda.

SULPHATE OF COPPER, or BLUE VITRIOL, is of no great uſe in the arts. With the ſulphate of copper, lime and alkalis produce a greeniſh blue precipitate, which ſoon becomes green in the air. Ammoniac produces a beautiful blue precipitate, which it quickly redilſolves, and which alſo becomes green in the air. The differences of colour depend on the proportions of oxygen combined with the copper: if it be in ſmall quantity, the oxide is blue; if in a larger, it is green: whence the blue oxide becomes green in the air, by combining with the oxygen which it attracts from it. The oxide of copper combines eaſily with moſt kinds of colouring particles, by which it is precipitated from acids. It frequently imparts to them a pleaſing colour: but as its own colour, which influences that of the combination, is eaſily changed by the air, the colours reſulting from its mixture are variable, and of little duration, ſo that it can ſeldom be employed with much advantage. It has been obſerved, that the ſulphate of copper attacks cloth more than that of iron. This effect is partly owing to its poſſeſſing a much greater quantity of active acid than the latter: for, according to Mr Kirwan's calculation, 100 parts of ſulphate of iron contain 20 parts of ſulphuric acid, and 100 parts of ſulphate of copper contain 30. This acid is ſet free, when the oxide combines with the colouring particles, and exerts its action on the cloth, or rather on the combination of the cloth with the colouring particles. But what more eſpecially augments on one hand the quantity of acid ſet free, and conſequently its action on the cloth, and on the other, the influence of the oxide of copper on the qualities of colour, is, that this

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oxide enters in a large proportion into the combination which it forms with the colouring particles. M. Berthollet has precipitated an equal quantity of decoction of fuſtic, with ſulphate of copper, and with ſulphate of iron, and has found the precipitate produced by the former, much more conſiderable than that produced by the latter: conſequently there was more ſulphate of copper decompoſed by the ſame quantity of colouring matter, than ſulphate of iron. It is evident therefore, that on two accounts the quantity of acid ſet free muſt be more conſiderable. A circumſtance that ſhews that the action on the cloth is not principally owing to the oxide of copper, is, that the ſame objection has not been made to the uſe of verdegris as to that of blue vitriol.

Sulphate of iron, or green vitriol, frequently contains a portion of copper or alum; but may be freed from theſe, if pieces of iron be kept in the evaporating veſſel, as has been obſerved by M. Monnet; as iron has the property of precipitating both copper and the baſe of alum. Zinc, indeed, will not be precipitated in this way; but that is ſeldom found in ſulphate of iron, and never in any very large proportion. But the copper contained in many ſorts of ſulphate of iron, does not appear to be prejudicial to the black dyes, for which this metallic ſalt is chiefly employed. Alum ſeems to be more detrimental to black than copper; for when a black ſtuff is boiled with that ſalt, it diſcharges the colour, by diſſolving it. But it may be freed from alum alſo, by keeping it ſome time in digeſtion with iron filings: but this decompoſition is more difficult, and not ſo complete as that of the ſulphate of copper. If the ſulphat of iron be kept long expoſed to the air, it tarniſhes and becomes yellowiſh: its ſolution grows turbid by boiling; a part of the iron is precipitated in the form of a yellow powder, and it loſes the property of forming cryſtals. Theſe phenomena are owing to the iron attracting oxygen, or the baſe of pure air, from the atmoſphere, with which, when it is ſaturated to a certain point, it cannot be kept in ſolution but by an exceſs of acid. Hence it continues to be precipitated, till what remains is capable of being held in ſolution by the acid which is found in due proportion. To avoid this kind of decompoſition, the ſulphate of iron ſhould not be diſſolved till the moment it is wanted, and it ſhould be diſſolved with the leaſt poſſible heat. M. Berthollet has alſo remarked, that a ſolution made with a low degree of heat, keeps much longer when expoſed to the air without growing turbid, or depoſiting a ſediment, than a ſolution made by boiling, and ſubſequent filtration. This ſubſtance is of great uſe in dyeing, particularly for black, grey, and other hues, which are darkened by it. The ſolutions of iron, in the acetous and ſome other vegetable acids, are alſo uſed in dyeing: but all of them differ greatly in the ſtate in which the metal exiſts in them, and in the property of attracting more or leſs oxygen from the atmoſphere.

Sulphate of pot-ash has been conſidered by Hellot, from its ſmall ſolubility, as proper for fixing colours in the pores of cloth: but M. Berthollet thinks that this opinion is unfounded; and that this ſalt has little action upon the colouring particles of ſubſtances.

Sulphate of zinc, or white vitriol.—This ſulphate, as it is generally met with in the ſhops, contains iron; and when a ſolution of it is left expoſed to the air, or made to boil, it grows turbid, and a portion of the iron precipitates; but the greater part always remains, and cannot be entirely precipitated but by boiling the ſolution with filings of zinc; and even by this proceſs it is difficult to ſeparate the whole of the iron from it. In the art of dyeing, but little uſe has hitherto been made of this metallic ſalt. When employed, it has been found to render the colour deeper; owing, in a great meaſure, to the iron which it contains. M. Berthollet has made ſulphate of zinc by diſſolving zinc in ſulphuric acid: he poured ſome of this ſolution into infuſions of ſumach, galls, madder, and cochineal, and compared the effects it produced with thoſe of a ſolution of common ſulphate of zinc, which had been long made, and had depoſited all the iron that expoſure to the air would throw down. The latter rendered the colours much deeper than the former. The depoſit produced by the pure ſulphate with the infuſion of ſumach was a violet lilac; with the infuſion of galls, a little deeper; with that of madder, bright purple; with that of cochineal, firſt red, afterwards a beautiful purple. In general the precipitates produced by the ſulphate of zinc grow a little darker with time; which indicates, that the oxide of zinc produces a ſlight combuſtion of the colouring matter: it appears, moreover, to combine with it but in ſmall proportion. Hence it is evident why it renders colours darker than the oxide of tin, though the colours of both are equal in whiteneſs.

Sulphuric or vitriolic acid has hitherto been chiefly uſed in dyeing, to diſſolve indigo, and for this purpoſe a very concentrated and pure acid is required. It alſo forms different compounds with alkalis, earths, and metallic ſubſtances.

Verdegris, and acetite of copper.—It has been found that the vegetable acids cannot impart oxygen to copper: but the action they exert on it favours its combination with oxygen ſo much, that it readily attracts the atmoſpheric air, by which it is reduced to an oxide, and becomes ſoluble in the acid liquor. But that the copper may be capable of attracting the oxygen of the atmoſphere, it is neceſſary that the liquor be cold: hence vegetable acids, whilſt hot, do not attract copper; and the ſame thing holds with reſpect to oils, and other ſubſtances which do not act on that metal, unleſs a portion of copper be previouſly oxidated, in which caſe it readily diſſolves, whatever be the temperature of the liquor. From this the neceſſity of never ſuffering liquors capable of attacking copper to grow cold in veſſels of that metal, and of taking care to keep them always extremely clean, that no oxide may be found formed on their ſurface, is extremely evident. Both the nitric acid, and nitro-muriatic acid, have the property, even when diluted with water, of imparting oxygen to copper, and of diſſolving it, eſpecially when the liquor is in a ſtate of ebulli-

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tion. Thus it is impoſſible to prevent a portion of the metal from being diſſolved in baths, into which is put ſolution of tin, for inſtance, unleſs the copper be carefully tinned. One circumſtance, however, tends to diminiſh this effect, the action of the nitric acid being exerted on the vegetable ſubſtances, and ſtill more on the animal ſubſtances, that happen to be in the bath at the ſame time with it. It is therefore obvious, that the copper in the verdigris is reduced to an oxide and combined with a greater or leſs proportion of acetous acid; that in the former the oxide of copper is completely ſaturated with acetous acid, or it is the acetite of copper; and that in the verdigris there is only a portion of the oxide of copper in the ſtate of acetite. Verdigris ſometimes conſequently contains very little acetite: at others, it contains ſcarcely a 4th of its weight of uncombined oxide of copper. Verdigris may therefore be prepared in different ways, according to circumſtances, and the purpoſes it may be intended to ſerve. Thus, if it be neceſſary that the verdigris ſhould be diſſolved, the greater part of what is uſed would be waſted if it contained but little acetite: in this caſe, the uncombined oxide might be diſſolved in vinegar, and then the whole rendered fit for the purpoſe required. In other circumſtances, it is the oxide that is uſeful; when verdigris that contains little acetite ſhould be choſen, we may even diſſolve the acetite, and reſerve it for other purpoſes.

VERDIGRIS, uſed in dying black, acts principally, and perhaps ſolely, by its uncombined oxide. This oxide ſerves to precipitate the iron combined with the aſtringent principle, by combining with the ſulphuric acid. On this principle the obſervations of Mr Clegg may be explained. In endeavouring to diſcover ſome cheaper ingredient, that might be ſubſtituted inſtead of verdigris for dyeing black, he found that the copper of the verdigris precipitated the iron of ſulphate of iron, held in ſolution with aſtringent ſubſtances, in the ſtate of oxide. But M. Berthollet has remarked, that the iron was combined with the aſtringent principle, when precipitated by the oxide of copper, and even that the oxide of iron cannot be precipitated by the oxide of copper but on account of the double affinity which reſults from the action of the aſtringent principle. Conſidering the verdigris as a precipitant of iron, Mr Clegg ſought to ſubſtitute for it other ſubſtances calculated to precipitate iron from its ſolvents. He firſt tried alkalis, which appeared to ſucceed in a ſmall way, but would not anſwer on a large ſcale: in fact, alkalis do not precipitate the combination of iron and the aſtringent principle, but form with it a ſupra-compound, and give it a reddiſh tinge. He afterwards aſcertained, by repeated experiments, that the purpoſe of verdigris might be fully anſwered, by a mixture of ſulphate of copper and pot-aſh. The ſulphate of copper he directs to be diſſolved, and a ſolution of pot-aſh to be added till the blue colour diſappears; that is to ſay, till the whole of the copper be precipitated. Nearly equal weights of ſulphate of copper and of the alkali are requiſite for this purpoſe: and theſe will ſupply the place of a quantity of verdigris equal to the weight of both, particularly in dyeing hats; in which a great deal of verdigris is uſed. The great advantage of this proceſs depends on the comparative prices of ſulphate of copper, of pot-aſh, and of verdigris. Inſtead of the ſulphate, the ſolution of copper in nitric acid, made in the operation of parting, may alſo be employed.

WATER.—The qualities of different waters conſiderably intereſt the dyer: but it is perhaps of leſs importance to point out the injurious effects they are capable of producing, than to deſtroy the prejudices to which they frequently give riſe. It is almoſt unneceſſary to ſay, that waters, that are muddy, putrid, or ſo loaded with heterogenous principles as to be termed *mineral*, ought not to be uſed. With theſe exceptions, water acts on colouring matter, principally by the ſalts with earthy baſis which it contains. Theſe ſalts are nitrate, muriate, and carbonate of lime and of magneſia; and ſulphate of lime. Theſe different ſalts with earthy baſes oppoſe the ſolution of the colouring particles, cauſe various kinds of them to percipitate, from their combining with the earth they contain, and render their colour deeper and frequently more dull and heavy. Carbonates of lime and magneſia are alſo precipitated by boiling, which drives off the exceſs of carbonic acid that held them in ſolution; ſo that theſe earths adhere to the ſtuff to be dyed, make it dirty, and prevent it from being penetrated by the colouring matter. It is therefore of conſequence to diſtinguiſh the ſeveral kinds of water called *hard*, that they may be avoided in dyeing: and an eaſy and common experiment is ſufficient to ſhew, whether water contains ſuch a quantity of theſe ſalts as may be injurious; viz. by ſolution of ſoap. For all ſalts with earthy baſes decompoſe ſoap by a double affinity; Their earth combines with the oil of the ſoap, while their acid unites with its alkali: and this combination of oil and earth forms an earthy ſoap, which, being inſoluble in water, produces the curdling obſerved in trials of this kind. When therefore a water is clear, not ſtagnant, void of ſenſible flavour, and diſſolves ſoap well, it may be deemed proper for dyeing; and all waters poſſeſſed of theſe qualities are equally proper for the purpoſe.

As it is not, however, always in our power to chooſe our water, means of correcting bad waters have been ſought particularly for dyeing delicate colours. With this view, water in which bran has been made to grow ſour, generally known by the name of ſour water, or *ſours*, is moſt commonly made uſe of. In preparing the ſour water, 24 buſhels of bran are put into a vat that will contain about ten hogſheads; a large boiler is filled with water, which, when juſt ready to boil, is poured into the vat; the acid fermentation ſoon commences, and in 24 hours the liquor is fit to be employed. M. Berthollet ſuppoſes that the ſour water acts by decompoſing the carbonate of lime and magneſia, from which its acid, being more powerful, diſengages the carbonic acid: thus the earthy ſediment, occaſioned by boiling, is prevented from being formed. Mucilaginous plants are alſo boiled with water, to correct it. The mucilage coagulates, and carrying with the earths that ſeparate by ebul-

lition, as well as thoſe which are mixed with the water and render it turbid, forms a ſcum which muſt be removed. The ſalts with earthy baſes are in general prejudicial in dyeing, but in ſome caſes uſeful, to modify tints. Thus a crimſon hue is given to the colour of cochineal, by a water of this kind.

PART III.

Of the PROCESSES used in DYEING.

We now proceed to give an account of the moſt uſeful and advantageous proceſſes for dyeing different colours.

Sect. I. *Of* Dyeing Black.

Very few ſubſtances have hitherto been met with capable of affording by themſelves a permanent black, and theſe have been tried only on linen and cotton. The juice of the caſhew nut communicates a black colour, that will not waſh out, and even reſiſts boiling with ſoap or alkalis. The *anacardium occidentale* and the *toxicodendron* afford a durable dye, but it is merely of a browniſh colour. The juice of the ſloe affords a pale tint of a browniſh hue, which becomes deeper after having been repeatedly waſhed with ſoap, and afterwards wetted with a ſolution of alkali. On boiling ſloes, their juice becomes red, and the red tinge, which in that ſtate it imparts to linen, is converted by waſhing with ſoap into a blueiſh colour of ſome durability. But theſe methods of obtaining a black colour cannot be employed in dyeing, becauſe theſe ſubſtances are not to be got in ſufficient quantity, and the black which they afford is not equal to that formed by the common proceſſes. All black colours, therefore, are the effects of combination. To produce them, the black particles, formed by the union of the aſtringent principle with the oxide of iron, held in ſolution by an acid, are fixed on the ſtuff that is intended to be dyed.

When the particles are precipitated from the mixture of an aſtringent and a ſolution of iron, they have only a blue colour; if they be then left expoſed to the air, and moiſtened with water, their colour grows deeper, but ſtill the blue is diſtinguiſhable. The ſtuff itſelf then contributes to increaſe the intenſity of the black, whether it be, that in this ſtate of combination it undergoes a ſlight combuſtion, or that the colouring particles undergo a further degree of combuſtion, from preſenting a larger ſurface to the air; for without the action of the air a fine black cannot be obtained; on which account the operations are performed at different intervals, during which the ſtuff is taken out of the bath, that it may be expoſed to the air. M. Berthollet has aſcertained, that black ſtuffs placed in contact with pure air diminiſh its volume, and conſequently abſorb a certain portion of it. From the proceſs deſcribed by Hellot, woollen cloth, to be dyed black, ought to receive the deepeſt blue, tint, or mazarin blue to be waſhed in the river as ſoon as taken out of the vat, and afterwards cleanſed by the fulling mill.

To dye 100 lb. of ſtuff, 10 lb. of logwood, and 10 lb. of Aleppo galls powdered, are put into a bag, and boiled for 12 hours in a middle ſized copper, with a ſufficient quantity of water. One third of this bath is put into another copper with 2 lb. of verdigris, and into this the ſtuff is put, ſtirring it continually for two hours, obſerving to keep the bath very hot, without letting it boil. The ſtuff is then taken out, and a portion of the bath equal to the former is put into the copper with 8 lb. of ſulphate of iron. The fire is now to be diminiſhed, and the bath ſuffered to cool for half an hour, while the ſulphate diſſolves; when the ſtuff is again put in, moved well about for an hour, and then taken out to air. Laſtly, the remainder of the bath is added, taking care that the bag be well preſſed out. About 15 or 20 lb. of ſumach are now put in, and the bath is made to give one boil, which is immediately ſtopped with a little cold water: 2 lb. more of ſulphate of iron are added, and the ſtuff is kept another hour. The ſtuff is now waſhed, aired, and again put into the copper, conſtantly ſtirring it for an hour: it is then carried to the river, well waſhed, and fulled. When the water comes off clear, another bath is prepared with weld, which is made to boil for a moment, and after being cooled, the ſtuff is paſſed through it, to ſoften it, and render the black more firm. In this manner a very beautiful black is procured without rendering the ſtuff in any degree too harſh.

More ſimple proceſſes, however, are commonly employed. Thus blue cloth is merely boiled in a bath of galls for two hours; it is then kept two hours in the bath of logwood and ſulphate of iron without boiling; and afterwards waſhed and fulled very well. The following method has been found to anſwer very well, by M. Hellot: For 15 ells of deep blue cloth, a bath is to be made with 1½ lb. of yellow wood, 5 lb. of logwood, and 10 lb. of ſumach. After having boiled the cloth in this for three hours, it is taken out; 10 lb. of ſulphate of iron are put into the copper, and the cloth is kept in it two hours longer: it is then aired, put into the bath again for another hour, and afterwards waſhed and fulled. This black is leſs velvety than that of the proceſs firſt deſcribed. He found by experience, that the maddering formerly employed only tends to give a reddiſh caſt to the black, which is much more beautiful and velvety without uſing it.

Black may be dyed without a blue ground, on low-priced ſtuffs. In this caſe a *root colour-ground* is firſt given them, that is, they are dyed fawn colour with green walnut peels, or the root of the walnut tree; they are then blackened as directed above, or in ſome other way as ſuits the dyer. Logwood increaſes the beauty of the black dye; but the quantity of galls may be diminiſhed by increaſing that of the ſumach, which indeed may be uſed inſtead of them, as is done in ſome good manufactories.

Dyers generally uſe the following proportions for 100 lb. of woollen cloth, dyed firſt a deep blue, about 5 lb. of ſulphate of iron, 5 lb. of galls, and 30 lb. of logwood. They begin with galling the cloth, and then paſs it through the decoction of logwood, in which the ſulphate of iron has been diſſolved. After the cloth is completely dyed, it is waſhed in river water, and fulled till the water comes

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comes off clear and colourleſs. Some dyers recommend fine cloths to be fulled with ſoap ſuds: but it requires an experienced workman to cleanſe the cloth perfectly of the ſoap. Others give the cloth a dip in a bath of weld when it comes from the fulling mill, which they ſay ſoftens it, and at the ſame time fixes the black. But Dr Lewis thinks that the weld bath is totally uſeleſs, when the cloth has been treated with ſoap ſuds, though in other caſes it may be of advantage: he does not, however, aſcribe its effects to any quality of the weld, but to the alkali with which the dyers commonly prepare its decoction. However, the weld itſelf may act by diſſolving the black particles which are not fixed in the cloth by attraction. It has been propoſed to employ *uva urſi*, gathered in autumn, and carefully dried ſo that the leaves may remain green, inſtead of galls. The method recommended is to boil 100lb. of wool, with 16 of ſulphate of iron, and 8 of tartar, for two hours. The next day the cloth is to be rinſed as after alluming: 150 lb. of *uva urſi* are then to be boiled in water for two hours, and after being taken out, a little madder is to be added to the liquor, at the ſame time putting in the cloth, to remain an hour and a half, or an hour and three quarters: after which it is to be rinſed in water. Dr Lewis ſays that this proceſs gives a pretty good black to blue cloth, but to white only a deep brown, and that the madder and tartar are uſeleſs.

For dyeing ſilk black, different operations are neceſſary; as boiling the ſilk, galling it, the preparation of the bath, the operation of dyeing, and ſoftening the black. The gummy ſubſtance, before mentioned, which ſilk in its natural ſtate contains, does not increaſe the ſtrength of the ſilk, which is then called *raw*; but renders it more liable to wear out, from the ſtiffneſs it imparts to it: and though raw ſilk takes a black colour with more facility, than ſilk which has been ſcoured or diveſted of its gum, that black is much leſs perfect, and reſiſts the reactives calculated to diſſolve the colouring matter, in a much leſs forcible manner. To cleanſe ſilk intended to be dyed black, it is commonly boiled 4 or 5 hours with a 5th of its weight of white ſoap, after which it is beetled and waſhed carefully. For galling the ſilk, nearly three 4ths of its weight of galls are boiled for 3 or 4 hours: but Aleppo galls being dear, a greater or leſs portion of white galls, or even of an inferior kind, called berry or apple galls, is mixed with them. The proportion commonly uſed in France is two parts of Aleppo galls to 8 or 10 of berry galls. After the boiling, the liquor is left to reſt about 2 hours, that the galls may ſubſide: the ſilk is put into the bath, and left there from 24 to 36 hours: it is then taken out, and waſhed in a running ſtream.

As ſilk is capable of combining with more or leſs of the aſtringent principle, its weight receives conſiderable augmentation, not from the weight of the aſtringent principle alone, but alſo from that of the colouring matter, which fixes in it, in proportion to the quantity of the aſtringent principle combined with it. The proceſſes for dyeing are therefore varied, according as the operator is deſirous of rendering the ſilk of a greater or leſs weight. And this difference conſtitutes the diſtinction between a light and a heavy black. A pound of ſilk loſes nearly one 4th of its weight in the boiling when complete; and recovers in the light black, and the galling which precedes it, 1½ or 2 oz. ſo that the original pound is reduced to about 14 oz. but in the heavy black this ſame pound is increaſed in weight to 20 or 22 oz. or even more; ſo that the buyer, deceived by the low price at which it is offered him, pays in every pound for ſeveral ounces of a ſubſtance which is not merely uſeleſs, but is even injurious to the beauty of the colour, and the ſtrength of the ſtuff. The black which is much overcharged is never of a fine colour; it is therefore generally employed for the woof, and covered with a warp of a fine black. The difference in the proceſs for obtaining heavy black conſiſts in leaving the ſilk a longer time in the gall liquor, in repeating the galling, and dipping the ſilk in the dye oftener; leaving it in this alſo a conſiderable while. The firſt galling is alſo commonly performed with galls which had been already uſed, freſh ones being taken for the ſecond. But this method is inſufficient to give ſo great a ſurcharge as is neceſſary in ſome blacks. For this purpoſe the ſilk is galled raw, and afterwards rendered ſupple by wringing with the pin. A vat is preſerved by the ſilk-dyers for the black; and its compoſition, greatly overcharged, varies in different dye-houſes. Theſe vats have commonly been ſet for many years, and when the black dye is exhauſted, it is renewed by what is called a *brevet*. When the grounds which accumulate in them become too conſiderable in quantity, they are taken out: ſo that after a time nothing remains of ſeveral of the ingredients which compoſed the original bath, but thoſe which are not uſed in the brevet.

Mr MACQUER deſcribes a bath and brevet of this kind, in which there are ſeeds of fenugreek, ſlewort, cummin, colocynth, and buckthorn berries; agaric, nitre, ſal ammoniac, ſal gem, litharge, antimony, lead ore, orpiment, corroſive ſublimate, &c. He, however, owns that many of theſe ingredients are uſeleſs; and indeed ſeveral of them are not employed; but the compoſitions of different countries and dye-houſes vary. Filings of iron are generally added to the dye bath; but ſome dyers uſe in its ſtead *ſlippe*, or the powder found in the troughs of cutlers' grind-ſtones. The action of this powder probably depends on the particles of iron which it contains being in a ſtate of extreme diviſion. During the time in which the ſilk is preparing for dyeing, the bath is heated, taking care to ſtir it occaſionally, that the grounds which fall to the bottom may not acquire too much heat. This bath ought never to be heated ſo far as to boil. Gum and ſolution of iron are added in greater or leſs proportions, according to the different proceſſes; and when it is judged, that the gum is diſſolved, and the bath is near boiling, it is left to ſettle for about an hour. The ſilk is then dipped into it, being in general firſt divided into three parts, each of which is put into the bath ſucceſſively. Each part is wrung gently three times, and hung up to air after each wringing. The purpoſe of this operation is to ſqueeze out the liquor with which the ſilk is impregnated, and which is exhauſted, that it may

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imbibe freſh; and to expoſe the ſilk to the action of the air, by which the black becomes of a deeper ſhade. Three wringings having been given to each portion of the ſilk, it is neceſſary to heat the bath anew, putting in gum and ſulphate of iron as at firſt.

The operation performed in the interval between two heatings is called *a fire*. The light black has only two fires; but the heavy requires three, and for this the ſilk is ſuffered to remain in the bath about 12 hours after the laſt fire: 60 lb. of ſilk, termed *a copper*, are commonly dyed at one operation. If only half that quantity be dyed for the light black, one fire may be ſufficient. After the operation is finiſhed, ſome cold water is put into a buck, and in this the ſilk is rinſed by turning or ſhaking over. The ſilk when taken out of the black dye is extremely harſh, and the operation by which it is deprived of this quality is ſtyled *ſoftening*. For this purpoſe, a ſolution of 4 or 5 lb. of ſoap to every 100 lb. of ſilk is poured through a cloth into a large veſſel of water: being well mixed, the ſilk is introduced and left about a quarter of an hour; it is then wrung out, and dried carefully.

To dye RAW SILK, it muſt be galled cold, in the gall bath which has already been uſed for ſcouring ſilk; and for this purpoſe, ſilk with the natural yellow hue is preferred. If it is wiſhed to preſerve a part of the gum of the ſilk, and afterwards ſoften it, the galling ſhould be performed in a warm bath, as uſual: but when it is intended to preſerve the whole of the gum, and the elaſticity which it communicates to the ſilk, the galling is performed cold. If the gall liquor be weak, the ſilk muſt remain in it ſeveral days. Silk, thus prepared and waſhed, readily takes the black dye; and the rinſings, to which ſulphate of iron may be added, are ſufficient to communicate it. This dyeing is performed cold; but it requires more or leſs time according to the ſtrength of the rinſings. Sometimes 3 or 4 days are neceſſary; after which it is waſhed, giving it one or two beetlings, and that it may not be ſoftened, it is dried without being wrung. But raw ſilk may be dyed more ſpeedily, by turning or ſhaking it over in the cold bath after galling, and airing it, repeating theſe operations a few times; after which it muſt be waſhed and dried.

Dr LEWIS remarks, that though white ſilk may be dyed a good black, without uſing either logwood or verdigris, the addition of thoſe two ingredients contributes greatly to improve the colour both in ſilk and in wool. But as the great uſe of galls in dyeing ſilk black renders it very expenſive, it is of conſequence to find ſome method of diminiſhing their quantity. M. Anglès propoſes the following proceſs: When the ſilk has been carefully boiled and waſhed in the river, it is to be immerſed in a ſtrong decoction of green walnut peels, and left in it till the colour of the bath is exhauſted. It is then taken out, ſlightly wrung with the pin, dried, and waſhed in the river. The decoction of walnut peels is made by boiling a full quarter of an hour, when it is taken from the fire, and ſuffered to ſubſide before dipping the ſilk, which has been previouſly immerſed in warm water. A fine ground is next given by means of logwood and verdigris. For every pound of ſilk, an ounce of verdigris is diſſolved in cold water; the ſilk is left in this ſolution two hours; it is then dipped in a ſtrong decoction of logwood, wrung out ſlightly, and dried before it is waſhed at the river. For light blacks, galling may be altogether omitted; but to a heavy black, half a pound of galls muſt be employed for every pound of ſilk intended to be dyed. To prepare the bath, 2 lb. of galls and 3 of ſumach are macerated in 25 gallons of water over a ſlow fire, for 12 hours. After ſtraining, 3 lb. of ſulphate of iron, and as much gum Arabic are diſſolved in it. In this ſolution the ſilk is dipped at two different times, leaving it in two hours each time, taking care to air it after the firſt dipping, and to dry it before giving the ſecond fire, when it is to be again aired and dried; it is then beetled twice at the river; after which a 3d fire is given it, in the ſame manner as before, except that it is left in the bath 4 or 5 hours. When drained and dried, it is again beetled twice at the river. The heat during the operation muſt not exceed 122 degrees of Fahrenheit's thermometer; and before the laſt two fires, an addition of half a pound of ſulphate of iron and as much gum Arabic is to be made.

For removing the harſhneſs that ſilk acquires from the black dye, M. Anglès thinks that the decoction of weld ſhould be preferred to that of a ſolution of ſoap; and ſays, that if ſilk be dyed blue with indigo previous to its being dipped for black, it will take only a mealy black, but that a velvety black will be obtained, if it be prepared with logwood and verdigris; and that green walnut peels ſoften the ſilk. Though a fine black may be procured from green walnut peels, and the bath above deſcribed, he notwithſtanding adds logwood and verdigris, that he may not be obliged to uſe a large quantity of ſulphate of iron, which weakens the ſilk too much. He thinks that galls only ſerve to give the ſilk weight, and that ſumach is adequate to the dye.

LINEN and COTTON do not eaſily take a black of any intenſity that will reſiſt ſoap; therefore to dye them black, a ſolution of iron is uſed, which is kept in a caſk called the *black caſk*. This ſolution is prepared with vinegar, ſmall beer, or ſmall wine made from the grapes, after they have been preſſed, by adding water to them, which is ſoured with rye meal, to procure an acid liquid at a low price. Pieces of old iron are thrown into this liquor, which is never uſed in leſs than ſix weeks or two months. To this bath aſtringents are frequently added, particularly the decoction of alder bark, which of itſelf has the property of diſſolving the oxide of iron in a pretty large proportion.

M. LE PILEUR D'APLIGNY thus deſcribes the method followed at Rouen for dyeing linen and cotton threads: They are firſt dyed ſky-blue in the vat, then wrung out and dried: They are next galled, uſing 4 oz. of galls to every pound of thread, and leaving them 24 hours in the gall liquor; after which they are wrung out, and well dried. The liquor of the black caſk, in the proportion of about 5 quarts for every pound, is then poured into a tub, in which the thread is worked with the hand pound by pound about a quarter of an hour, when it is wrung out and aired. This operation

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eration is repeated twice, adding each time a lh quantity of the black bath, carefully ſcumd. After this it is again aired, wrung out, ſhed at the river, and dried carefully. When s thread is to be dyed, a pound of alder bark every pound of thread is boiled for an hour, in ufficient quantity of water. About half the h that ſerved for the galling, and half as much nach as alder bark are then added, and the ole boiled together for two hours, and then ined through a ſieve. When the liquor is cold, thread is put into it on the ſticks, and worked nd by pound, airing it from time to time: it hen let down into the bath again, left in it 24 ars, wrung out, and dried as before.

For ſoftening this thread when dry, it is cuſnary to ſoak and work it in the remains of a ld bath that has been uſed for other colours, ding to it a little logwood. From this it is ta- out and wrung, and inſtantly put into a tub warm water, into which has been poured an nce of olive oil for every pound of thread. It hen wrung out and dried carefully.

M. Le Pileur D'Apligny deſcribes a proceſs in ich he employs madder for giving linen and tton thread a black colour, and which he conlers as a very fine and durable black. In this oceſs the thread is firſt to be ſcoured as uſual, lled, then alumed, and afterwards dipped in e weld bath. When taken out of this bath, it to be dyed in a decoction of logwood, to which quarter of a pound of ſulphate of copper has en added for every pound of thread. After this muſt be waſhed in the river, wrung ſeveral times it not too hard; and dyed in a madder bath, in e proportion of half a pound to each pound of read. That the black may not be liable to be ſcharged, the thread muſt be dipped in a bath a ſolution of ſoap.

Mr WILSON has deſcribed the method followed MANCHESTER. A galling is made with galls ſumach; after which the ſtuff is dyed with the quor of the bath, conſiſting of a ſolution of iron vegetable acid, frequently compoſed of alder rk and iron, and then dipped in a decoction of gwood with a little verdigris. This proceſs is peated till a deep black is obtained; and it is ceſſary to waſh and dry after each of theſe dif- rent operations.

M. BEUNIE has made a great variety of experi- ents, which led to the following reſults. The reparations uſed by him in the two proceſſes are ieſe:

1. NEUTRALIZED ALUM.—Diſſolve 10 lb. of owdered alum in 14 gallons of well water; and 2 oz. of pot-aſh in 10 quarts of well water: let ne latter ſolution ſtand ſome time to ſettle, and hen it is clear, pour it into the former, conſtant- ſtirring it.

2. LIQUOR OF BRAZIL WOOD.—Boil 25 lb. of razil wood in 50 quarts of well water for one our; then ſtrain the decoction through a ſieve, linen cloth, and put 50 quarts more of well ater to the reſiduum, and boil it again: ſtrain his liquor, and put the former with it into a caſk.

3. INFUSION OF GALLS.—Infuſe 4 lb. of galls, roſely powdered, into 50 quarts of warm water. More galls might be uſed, which would render the liquor ſtill better.

4. SOLUTION OF IRON.—Put into a caſk 50 gallons of good vinegar, 15 lb. of iron filings, 25 lb. of old iron, and 3 lb. of common ſalt: draw off the vinegar occaſionally, and pour it into the caſk again. This ſolution will be fit for uſe in a month.

5. ANOTHER INFUSION OF GALLS.—Boil 100 lb. of oak ſaw-duſt, or ſmall chips of oak, not lixiviated, in a hundred gallons of well water, for two hours; preſs out the liquor, and boil in it 10 lb. of galls and 25 lb. of logwood: ſtrain and keep for uſe. This bath and the laſt are better for being kept.

PROCESS FOR FINE GOODS.—An indigo ground, as deep as poſſible, is given to the ſtuff in the warm vat; then dip it into N° 1, wringing it a little, that the alum may penetrate it, and dry it in the ſhade. After this, ſoak it two hours, and rinſe it well. When it is half dry, boil it half an hour in N° 2, adding a quarter of an ounce of verdigris; rinſe it, and wring it well. It will now be a deep purple. When it is dry, ſoak it an hour in N° 3, taking care not to let it boil: take it out, and in a few hours put it again into N° 3, and afterwards into N° 4. Dry it, and then rinſe it till the water comes off without being in the leaſt coloured.

PROCESS FOR LOW-PRICED GOODS.—Dip the thread or cotton in N° 1, as above; then boil it in N° 2, with ſome verdigris; dip it next in N° 5, and laſtly in N° 4, obſerving the directions given in the above proceſs.

It is often neceſſary to give linen a print capable of reſiſting the action of ſoap or ley, to ſerve as a mark. The beſt means of doing this is the following: A ſolution of ſilver is diluted with diſtilled water: in this a little gum is diſſolved: the end of the cloth on which the mark is to be impreſſed, is impregnated with a ſolution of iſinglaſs, and on this the gummy ſolution of ſilver is applied. This ſoon becomes a very black purple.

The above proceſſes ſhould vary according to the nature of the ſtuffs to be dyed. Although wool has a greater attraction for the black particles than ſilk or cotton; yet particular attention is neceſſary to obtain a deep black, which may be permanent, and poſſeſſed of the luſtre by which that colour is peculiarly diſtinguiſhed. The different aſtringents are all capable of ſtriking a black on wool: but the black ſtruck with oak bark is not ſo durable as that ſtruck with galls, though it be equally deep, if a ſufficiently large quantity of the bark be uſed. Aſtringents differ from one another chiefly by the permanency of the black they produce, and the quantity of the aſtringent principle they contain. To produce an equal intenſity of colour, the quantity uſed ought to be in proportion to the quantity of their aſtringent principle. Logwood will not of itſelf ſtrike a deep and laſting black, but in conjunction with galls, or ſumach, it adds luſtre to the colour. Of all the aſtringents known, ſumach approaches neareſt to galls, with regard to the quality of the black it gives, and it appears to be even equal to them in that reſpect; but the proportion of aſtringent principle that it contains is not ſo large,

and

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and the proper quantity of vitriol or sulphate of iron seems to be that which answers to the quantity of the astringent principle; so that the whole of the iron be precipitated by the astringent, and the whole of the astringent taken up by its combination with the iron. But as it is impracticable to hit this point with precision, it is better that the sulphate of iron should be predominant, because the astringent principle, when it is superabundant, opposes the precipitation of the black colouring particles, and has even the power of dissolving them in some degree. This peculiar property of the astringent principle is so active, that if a piece of black cloth be boiled with galls, it will be reduced to a gray. And Dr Lewis observes, that if cloth be repeatedly dipped in the colouring bath after it has taken a good black, instead of the colour being heightened, it will be weakened, and become brownish; and that too great a quantity of ingredients will produce the same effect: but in this the disengaged sulphuric acid concurs.

It therefore follows, that when sumach is used instead of galls, the proportion must be increased, without increasing that of the sulphate of iron, taking into the calculation the logwood employed at the same time with it. To obtain a fine black it is necessary to give the cloth a blue ground, as then a less quantity of the ingredients will be required to produce a deep tint, and consequently there will be less vitriol decomposed by the astringent particles. For by this decomposition the sulphuric acid is disengaged; and if it be concentrated to a certain degree, it acts upon the stuff, diminishes its softness, and weakens it. It may even redissolve the black particles which were fixed in it, or rather prevent them from fixing in sufficiently large proportion. A ground of fawn colour or any other dark colour may be given, but then the black will not be so fine. In dyeing black, a little verdigris should be used, the oxide of copper, which it contains in greater or less quantity, favouring the precipitation of the black particles, by combining with the sulphuric acid. Probably that part of the verdigris, which is in the state of acetite of copper, is serviceable in the same way; the oxide of copper combining with the sulphuric acid, while the acetous acid is disengaged and assumes its place: but the acetous acid does not act upon the black particles. From the experiments of Mr Clegg, it seems that verdigris may be supplied by oxide of copper precipitated from sulphate of copper. Dr Lewis observes, that the processes employed for dyeing wool, would give only a rusty black to silk. This animal substance is much less disposed than wool to combine with the black colouring particles; and its union with them is much weaker, for the mineral acids, tartar, and alum, separate them much more easily from silk than from wool. But silk is much more disposed to combine with the astringent principle than wool. M. Berthollet has found, that silk gains double the weight acquired by wool in the same galling; he also found that silk galled with white galls acquired more weight than silk galled with black; that an equal weight of the latter produced with sulphate of iron one fifth more of black precipitate: and that silk treated with these galls gained in the dye-bath, or *flat*, an increase of weight that compensated the deficiency of weight in the galling. Silk treated with a quantity of sumach double that of the galls was not so much increased in weight; but it acquired a little more in the bath, so that the ultimate difference of weight was but trifling. The astringent has such an attraction for the black particles, as in a certain degree to take them from the wool with which they were combined. It may therefore be easily conceived how the astringent combined with a stuff, communicates to it not only the property of decomposing salts of iron to seize on their oxide, but also of combining with the black particles already formed. Therefore silk, which has little attraction for the black particles, and much for the astringent, ought to be first galled, which imports to it the property of combining with the black particles. But to begin the dyeing of wool by galling, is useless, as the mixture of the astringent with the sulphate of iron will give it a fine black all at once.

The little disposition of the black particles to fix on silk explains the composition of the bath made use of. This composition is by no means uniform. M. Berthollet has compared several receipts, and has found them so different, and all of them so complex, that he could not make choice of any of them: but it appeared to him, that the end attained by them in different ways, was to make a bath in which the black particles, very abundant and near together, should not be retained by an acid, and should be held but weakly by the liquor. Hence, 1st, the use of litharge, verdigris, and iron filings put into the bath: 2dly, the quality of gummy and mucilaginous substances, which serve to prevent the black colouring particles, that ought to remain suspended in the bath, from subsiding: 3dly, the advantages of an old bath, in which the colouring particles are accumulated in large quantity, and feebly retained; for it has been seen, that the black particles, formed by the mixture of sulphate of iron with an astringent, are not precipitated without difficulty, when the liquor is not diluted with much water.

M. Berthollet has not only confirmed this theory, but by the following experiments, has been led to a very simple process. He galled an ounce of silk with an ounce of nut-galls, and a bath was made with it.—Of nut-galls and logwood, each one ounce; gum, two ounces; vitriol, half an ounce; and verdigris, one dram 40 gr. After the silk was taken out and aired, it was put again into the bath twice, adding each time one dram 24 gr. of sulphate of iron and 2 of verdigris; after this it was dipped in weak soap suds. The black obtained by this process was imperfect, and inclined to violet colour. He repeated the operation with a bath composed of the same ingredients, but it was exposed to the air for 20 days before it was used, and the verdigris was not put in till the instant of beginning to dye: Thus he obtained a deep and fine black. He repeated these experiments, substituting sumach instead of galls; but used double the quantity of sumach, both for the galling and for the bath, without altering the quantities of the other ingredients; and obtained an imperfect black in the first method, but in the se-

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ine a black as that produced when the galls e employed.

This bath differs from that commonly used for , only in the proportions of the ingredients; indeed the residuum of the hatters bath has n employed for dyeing silk stockings with conrable success. In short, it evidently appears im, that sumach may be used instead of galls dyeing silk and hats, with the simple precau- of taking double the quantity of sumach.

: is difficult to explain satisfactorily, the difnce of the processes employed for linen and on, to which, like silk, the black particles adt but weakly. The solution of sulphate of forms a precipitate when left exposed to the and the iron acquires a greater proportion of gen; but the solution in acetous acid, or other table acids analogous to it, does not in simiircumstances form a precipitate, but only ases a deeper hue. Besides, these acids take up rger portion of iron than the sulphuric does, on the contrary, iron highly oxidated has a t attraction for linen and cotton, producing em spots not easily discharged; and in all the esses, the solution is directed to be left a long exposed to the air and even rusty old iron e made use of and preferred.

Berthollet concludes from these circumes, that the iron which is to enter into the position of the black particles, ought to remore oxygen to unite with linen and cotton, to unite with wool or silk: that a solution egetable acid, exposed a long time to the air, esses this advantage: and that, besides, it s in the liquor that remains on dyeing a t acid, which has no action on the black par-. He attempted a confirmation of this theory he following experiment: He dissolved iron tric acid, precipitated it by fixed alkali, and ned it in a crucible. In this state it is scarcely le in the sulphuric acid. With this calx he ated vinegar as completely as possible, and cotton, first alumed and afterwards galled, the solution fresh made. He then galled and the cotton a second time; when it had acd as deep a black as the cotton to be met in commerce, only it was a little harsh. A r experiment made with sumach instead of using double the quantity, proved equally sful.

is extremely difficult to obtain a fine black on , or cotton; but to come as near to it as be, it is proper to give a blue ground as deep sible, as then a small quantity of colouring r is sufficient to produce a black, and per- the indigo itself contributes to fix the black les. For common blacks, however, this d be too expensive. The galling is preceded uming, because the alumine, which is thereed, renders the galling more effectual. In- of galls, oak bark, oak saw-dust, sumach, ups and husks of acorns, or other common gents, which are considerably cheaper, may ed.

Sect. II. *Of* Dyeing Gray.

AY colours are merely the shades of black, the deepest to the lightest. They may be produced in two different ways. In the one a decoction is prepared from bruised galls, and the vitriol is dissolved separately. A bath is made proportionate to the quantity of stuff to be dyed of the lightest shade; and when it is so hot that the hand will just bear it, some of the decoction of galls, and some of the solution of vitriol, are poured in. Into this the wool or cloth is dipped. When it has attained the shade desired, it is taken out, and more of the decoction, with more of the solution, is added to the same bath. Into this the cloth is dipped, to give it a deeper shade. In the same manner the operator proceeds to the deepest shades always adding some of each of the liquors: though for black gray, and other deep shades, it is best to give the cloth previously a blue ground, more or less deep according to circumstances.

The other way of producing gray, which Hellot prefers, because in it the stuff takes the decoction of galls more firmly, and there is a greater certainty of putting no more sulphate of iron than is necessary for the shade required, consists in boiling for two hours the proper quantity of galls, bruised and inclosed in a thin linen bag. In this bath the cloth is to be boiled for an hour, being kept stirring, after which it is taken out: a little solution of vitriol is then added to the same bath, and the cloth that is to have the lightest shade is dipped in it. For the deeper shades more solution of iron is to be introduced. But in either of these methods we may begin with the deepest shades, if not confined to patterns which must be suited exactly. In the latter case, each piece of stuff should be left a longer or shorter time till it has exactly acquired the intended shade.

The proportions of the ingredients, the quantity of water, and the time necessary for all these operations, must be judged of by the eye. If the bath be greatly loaded with colour, the wool must remain in it a shorter time: if, on the contrary, the bath begins to be exhausted, a longer time is required. If the stuff be not dark enough, it must be re-dipped a 2d or 3d time, or even more: if too dark, it must be dipped into another hot bath, into which has been put a small portion of decoction of galls, or into a bath of soap suds, or of alum. If in this operation we go beyond the mark, the colour must be darkened as before; but repeating these operations is prejudicial to the stuff, so that we should endeavour to catch the proper shade at once, by taking it out of the bath different times. Care must be taken that the bath do not boil, and that it be rather warm than too hot.

In whatever manner grays are dyed, they should be immediately washed in a large body of water, and the darkest may even require soap to cleanse them. It is often required to give grays a tint of another colour, as a nut, agate, or reddish cast. In this case, having given a tint more or less blue according to the object intended, the stuff is dipped in the remains of some cochineal liquor, that has served for dyeing either scarlet or violet, adding to it galls, logwood, madder, &c.; they are then browned more or less deep with solution of iron. For the nut-gray, yellow wood and logwood are added to the galls, and the stuff is to be dyed from white.

Silk takes all grays, except black gray, with-

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out

out previous aluming. The bath is compoſed of fuſtic, logwood, archil, and ſulphate of iron, Theſe ingredients are varied according to the tint to be given. Thus more archil is employed for grays that are to have a reddiſh caſt, more fuſtic for thoſe that ſhould incline to a ruſſet or green, and more logwood for thoſe that are to be of a darker gray. For iron gray, logwood and ſolution of iron are only employed. But black gray requires aluming; after which the ſilk is taken to the river, and then dipped in the well bath. A part of this bath is thrown away, and its place ſupplied with logwood liquor. When the ſilk is impregnated with this, a ſufficient quantity of ſolution of iron is added, and as ſoon as it has acquired the proper ſhade, it is to be waſhed and wrung carefully. If the gray ſhould happen to be darker than it ought, the ſilk is dipped in a ſolution of tartar, and afterwards in warm water: and if by theſe means the colour be weakened too much, the ſilk is again dipped in a bath of dye that is quite freſh.

Linen and cotton ſhould have a blue ground given them for black gray, iron gray, and ſlate gray, but for no other. All the ſhades require a galling proportionate to the gray to be produced. Gall baths that have before ſerved for other purpoſes are often employed. When the thread has been galled, wrung, and dried, it is dipped on the ſticks in a tub of cold water, to which is added a proper quantity of the bath from the black caſk, and of a decoction of logwood. The thread is worked in this pound by pound, and afterwards waſhed and dried properly. Two other proceſſes for dyeing gray are given by M. Pileur d'Apligny, which according to him, produce a more permanent colour. They are theſe, 1. The thread is galled, dipped in a very weak bath of the black caſk, and then maddered.—2. The thread is dipped in a very hot ſolution of tartar, wrung gently, and dried. It is then dyed in a decoction of logwood. After this operation the thread appears black; but, on working it attentively in warm ſoap ſuds, the ſurplus of the dye is diſcharged and it remains of a durable ſlate gray.

Sect. III. *Of* Dyeing Blue.

There are many different proceſſes employed for dyeing blue by indigo. The preparation for dyeing this colour is not made in a copper, like thoſe for other colours, but in a large wooden veſſel called a vat. This is ſunk in the ground ſo as to be only breaſt high above it. As it is of importance to preſerve the heat of the vat, it is not fixed in the ſame place as the coppers, which require a free circulation of air, but in a place adjoining ſo conſtructed as to retain the heat. This place is called guesdre by the French dyers; and the men who work the vat, guesdrons; who ought to be inſtructed by long experience to prevent the accidents to which it is liable.

Blue way be dyed with paſtel or wood; which give a permanent, though not deep blue; as they afford only a ſmall quantity of colouring matter. But if indigo be mixed with them, vats will be obtained very rich in colour; and theſe are almoſt the only ones uſed for wool or woollens. They are diſtinguiſhed by the name of *paſtel vats*. M. Quatremere has given a good deſcription of a vat of this kind. But the proportions vary according to the ſhades that are to be produced. Into a vat of 7 French feet deep, and 5 in diameter, are thrown after breaking them, two balls of paſtel, weighing together 400lb. 30lb. of weld muſt be boiled in a copper for three hours, in a ſufficient quantity of water to fill the vat. When this decoction is made, 20lb. of madder and a baſket full of bran are added, and boiled half an hour longer. This bath is cooled with 20 buckets of water, and after it is ſettled, the weld is taken out, and it is poured into the vat. All the time it is running in, and for a quarter of an hour after, it muſt be ſtirred with the rake. This being done, the vat is covered up very hot, and let ſtand ſix hours; when it is uncovered and raked again for half an hour. This operation is repeated every three hours. When blue veins are perceived on the ſurface of the vat, what is called *its ground* is given it, that is, 8 or 9 lb. of quick-lime. As ſoon as this ſubſtance is put in, new appearances are perceived; the colour of the vat becomes of a blacker and deeper blue, and the exhalations which ariſe are more acrid. Soon after uſing the lime, or at the ſame time with it, the indigo is put into the vat, being firſt ground in a mill with the leaſt poſſible quantity of water. When it is diluted to the conſiſtence of thick pap, it is drawn off through a cock at the lower part of the mill, and thrown into the vat without further preparation. The quantity of indigo to be uſed, depends on the ſhade to which the wool or cloth is to be brought: from 10 to 30lb. may be put into a vat compoſed in the proportions above mentioned, without any inconvenience.

When a fine blue ſcum called *flower* is obtained, on ſtirring the vat with the rake nothing more is requiſite previous to dyeing, than to ſtir it with the rake twice in ſix hours, that the ingredients may be thoroughly mixed. It is ſometimes neceſſary to add a ſmall portion of lime. The bath, when firſt poured on the paſtel, is boiling hot; and the vat muſt not be left expoſed to the air except the time neceſſary for ſtirring it. As ſoon as that operation is over, the vat is covered with a large wooden lid, on which thick cloths are ſpread, and every method of preſerving its heat without the aſſiſtance of fire is employed. Notwithſtanding theſe precautions, and the being ſavoured by the conſtruction of the *gueſdres*, the heat can only be kept up for a certain time. At the end of 8 or 10 days it is greatly leſſened; and will at length be entirely diſſipated, if the liquor be not heated again, by pouring the greater part of the liquor of the vat into a copper, under which a large fire is made. When this bath is ſufficiently hot it is returned into the vat as before, and covered carefully.

The pastel vat is liable to two particular accidents. In the one it becomes *repelled*, in the language of the *gueſdrons*, when on uncovering a vat that has already afforded fine ſhades of blue, it appears black, without any blue veins, and without flower: if it be ſtirred, the black colour grows deeper and deeper, and the ſmell, inſtead of being ſomewhat ſweetiſh, as it is when the vat is in a proper ſtate, affects the noſe with a very pungent odour. If an attempt be made to dye with a vat exhibiting

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ibiting these marks, the stuff takes no colour, comes out of a dirty gray. These bad quali- are owing to an excess of lime. Different ns are employed to recover a repelled vat. ne put into it tartar, bran, urine, or madder; ers content themselves with reheating it. Ac- ding to Hellot, the best remedy is to put in n and madder at discretion. If it have but a e too much lime, it is sufficient to leave it est 5 or 6 hours or more, putting in only a ain quantity of bran, and 3 or 4 lb. of madder, ch are to be sprinkled on the surface, when it o be covered, and tried after a due interval. t be repelled to such a degree as not to give a but when it is cold, it must be left to reco- without disturbance; and sometimes it must ain whole days without being stirred with the . When it begins to afford a tolerable pat- , the bath must be reheated. In general this ves the fermentation; or it may be excited h bran and madder, or even by adding fresh el in the quantity of a basket or two. But rval and Ribeaucourt advise, merely to let the rest without raking, if it be but slightly repell- but if it be so in a considerable degree, to in a few pounds of bran enclosed in a bag, at same time sprinkling in 3 or 4 lb. of powdered r. In 5 or 6 hours, the bag, which rises to top, is to be taken out, and the vat raked. If e not yet recovered, the process is again to be recourse to. M. QUATREMERE, observes, in order to recover a vat, which he had re- ed by overloading it with lime, he contented self with reheating it twice, leaving it at rest rwards two days, when it gave a well-marked ver. After this he let it stand three days, re- ted it a 3d time, and found it to be recovered y perfectly.

The second kind of accident to which the vestal is liable is *putrefaction*. When this happens, veins and flower disappear, the colour of the becomes ruddy, the paste rises from the bot- , and a fetid smell is perceived. M. Quatre- re says, that a pattern of a deep blue, plunged a vat in this state, becomes several shades ter. Putrefaction takes place in the vat, be- se it has not been sufficiently supplied with e. As soon as signs of putrefaction appear, should hasten to correct it, by adding lime and ing it. In two hours more lime should be put and the vat raked again; and these operations uld be repeated till it is recovered; but care ft be taken not to run into the opposite extreme. thing requires so much attention in the manage- nt of a pastel vat, as the distribution of the e.

The experiments related in treating of indigo, w, that to render that substance soluble by e or alkalis, it must be deprived of the oxygen contains. The pastel in which putrefaction has mmenced, and which is much disposed to run o the true putrid state, acts in two ways: it zes the oxygen of which the indigo is deprived, l at the same time affords a blue colouring mat- analogous to indigo. But the putrefaction of s drug would take place with too much rapidi- if it were not restrained by the lime, which, as Sir J. Pringle's experiments shew, has the property of resisting putrefaction. A principal use of the lime then is, to moderate the disposition of the pastel to putrefy, and to confine it to a state of gentle fermentation, sufficient to deprive the indigo of its oxygen, and to produce in the colouring mat- ter of the pastel, that slight combustion which it must undergo, to acquire properties analogous to those of indigo. Another use of the lime, or of one part of it, is to dissolve the blue particles which are rendered soluble. If too much lime be put in- to the vat, the necessary fermentation is stopped, and it must be renewed, either by heat, or by fer- mentable substances, or by absorbing the excess of lime by vegetable acids. If, on the other hand, too little lime be put in, the pastel runs into a true putrefaction, which would destroy the indigo, and which must be brought back to a due degree of fermentation, by repeatedly adding lime till it is reduced exactly to the proper state. The vat must be raked about two hours before dyeing, and to prevent the sediment, called paste, from occasioning inequalities in the colour, a kind of lattice formed of large cords, termed *a cross*, is in- troduced; and when wool is to be dyed in the fleece, a net with small meshes is placed over this.

The wool or cloth being thoroughly wetted with clear water, a little warm, is pressed out, and dipped into the vat, where it is moved about a longer or shorter time, according as the colour is required to be more or less deep, taking it out occasionally to air. The action of the air is neces- sary to change the green colour given by the bath to a blue. In a rich bath, it is difficult to give an uniform colour to light blues: the best method of obtaining such shades, therefore, is to use vats already exhausted, and which are growing cold. Wool and cloth dyed blue, should be washed with great care, to carry off the particles not fixed in the wool, and those which are of a somewhat deep blue, ought even to be carefully cleansed, by full- ing with soap, which does not alter the colour. Those designed to be dyed black, ought to be treated in the same manner; but it is not so neces- sary for those which are to be green, to be thus prepared.

The INDIGO VAT is that which contains neither pastel nor woad. The vessel used for this prepa- ration is a copper, which being of a conical figure, leaves between it and the brick-work that sur- rounds it, and on which its brim rests, an empty space sufficient for containing the fire. Into this copper are poured 40 buckets of water, more or less, according to its capacity, in which have been boiled 6 lb. of *cendres gravelees*, 12 oz. of madder, and 6 lb. of bran. This liquor is to be put into the vat, grounds and all: 6 lb. of indigo ground in water are then to be put in, and after raking it carefully, the vat is to be covered. A slow fire is to be kept up round it. Twelve hours after it is filled, it is to be raked a 2d time; and so on every 12 hours, till it is come to, or become blue, which it will be in 48 hours. If the bath be well ma- naged, it will be of a fine green, covered with coppery scales, and have a blue scum or flower at the top. It may be noticed, that the theory of

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this vat is the same as that of the foregoing, except that the indigo is here dissolved by alkali instead of lime. When this vat, which is much more easily managed than that of pastel, is in a proper state, it may be used for dyeing in the same manner as that described above.

M. Hellot describes two vats in which the indigo is dissolved by urine. Madder is added to it, and in the one vinegar, in the other alum and tartar, of each a weight equal to that of the indigo. The quantity of urine ought to be very considerable. The indigo deprived of its oxygen by the urine and madder in fermentation, is probably dissolved by the ammoniac, formed by the urine, either by the action of heat, or by putrefaction. Hellot remarks, that an effervescence takes place on pouring in the solution of alum and tartar, which probably tends to stop the putrefaction. These vats are by no means comparable with those of pastel, or indigo; much less work being expedited by them; so that they are adapted only for the dye-houses upon a small scale.

To dye silk blue, the indigo vat is used. In general a larger proportion of indigo is put in than is above directed, but nearly the same quantities of bran and madder. Macquer observes, that if half a pound of madder be employed for every pound of *cendres gravelees*, the vat becomes greener, and its colour is more fixed in the silk, without being of a less pleasing cast. The pastel vat, and the others above described, are not proper for dyeing silk, because they do not colour it quickly. When the vat is come to, a *brevet* is given it, with about 2 lb. of *cendres gravelees*, and 3 or 4 oz. of madder: it is then raked, and in 4 hours is ready for dyeing. The heat ought to be at that time moderated, so that the hand may be held in it without pain. Before it is dipped in this vat, the silk must be boiled with soap, in the proportion of 30 lb. of soap to 100 lb. of silk, and well cleansed from it by two or more beetlings in a stream of water. As the silk is very liable to take an uneven colour, it is necessary to dye it in small portions. Thus the workman dips each hank one after another, having first put it on a wooden cylinder; and when he has turned it once or oftener in the bath, he wrings it strongly over it, and airs it, to turn the green colour to a blue. When the green appears thoroughly changed, he throws it into some clear water, after which, he rinses it with the pin repeatedly; and care must be taken that the silk dyed blue dry speedily. In the winter, and in damp weather it should be dried in a chamber heated by a stove, being hung on a kind of frame which is constantly in motion. When the bath grows weak, and the green colour diminishes, a brevet is given it, into which put a pound of *cendres gravelees*, an ounce of madder and a handful of bran well washed. When the indigo is exhausted, more of that must also be added, with the due proportion of *cendres gravelees*, madder and bran. Some dyers use vats that are grown weak to dye light shades: however the blue obtained in that case is less beautiful, and less permanent, than when fresh vats containing a smaller quantity of indigo are made use of: but indigo alone is incapable of giving silk a deep blue; therefore, when this is required, it is necessary to prepare it by giving it another colour or ground.

For the Turkey blue, which is the deepest, a very strong archil bath is first given; and for the royal blue, one of the same kind, but weaker. Other blues are dyed without any ground being previously given. There is however a blue made as deep as the royal blue, for the ground of which cochineal is used instead of archil, in order to render it more permanent, whence the title *bleu fin* has been given it. A blue of little durability may be given to silk by means of verdgiris and logwood; but it might be made more lasting, by first giving it a lighter shade than is intended in a bath of this kind, afterwards dipping it in an archil bath, and in the vat after that.

When raw silk is to be dyed blue, that should be chosen which is naturally white. It should be thoroughly soaked in water, and afterwards put into the vat in separate hanks, in the same manner as the scoured silk. In general, raw silk takes the dye more readily, and, if possible, the scoured silk is put into the vat before it. If raw silk acquire archil, or the other ingredients abovementioned, it is to be treated in the same manner as already mentioned. According to the method of M. Pileur d'Apligny, the vat for dyeing linen and cotton, is a cask of about 120 gallons. The quantity of indigo used is generally from 6 to 8 lb. which, after being pounded, is boiled in a lye drawn off clear from a quantity of lime equal to the indigo, and double its weight of pot-ash. The boiling is continued till the indigo is thoroughly penetrated by the ley, carefully stirring it all the while, that the indigo may not stick to the bottom of the vessel and be burned. While the indigo is boiling, an equal weight of quick lime is to be slacked. About twenty quarts of warm water are added, and in this is dissolved as much vitriol or sulphate of iron as amounts to twice the weight of the lime. When the solution is completed, the liquor is to be poured into the vat, which must be previously half filled with water. To this the solution of the indigo must be added, with the remainder of the ley, which was not used in boiling it. When all these are put into the vat, it is to be filled up to within 2 or 3 fingers of the brim, and stirred with the rake several times a day, till it is in a state fit for dyeing, which it will be in 48 hours, and frequently sooner, according to the temperature of the atmosphere, on which the time required to make this vat depends in a great degree. Some dyers add a little bran, madder and pastel.

At Rouen, in France, a more simple process is followed, which is thus described by M. Quatremere: The vats are constructed of a kind of brick covered within and without with a coating of hydraulic cement. In every dye-house, there is a certain number arranged in one or more parallel lines. Each vat is capable of containing four hogsheads of water, and into it may be put 18 or 20 lb. of indigo. The indigo having been macerated for a week in a caustic ley sufficiently strong to bear an egg, and then ground in a mill, in which not unfrequently the maceration is made, about 3½ hogsheads of water are put into the vat, and afterwards 20 lb. of lime. When the lime is thoroughly slacked,

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l, the vat is raked, and 36 lb. of ſulphate of iron, r Engliſh copperas put in. When the ſolution completed, the ground indigo is poured through ſieve. On that day it is raked 7 or 8 times; and, ter having ſtood at reſt 36 hours, it is fit for dyeg with. It is neceſſary to have vats ſet at diffeent times. The cotton, or thread, is firſt dipd in that which is moſt exhauſted, going on om vat to vat, till it comes to the ſtrongeſt, unſs it have before attained the proper ſhade. It ould be wetted before it is put into the firſt vat, d ſhould not be left in the bath more than 5 or minutes, as in that time it will have acquired arly all the blue that can be taken up by it. t as ſoon as the dyeing in one vat is over, it ould be raked and not uſed again, till it has ſtood leaſt 24 hours, unleſs it be newly ſet, when it ed not ſtand ſo long. After a vat has been dyed it 3 or 4 times, it begins to change: no more ins are ſeen on its ſurface after raking it, or it ows black. It is then neceſſary to *repleniſh* it, d for that purpoſe 4 lb. of ſulphate of iron, with ro of quick lime, are added, and it is raked rice. A vat may be repleniſhed 3 or 4 times, diniſhing the ingredients in proportion as it falls f in ſtrength and quality. But this vat may be ndered ſtill more ſimple. It may be compoſed, directed by Bergman, in the following proporns: Take 3 drams of indigo powder, 3 drams ſulphate of iron, 6 drams of lime, and 2 pints water. Rake it well, and in a few hours the it will be ready for dyeing.

Sir T. BERGMAN and M. SCHEFFER thus deribe another vat, which is very convenient and peditious for dyeing thread or cotton: To very ong ſoap-boilers' ley, add indigo well powdered the proportion of 3 drams to a quart; and a w minutes after, when the colouring feculæ are ell penetrated by the ley, fix drams of powderl orpiment. The bath is to be well raked, and a few minutes it becomes green, and exhibits e blue flower with a pellicle at top, when the e is to be put out, and the dyeing begun. But r Oberkampf, whoſe proceſſes have been improd with great care, uſes ſtill a greater proportion indigo. In Bergman's proceſs, the indigo is arcely an 80th part of the water: in that of heffer ſtill leſs; but in Oberkampf's an 8th. he proportions of the other ingredients in theſe roceſſes alſo vary.

That colour, which is dyed by ſolution of indi, in ſulphuric and vitriolic acid, is called SAXON UE, from its having been diſcovered in Saxony. t firſt the ſolution was not made of indigo alone; ut alumine, antimony, and other mineral ſubances were previouſly digeſted in the ſulphuric id; the indigo was added afterwards, and when e ſolution was finiſhed, it was employed for yeing. Bergman made many experiments on is proceſs, and he thinks that, if it have hitherto afforded only a fading colour, it has been beauſe the acid uſed was too weak. He put one art of indigo finely powdered into 8 parts of ſulhuric acid, ſo concentrated that its ſpecific graity is to that of diſtilled water as 1900 to 1000. The mixture being made in a glaſs veſſel ſlightly topped, a great heat is excited. After a digeſtion of 24 hours, in a heat from 100° to 122° of Fahrenheit, the indigo is diſſolved, but the mixture is quite opake and black: by the addition of water it is rendered clear, and affords ſucceſſively the various ſhades of blue, according to the quantity of water added.

THREAD and COTTON take only very pale ſhades from this dye; and the deepeſt ſhades obtained by this proceſs, when concentrated ſulphuric acid is employed, ſuffer no change. Bergman ſays, that having expoſed all the patterns to the ſun for two months, the deep blues, ſuch as Coventry blues, were ſcarcely weakened; but the light ſhades ſuffered much more, becoming dull and of a greeniſh caſt.

M. QUATREMERE found only two dye-houſes in which it was known how to make the dye of indigo with ſulphuric acid penetrate into the internal part of the ſtuff, when the colour is ſaid to pierce or *cut*. He gave it this property, by introducing fixed alkali, one ounce to an ounce of indigo, and ſix ounces of ſulphuric acid. With this preparation, he dyed a pattern of a moſt deep vivid blue, and the cut was as deeply tinged as the ſurface. And M. Poerner, who has paid great attention to this preparation, adopts the addition of alkali. He ſays, that by means of it the colour is rendered more pleaſing and penetrates deeper. He directs only 4 parts of concentrated ſulphuric acid to be poured on one of indigo reduced to a fine powder: the mixture is ſtirred for ſome time; after having ſtood 24 hours, one part of good dry pot-aſh in fine powder is added: the whole is again well ſtirred, and having ſtood 24 hours longer, water is to be added gradually in a greater or leſs proportion. He has alſo diſcovered a preparation of indigo in a dry form.

To dye Saxon blue, the cloth is prepared in alum and tartar. A greater or leſs proportion of the ſolution of indigo is to be put into the bath, according as the ſhade required, is deep or light. This ſolution is called *compoſition*, and the colour obtained by it frequently *Pruſſian blue*. The light ſhades may be dyed after the deep ones: but they have more luſtre when dyed in a freſh bath. For deep ſhades it is beſt to put in the ſolution of indigo in different portions, the cloth being raiſed on the winch at the time.

As PRUSSIAN BLUE furniſhes a beautiful and permanent colour in paints, attempts have been made to employ it in dyeing. It is a combination of iron with a peculiar acid. See CHEMISTRY, *Index*. Mr Macquer firſt attempted to ſoak thread, cotton, wool, and ſilk, in a ſolution of alum and ſulphate of iron; then in an alkaline ſolution partly ſaturated with pruſſic acid; and next in water acidulated with ſulphuric acid, which was to diſſolve that part of the oxide of iron not combined with the pruſſic acid, which the alkali not combined with that acid had precipitated. Repeating ſucceſſively theſe immerſions, he obtained a fine blue, but very unequal; and the wool and ſilk were become hard to the touch, from the action of the alkali, and of the ſulphuric acid. This proceſs could not ſucceed: For as an alkali not ſaturated with pruſſic acid was uſed in the 2d immerſion, that part of the alkali which was not ſa-

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turated muſt diſſolve more or leſs of the blue taken up in the firſt. But in a 2d proceſs, he boiled his patterns in a ſolution of alum and tartar, and afterwards paſſed them through a bath in which Pruſſian blue was mechanically diffuſed. They were now dyed evenly, and were ſoft to the touch; but the colour was faint, and it could not be rendered more deep.

Abbe Menon propoſed another proceſs for thread and cotton. It conſiſts in firſt dyeing them black: then ſoaking them a few minutes in a ſolution of pruſſiate of alkali; and afterwards boiling them in a ſolution of alum, in which they acquire a very deep blue. If a lighter blue be required, they muſt be paſſed through a weak acid. In this proceſs, the pruſſic acid ſeems to take the place of the aſtringent principle. Different trials have been made to turn theſe experiments to advantage, particularly the firſt; but whatever care has been taken, the colour was frequently weak, dull, and uneven. They ſeem therefore to have been renounced, and the only one now uſed has conſiderable analogy to the 2d of Macquer. In this, the Pruſſian blue is merely diluted by muriatic acid, which does not form with it a true ſolution, but attenuates it ſufficiently to make it penetrate more copiouſly into cotton ſtuffs. The method is this: On fine Pruſſian blue, in the proportion of a pound to a piece of ſtuff, powdered and paſſed through a fine ſieve, pour, in a veſſel of Delft ware, as much marine acid as will reduce it to the conſiſtence of a ſyrup. Stir it continually while it ferments for about half an hour. Dilute it well, and ſtir it every hour for a day till no more fermentation be perceptible, the particles are extremely divided, and united with the acid very intimately. Afterwards, in a trough narrower than the common ones, but widening more toward the top, being two feet and a half high, two feet and a half diameter at the top, and two feet at the bottom, put 7 or 8 buckets of water for one piece of velvet. To theſe add the compoſition, well diluted with water in a ſeparate veſſel, and poured into the bath through a very fine ſieve. As ſoon as the piece is placed on the winch over the trough, ſtir the bath very briſkly, and let down the piece ſpeedily, working as faſt as poſſible for one, 2, or 3 hours; paſſing the piece from the winch to the horſe or board, and from the board to the winch ſucceſſively. From the Pruſſian blue not being really diſſolved, but only very minutely divided, and being weighty, it is quickly depoſited on the ſtuff, and always in greateſt quantity on the firſt that preſents itſelf. Hence it follows, that the colour is at firſt wavy, and frequently in patches, whatever care be taken. To avoid this, work and rework the ſtuff; waſh the parts that have taken too much colour with the bath itſelf; work it over again, now one end firſt, then the other; always as evenly and ſpeedily as poſſible; dry it once more if neceſſary, and work it again, till we attain the proper ſhade, and the colour be perfectly even.

There is no colour that requires a more experienced workman than this. The ſtuff is always to be waſhed and beetled between the dryings. In all kinds of baths the ſtuff muſt be put in thoroughly wet; if dry, the colour will not penetrate it without great difficulty, and always very unequally. The laſt time it is not waſhed, but is dried on the tenters in the open air, either in the ſun or in the ſhade, provided the piece be well ſtretched out. This is one of the moſt beautiful colours produced by art, and is not changed by the air, though expoſed to all its viciſſitudes. M. Roland de la Platiere left patterns of it in the open air for ſix months together: for a long time the colour heightened, and at laſt had loſt but little. Acids are not injurious to it: boiling with alum even produces in it but little alteration. However, duſt, and rubbing on the creaſes of it, ſoon tarniſh it; and the ſlighteſt touch of an alkaline liquor inſtantly decompoſes it. But for this operation, inſtead of the muriatic acid, Mr Guhliche uſes a ſolution of tin in nitro-muriatic acid.

Sect. IV. *Of* Dyeing Red.

Wool would receive from madder only a periſhable colour, if its colouring particles were not fixed by a baſe, which occaſions them to combine with the ſtuff more intimately, and which in ſome meaſure defends them from the deſtructive influence of the air. For this purpoſe, the woollen ſtuffs are firſt boiled for 2 or 3 hours with alum and tartar, after which they are left to drain; they are then ſlightly wrung and put into a linen bag, and carried into a cool place, where they muſt remain for ſeveral days. The quantities of alum and tartar, as well as their proportions, vary much in different manufactories: Hellot recommends 5 oz. of alum and one of tartar to each pound of wool; if the proportion of tartar be increaſed to a certain degree, inſtead of a red, a deep and durable cinnamon colour is produced, becauſe acids have a tendency to give a yellow tinge to the colouring particles of madder. M. Poerner diminiſhes the proportion of tartar, to only one 7th of the alum: Scheffer, on the contrary, directs that the quantity of tartar ſhould be double that of the alum; but M. Berthollet found that by employing one half tartar, the colour ſenſibly bordered more on the cinnamon, than when the proportion was only one 4th of the alum.

In dyeing with madder, the bath muſt not be permitted to boil, becauſe that degree of heat would diſſolve the fawn-coloured particles, which are leſs ſoluble than the red, and the colour would be different from that which it is intended to obtain. When the water is at a degree of heat which the hand can bear, Hellot directs to throw in half a pound of the beſt grape madder for each pound of wool to be dyed, and to ſtir it well before the wool is put in, which muſt remain for an hour without boiling; but to be more certain of the dye, it may be boiled for 2 or 3 minutes towards the end of the operation. Mr Beckmann adviſes the addition of a little alkali to the madder bath; and in the dyeing of thread and cotton, M. Berthollet thinks the addition judicious. But the reds obtained by this proceſs are never ſo beautiful as thoſe produced even by kermes, much leſs thoſe from lake and cochineal; but as they coſt but little, they are uſed for low-priced ſtuffs. The madder reds are ſometimes roſed with archil and

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d Brazil wood, to render them more beautiful d more velvety, but the brightneſs given them this way is not durable.

M. POERNER employs only one 3d of madder the weight of the wool, and Scheffer adviſes on- one 4th. M. Poerner ſays, that having added to e alum and tartar a quantity of ſolution of tin, of ual weight with the tartar, and after two hours iling, having let the cloth remain in the bath, at had been left to cool, for 3 or 4 days, he dy- it in the uſual way, and obtained a pleaſing red. e deſcribes another proceſs, in which, after ha- g prepared the cloth by the common boiling, dyed it in a bath ſlightly heated with a larger antity of madder, tartar, and ſolution of tin; let the cloth remain 24 hours in the bath, and ter it had become cold, he put it into another th made with madder only, and left it for 24 urs. In this way he obtained a pleaſing red, mewhat clearer than the common red, and bor- ring a little on yellow.

According to SCHEFFER, by boiling wool with ſolution of tin, the quantity of which he does not ention, with ¼ of alum, and by dyeing with one h of madder, an ORANGE RED may be procu- d. Bergman obſerves, that if without boiling e wool, it be dyed with one part of a ſolution tin and two parts of madder, it acquires a BERRY COLOUR, which when expoſed to the r acquires a ſtill deeper caſt. Wool, on being iled for two hours with one 4th of ſulphate of n, then waſhed, and afterwards put into cold ater with one 4th of madder and then boiled for lf an hour, a *coffee colour* is produced. Sir T. rgman adds, that if the wool has not been aked, and if it be dyed with one part of the lphate of iron and two of madder, the brown tained approaches to red. By employing ſul- hate of copper as a mordant, a clear *brown* bor- ring on *yellow* may be obtained from madder. ſimilar colour will be produced, by dyeing the ool ſimply ſoaked in hot water, with one part of lphate of copper and two of madder; if equal arts of theſe two ſubſtances be uſed, the yellow ill be ſomewhat more obſcure, bordering on a reen: in both theſe caſes, the colour does not be- me darker by expoſure to the atmoſphere.

M. BERTHOLLET employed a ſolution of tin in arious ways, both in the preparation and in the addering of cloth; uſing different ſolutions of n; and found that the tint was always more allow or fawn-coloured, although ſometimes ighter than that obtained by the uſual proceſs. hough madder has not been found to afford a olour ſufficiently bright for dyeing ſilk, De La oſſe has given a proceſs for employing it for that urpoſe. Half a pound of alum is to be diſſolved each quart of hot water, to which two ounces f pot-aſh are to be added; after the effervescence as ceaſed, and the liquor has begun to grow ear, the ſilk muſt be ſoaked in it for two hours; is then to be waſhed and put into a madder ath. Silk dyed in this way becomes more beau- iful by the ſoap proof.

Madder is uſed for dyeing linen and cotton red, nd even for giving them many other colours by ifferent admixtures. It is the moſt uſeful of all he colouring ſubſtances employed in this kind of dyeing. We ſhall therefore give a minute detail of the different means by which this kind of dye may be rendered more certain, more beautiful, and varied. Thread does not ſo eaſily take a colour from madder as cotton, but the proceſſes which ſucceed beſt for the one, are alſo preferred for the other.

The MADDER RED of cotton is diſtinguiſhed into two kinds; the one is called *ſimple madder red*; the other, which is much brighter, is called *Turkey* or *Adrianople red*, becauſe it comes from the Levant, and has ſeldom been equalled in brightneſs or durability, by the dyers in this country. The reds introduced by madder likewiſe differ much in brightneſs and permanency according to the proceſſes employed. M. VOGLER has made ſome very intereſting experiments on this ſubject. He firſt conſiders the mordants, and afterwards the preparation of the madder bath. The firſt mordant conſiſted of a ſolution of 3 drams of Roman alum in 14 oz. of water. Thread and cottons boiled for ſome minutes in this ſolution, and afterwards paſſed through the different madder baths, took a ſlight poppy-coloured red. In this, and many other experiments, Roman alum gave greater brightneſs to the colours than common alum. He always uſed yellowiſh thread and cotton, which he firſt leyed, then waſhed and dried carefully. But though he repeated the aluming 3 times, he was not able to give the thread and cotton a good colour. The addition of the ſmalleſt quantity of any kind of acid rendered it paler; the addition of arſenic produced no effect; ſheep and cow dung, and *album græcum* added to the mordant, and urine employed inſtead of water to diſſolve the alum, contributed ſomewhat, but not much, to ſtrengthen the colour. Muriate of ſoda and ammoniacal muriate had more effect, but theſe ſalts rendered the colour more dull; lime-water acted very much in the ſame way. The ſubſtances which had the beſt effect were gum Arabic, ſtarch, fenugreek ſeed, and, above all, glue. He attempted to impregnate thread and cotton with fiſh oil, hogs lard, and olive oil, but without ſucceſs. The gaſtric juice and the ſerous part of the blood of animals act in a manner ſimilar to glue. The thread and cotton may be ſoaked alternately in a ſolution of glue and a ſolution of alum, or the glue may be diſſolved with the alum, in the proportion of from one dram and a half to four drams, with the quantity of alum directed. It is neceſſary to chooſe fine glue. This ſubſtance uſed with alum produces a more ſaturated colour, but without alum the red is of a duſky colour.

Muriate and nitrate of alumine not only produce a more intenſe and durable red than alum, but the tint is pleaſanter, eſpecially with the nitrate. In general, muriates render the colour darker, more ſaturated, and more durable. Corroſive mercurial muriate produces a ſimilar effect. Having diſſolved in a ſtrong ley of pot-aſh as much powdered white arſenic, as it would take up with the aſſiſtance of heat, and having mixed this ſolution, which had been diluted with two parts of water, with a ſaturated ſolution of alum, the mixture became turbid and of the conſiſtence of jelly: it recovered its tranſparency on a ſolution of alum being gradually added. Thread and

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and cotton ſoaked for 12 hours in this mordant, when waſhed and dried, received from madder a beautiful well ſaturated colour. Thread and cotton ſoaked for ſix hours in nitro-muriatic acid, and afterwards waſhed and dried, took from madder a more beautiful and durable colour, than that which dyers obtain from anotta; ſome bad madder, by this mordant, afforded a yellowiſh brown, that had a ſhade rather agreeable. This colour is capable of being changed into a poppy-coloured red, which may vie with the moſt beautiful colours of this hue obtained from Braſil wood and cochineal, by firſt ſoaking the ſtuff in a ſolution of alum and common ſalt, and boiling it a 2d time with the madder.

M. Vogler macerated for a night three drams of pot-aſh with an equal quantity of common madder in a pound of water; he then applied a boiling heat, and put into it ſome thread and ſome cotton; and after half a quarter of an hour, he took it out, rinſed and dried it, then ſoaked it in a ſolution of alum and common ſalt; after which he paſſed it through a ſolution of glue, and at laſt dipped it in a madder bath; when it took a full red, which was very fine. But if to the preparation of madder and pot-aſh anotta be added, the thread and cotton take in this bath a beautiful orange colour; it is thus that the dyers in many places prepare that colour, but it is not ſo durable as that deſcribed above. When inſtead of pot-aſh Roman alum is employed, a colour is obtained, which is at firſt weak, though more lively than with the pot-aſh, but on going on with the proceſs a fine full red is procured. And by giving a weak madder colour to thread and cotton that have been alumed, by afterwards ſoaking them in a ſolution of alum and ſalt, impregnating them with glue, and dyeing them a 2d time in a madder bath, they take a beautiful red colour, which is very lively. The red of thread and cotton coloured by two madderings, was very much weakened by the nitric, ſulphuric, and muriatic acids diluted with two parts of water, and became more or leſs pale and yellow. The action of the nitric acid was the moſt powerful, and that of the muriatic the weakeſt; this laſt turned the colour brown. The vegetable acids have a much weaker action; a ſolution of alum powerfully diſſolved the colour, rendered it clearer, and at the ſame time brighter; pot-aſh and lime water extracted much of its colour, and changed it to a very deep red.

Galls diſpoſe thread and cotton to receive the madder colour. M. Vogler's preparation for galling conſiſted of 5 drams of black galls, kept for 24 hours in a pound of water, which was then boiled for ten minutes, and ſometimes he added ſix drams of common ſalt. The galled thread and cotton, after having received the mordants of alum and ſalt, took with the madder a perfectly ſaturated colour, but which was of a dark red. Thread and cotton ſucceſſively impregnated with a ſolution of tin and glue, ſteeped in an infuſion of cochineal and galls, waſhed and dried, and afterwards impregnated with the alum and ſalt mordant, and laſt of all dyed in a madder bath, received an uncommonly beautiful colour, which was very bright and conſiderably durable. The mordant of alum and corroſive muriate of mercury, and that of alum and ſalt, gave a colour of a ſomewhat deeper caſt.

M. Vogler was equally ſucceſsful, when inſtead of galls he uſed ſeveral other vegetable aſtringents, ſuch as the ground bark of the alder and oak, the powdered bark of walnut tree root, flowers and bark of pomegranate, and the leaves, bark, and tops of the ſumach. He made many experiments with metallic and earthy ſalts, all of which, except the aluminous, and the ſolution of tin, appeared to him to be uſeleſs or entirely hurtful in the dyeing of red. The principal reſults were the following: A ſolution of nitrate of lead employed as a mordant, produced a very loaded dirty red, inclining to a brown. In general, ſolutions of lead uſed as mordants for thread and cotton, diſpoſe them to receive colours from all vegetable colouring ſubſtances, but they have always a dark and dirty appearance. Theſe mordants may be employed for brown or black colours; the bad brown juſt mentioned will change to a perfect brown of a very beautiful ſhade, if paſſed through a mordant of alum and ſalt, and boiled a 2d time with madder. A very fine black was produced by galling thread and cotton impregnated with ſalt of lead, and then putting them into a ſolution of ſulphate of copper, and boiling them in a logwood bath. Cobalt diſſolved in the nitro-muriatic acid produced a very pleaſant colour, nearly reſembling a very ſaturated violet. Thread and cotton, that have received the mordant of ſulphate of copper or iron, take in the madder bath a dirty dull violet colour.

Having added the alkaline ſolution of arſenic, to a moderately ſaturated ſolution of ſulphate of copper or iron, M. Vogler produced a turbid mixture which effervesced; and he rendered it tranſparent by adding ſulphate of iron. Thread and cotton, impregnated with this preparation, received a beautiful ſaturated puce colour. But the nitrate and muriate of iron produced a better effect, affording a beautiful well ſaturated violet colour. The alkaline ſolution of arſenic, mixed with earthy and metallic ſalts, generally render them better mordants for all colours. This likewiſe renders the effect of the mordants into which it enters more laſting; ſo that the ſtuff impregnated with it many years before, may be dyed without diſadvantage; a circumſtance we do not remark reſpecting any other mordant, excepting ſolution of tin. Sulphate of zinc afforded a weaker violet, than ſulphate of copper. Sulphates of lime, manganeſe, nitric and pot-aſh produced no effect. M. Vogler remarks, that it is neceſſary always to rinſe the cotton and thread when they come out of a mordant; if this precaution be neglected, a weak colour is often obtained, where a ſtrong one was expected, becauſe the particles of the mordant diſperſed through the bath combine with the colouring particles and are precipitated with them. This precaution is peculiarly neceſſary when we dye with ſubſtances in which the colouring matter is not in a large proportion.

M. Vogler prepares the madder bath in different ways. He put three drams of madder into about 17 oz. of water; he macerated it for 24 hours, then boiled it for a quarter of an hour, introduced the thread and cotton, and boiled them

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for

r half a quarter of an hour; he afterwards wash- l them in two or three waters, and then dried em in the shade; he remarks that by long boil- g the colour of the stuff is taken away and en- rely destroyed. If fresh urine be substituted for ater, it affords more lasting colours; but in mmer it is liable to become putrid soon, so as render the infusion incapable of giving the dye. dram of sheep's dung or *album grecum* produced e same effect as the urine; and three drams of uriate of soda, or one dram of ammoniacal mu- te, produced a fuller but less bright colour. hree drams of white sugar afforded a more beau- ul and saturated colour; on four drams of long pper being added, it was found to have be- me more capable of resisting the nitric acid. dram or a dram and a half of starch or gum A- bic, thrown into the bath just as it begins to il, and before the cotton is put in, gives a finer d more saturated colour; one dram of fenu- ek seed produced very nearly the same effect. in the beginning of the digestion four drams of anish pepper be added, colours are obtained om the liquor, which are more durable than the eeding, especially if three drams of common t be afterwards added. If from one ounce to e ounce and a half of glue in the state of jelly thrown into the liquor, as the ebullition com- nces, it affords a beautiful full colour; and e addition of three drams of common salt not ly renders the colour more lasting, but pre- ves the infusion from running into the putrid te. But the most beautiful colour of all is ob- ined by mixing four drams of ox gall with the coction: This colour, however, is more easily stroyed than any other by the nitric acid.

All the madder baths except those prepared th urine, glue, and animal dung, may be pre- ved long without losing their power. M. Vogler pt some till they became mouldy and fœtid, d yet they dyed well: they even produced more rable colours, or at least such as resisted the ni- c acid more powerfully. But on putting from to 40 grains of crystals of tartar into the bath, t as the linen was thrown in, the colour pro- ced was found capable of resisting the nitric a- l. The sulphuric, nitric, and muriatic acids, very small quantity, produced the same effect; t in too large a quantity they weakened the co- r and rendered it pale. One dram and a half powdered alum made the colour finer, but not re durable; 24 drams of corrosive muriate of ercury rendered it more obscure, but more per- nent. White arsenic in different proportions casioned no change, though dyers often use it well as the orpiment, to make the colour more rable. In M. Vogler's experiments, cotton al- ys took the colour better than thread; but there s very little difference, when he employed linen hempen cloth that had been a little worn.

M. Le Pileur D'Apligny describes the fol- wing process employed at Rouen, for dyeing tton red. The cotton must be scoured, galled th one part of the galls to four of the cotton, er which it must be alumed with 4 oz. of Ro- an alum to one pound of cotton, and an equal ght of water; to the solution of alum, one th part of a solution of soda, consisting of half a pound of soda to a quart of water, is to be added. But some use only half the quantity of soda, and one sixth less of water, which they replace by a solution of tartar and arsenic. M. le Pileur thinks these last ingredients counteract each other. It appears from the experiments of M. Vogler, that tartar used with the mordant weakens the colour, and that arsenic only proved useful when combined with an alkali. Other dyers add acetite of lead, saccharum saturni, or muriate of tin; but Le Pileur advises to add vinegar to the acetite of lead, to prevent the precipitation which is formed, when it is dissolved in water. After the cotton is taken out of the mordant, it is slightly wrung with the pin, and dried; the colour is more beautiful as the drying is slow. They generally dye only 20 lb. of cotton at a time; it is better to dye even only ten, because when too great a number of hanks are wrought in the copper, it is much more difficult to dye them in an equal manner. But a copper in which 10 lb. of cotton are to be dyed, should hold about 240 quarts of water, which must be heated; when almost too hot for the hand, $6\frac{1}{4}$ lb. of good Dutch grape madder are to be added, and carefully dispersed through the bath. When well mixed, the cotton, which has been previously put upon the sticks and placed on the edge of the copper, is to be immersed hank by hank. It is then to be worked, the hanks on each of the sticks being turned for three quarters of an hour, and the bath kept constantly at the same degree of heat without boiling. At the expiration of this time, the cotton is taken out and placed on the edges of the copper, a pint of the above ley of soda is to be added to the bath; the cotton is then to be returned into the bath, and boiled from 12 to 15 minutes; it is then to be taken out and left to drain, wrung, washed in a stream of water, and again wrung on the pin. Two days afterwards, the cotton receives a 2d maddering in the proportion of 8 oz. to the pound, and is worked about as in the first maddering, with this difference, that no ley is added, and that well water is employed for the bath: this maddering being finished, the cotton is left to cool, washed, wrung, and dried.

M. Le Pileur does not approve this method of dyeing by two baths, because it requires more time and fuel, and because the 2d maddering cannot furnish much dye, the salts of the mordant having been exhausted by the first. He proposes another method, in which he says several dyers have already succeeded; it consists in aluming the cotton twice, and then dyeing it by one bath only. And to render this red more lively, a quantity of warm water, sufficient to moisten the cotton, is put into a vat, into which about a pint of the ley is to be poured; the cotton is to be soaked in this bath, pound by pound, left there for a moment, taken out, wrung and dried upon the grass, where the red brightens more than it would do by any other method.

The Adrianpole or Turkey red possesses a degree of brightness, which it is difficult to imitate by any of the processes hitherto mentioned. It has likewise the property of resisting much more powerfully the action of alkalis, alum, soap, and acids. M. Vogler conjectures, that he has not [illegible]

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able to obtain a red of a permanency equal to that of the Adrianople red; though he has much excelled in this reſpect the falſe Adrianople red, uſed for Siameſe and other red ſtuffs. Soap ſuds weaken and deſtroy the moſt durable madder colours, even that of the Adrianople cotton. We ought therefore to be as ſparing as poſſible in the uſe of ſoap, in the waſhing of thread and cotton of this colour: the only difference between the true and falſe Adrianople red, is this, that the one reſiſts theſe influences much longer than the other. Aqua fortis, or diluted nitric acid, is, according to M. Vogler, the beſt and moſt expiditious teſt for diſtinguiſhing the true Adrianople red from the falſe. Upon immerſing a thread of the latter dye in it, it ſoon becomes pale, and in leſs than a quarter of an hour white; while the true Adrianople red will remain in it for an hour without any alteration, and indeed never entirely loſes its colour, which acquires an orange hue. The abbe Mazeas has publiſhed ſome experiments which throw conſiderable light on this kind of dye; but the proceſs recommended has not completely ſucceeded. Mr Henry, in a very ingenious paper on dyeing, recommends the following method: All the wooden veſſels employed ſhould be made of deal, or ſome white wood, free from aſtringent matter; and the moſt convenient quantity for operating on, in proportion to the ingredients uſed in the ſeveral operations, is 66 lb. of cotton. From 60 lb. of Alicant barilla, a ley is drawn, by 60 gallons of ſoft water; and then, by the pouring on freſh water, a 2d ley is formed, meaſuring 40 gallons: after this, a 3d ley is extracted from the ſame barilla, the quantity of which ſhould be about 32 gallons. A liquor is alſo prepared, conſiſting of 4 gallons of ſheeps dung, collected after it has been excreted from the animal, and before it has been expoſed to rain, diſſolved in 20 gallons of water, and ſtrained through a hair ſieve, to ſeparate from it the groſſer parts. Having taken theſe preparatory meaſures, the different operations may be begun.

Operation I. Add 9 lb. of Gallipoli oil to 8 gallons of the 2d barilla liquor; this forms a kind of ſoap, to which add 24 gallons of the firſt barilla liquor, 12 gallons of the dung liquor, and 48 gallons of ſoft water. Into this liquor, when nearly of a ſcalding heat, put the cotton; making room for it, by taking out about 20 gallons of the liquor, which is to be gradually returned into the pan, in proportion to the waſte by evaporation; and the whole is to be kept boiling, during five hours. After which the cotton is taken out of the pan, ſuſpended over it to drain, and then well wrung, waſhed in clear water and hung on ſmooth poles to dry, either in the open air or in a ſtove; but the former is to be preferred, if the weather be fair. The liquor when wrung out of the cotton is to be preſerved, together with the remainder in the pan, for a future operation; and, at this time, 16 gallons of ſoft water are to be added to the dung liquor.

II. Pour 3¼ lb. of Gallipoli oil into a bucket, containing 4 gallons of the ſecond barilla liquor, and add this mixture to 6 gallons of the firſt barilla liquor, and 4 gallons of dung liquor. Of this compoſition 2 or 3 gallons are to be put into a tub, and in it about 1¼ lb. of the cotton is to be well ſoaked, and afterwards wrung, but not too cloſely, over a tub kept for that purpoſe. A ſimilar portion of cotton is then to be treated in the ſame way; and ſo on, till the whole has paſſed through the mixture; adding about a pint or three half pints of liquor, on the immerſion of every freſh parcel of cotton. The cotton is then to be thoroughly dried, which it muſt alſo be after the ſubſequent operations; and theſe are to be conducted in the ſame manner, with reſpect to the manipulations, as in the preſent one.

III. Pour back the liquor which was wrung out of the cotton, into the tub in which the ſoaking has been performed: then add of Gallipoli oil 3¼ lb. and of the ſecond barilla dung, and firſt barilla liquors, 4 gallons each. After this operation the dung liquor is to be ſtrengthened by the addition of about two handfuls of ſheeps dung diluted with a little water.

IV. This operation is ſimilar to the IIId. The liquor which remains is to be ſet aſide, for mixing with the reſiduary liquor, after the 8th operation; to be uſed for other cotton, in any ſubſequent proceſs.

V. In this the dung liquor is omitted, and the mixture employed in the 3 following operations is called the *white liquor*, to diſtinguiſh it from that uſed in the 3 preceding parts of the proceſs, which, from the colour imparted by the dung, is named the *green liquor*.

VI. Mix 3¼ lb. of Galipolli oil in a bucket, with 4 gallons of the 2d barilla liquor; pour this into a tub, and add to it, 3 gallons more of the ſame liquor, and 4 gallons of the firſt barilla ley. About 4 gallons of this liquor remain after the wringing, which are to be added in this operation to the ſame quantity of oil, firſt mixed with 4 gallons of the ley, and then with two gallons (more or leſs, in proportion to the quantity of white liquor remaining after the preceding operation) of the ſame ley, and 4 gallons of the firſt.

VII. In this the quantities of all the ingredients are the ſame as in the VIth. The reſiduum of the white liquor, after the 3 laſt operations, will be about 8 gallons, and is to be preſerved to be uſed in the XIVth operation.

VIII. Heat the 3d barilla liquor, amounting to 52 gallons, to about the warmth of new milk; removing it, when thus warmed, from the copper to a tub, immerſing the whole of the cotton therein, and ſuffering it to remain for 12 hours, or longer. It is then to be taken out, and laid on a cloth ſpread on 4 or 5 ſticks, placed acroſs a large tub, into which the liquor drains as it runs from the cotton. The cotton is then to be well wrung, and afterwards thoroughly waſhed, that no looſe oil may remain, which would be injurious to the next operation. The wringing tub and pegs are now to be well waſhed, and a freſh ſet of poles uſed: for if any oil were to come into contact with the cotton in the next part of the proceſs, it would receive a blackiſh tinge in the dyeing.

IX. Put 16 lb. of galls, or if the blue galls be uſed, a ſmaller portion, into 24 gallons of water, nearly boiling. The liquor is then brought to boil, and the ebullition continued for 15 minutes. But as ſoon as the boiling commences, the fire ſhould

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uld be withdrawn; as the heat already received l keep it up for a ſufficient time, and the galls l not ſettle if it be too violent. The liquor is e carried to the wringing tub, in the quantity or 4 gallons at a time, according as it is ſoak- up by the cotton, till one half of it has been employed. And the cotton is to be worked t as hot as poſſible, by means of a ſtick paſſed ugh the ſkains. After this, it is to be dried, er wholly or in part, in the open air. If the ther be rainy, (for rain would in this ſtate, eſpecially as the cotton approaches to dryneſs, ighly prejudicial,) the drying muſt be finiſhed ſtove. The liquor which has been wrung is to be added to the remaining half in the per.

The remaining decoction of galls is to be ed, the thick ſediment at the bottom being ſtly ſeparated by a hair ſieve, and the cot- again treated as in the IXth operation.

III. Put 30 lb. of Roman alum, finely powder- into 16 gallons of water, gradually heated, continually ſtirred. As ſoon as it becomes ſo that the operator can juſt bear his hand , the fire is to be removed. Six gallons of firſt barilla liquor are then to be added by de- s, and the whole agitated till the ſolution is plete. The cotton is to be placed in the ging tub, about three gallons poured on it, in proportion as the ſolution is ſoaked up, e is to be added, till about one half of it is ployed. The cotton, having been thoroughly ked in the alum liquor, is to be well wrung dried, and the portion that is wrung out rned to the remainder in the pan.

IV. In this the above liquor is uſed, and the ration is performed exactly in the ſame man- as in the XIth. After which the dryed cotton be well waſhed, by handfuls, in running wa- the workman holding in each hand about 20 of cotton for two minutes. Each portion is wrung and ſeparated, waſhed and wrung a- , and laid upon a coarſe cloth. The whole hen to be carried up from the river, wrung a d time, and hung to dry. The cotton will be ready for the following operation, in ich the colouring ſubſtance is applied to the ton.

XIII. The cotton is firſt divided into 4 equal ts, each of which is to be dyed ſeparately; and ſe are ſubdived into ſkains, or parcels of a- it a pound and a quarter each. The copper is then filled with water, within about ſix hes of the top; and 26 lb. of Smyrna, or ra- Cyprus madder, added to it. As ſoon as water becomes milk warm, 14 lb. of ſheeps od, as freſh as can be procured, are to be ſtir- into it. When the liquor is ſo warm that the rkman can juſt bear his hand in it, one fourth of the cotton is to be put into it, ſuſpended ſticks, by means of which it is moved back- rds and forwards in the pan every five minutes; the ſkains are to be inverted every ten mi- es, ſo that they may receive the dye equally every part. This buſineſs is continued for a- it 50 minutes. The cotton is then hung on 5 ks, and ſo ſuſpended by ſtrings as to be whol- mmerſed in the liquor, which is now made to boil, and continued boiling for 45 or 50 minutes. A white froth, which about this time appears on the ſurface, is a ſign that the madder is exhauſted of its colouring matter, and that the cotton can receive no benefit, though it will get no injury from continuing longer in the liquor. It is then to be withdrawn, carried to be well waſhed in the river or waſh-wheel, and then wrung and dried. The other three 4ths of the cotton are then to be ſucceſſively dyed in the ſame manner, freſh ingredients being uſed for each parcel.

XIV. This operation is repreſented as highly eſſential to the ſucceſs of the proceſs. Should it be omitted, the colour would not only be ſo unfixed as to loſe much in the ſubſequent operation, but would likewiſe require more time for the enlivening. About 3 gallons of the white liquor, which remained after the VIIth operation, and were directed to be reſerved, are now to be mixed with 4 gallons of the firſt barilla ley. Two gallons of this mixture being put into the wringing tub, the whole of the cotton is to be waſhed in it, adding more liquor in proportion as it is ſoaked up by the cotton, which is afterwards to be wrung and dried.

XV. To enliven the colour, the copper pan is about half filled with water; 28 or 30 gallons of the liquor, remaining after the firſt operation, are to be added; ſo that the liquor may reach to within ſix inches of the top. When it is nearly boiling, the cotton is to be put in; being previouſly formed into parcels of about 2½ lb. each; nearly 4 oz. being kept ſeparate. The cotton is to be well preſſed down in the pan, and confined by ſticks. The pan is covered with a wooden lid, having a ſmall hole, through which the ſmall portion of cotton reſerved for that intention may be occaſionally withdrawn, to obſerve the progreſs of the operation. This hole has a moveable cover. The lid is then to be ſecured by a ſtrong croſs of wood, with a ſtraight piece over it, and the ſides made cloſe, ſo as to confine the vapour, by laying round the edges of the wood a quantity of damp linen cloth. The fire is then to be raiſed, ſo as to make the liquor boil, and the boiling is to be continued for 9 hours. The proceſs is finiſhed by taking the cotton out of the liquor, wringing and drying it. But the drying is never to be performed, either in a ſtove or in a ſtrong ſun ſhine. The colour will be moſt brilliant, if the cotton be dried in the ſhade, with a free acceſs of air.

A proceſs very nearly reſembling the above, is employed by M. Clerk in a manufactory at Vandreuil, in France, by which cotton may be dyed of a beautiful and durable red colour. This proceſs is fully deſcribed by M. Bertholaet in his *Elements of the Art of Dying*. He gives the cottons a dip after they have become quite dry; he makes a ſolution of tin in aqua fortis, taking for 100 lb. of cotton 3 or 4 lb. of aqua fortis at 26 degrees; to which he adds an ounce of ſal ammoniac for each pound, and then diſſolves it in 6 oz. of fine tin in grains; he adds to the bath 1½ lb. of mineral cryſtal, and then dilutes the mixture with 8 buckets of water, and dips the cotton; it is then waſhed. This dip, he ſays, gives the cotton a very fine fire.

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Mr Henry ſuppoſes that an animal acid is ſupplied to the cotton, in the proceſs of dyeing the Adrianople red; and that the attraction between the cotton and acid being ſtrong, and that between the latter and the earth of alum being likewiſe powerful, ſuch an union is effected, as aſſiſts in rendering the material capable of attracting and retaining the colouring matter, in as forcible and permanent a manner, as can be done either by wool or ſilk. The uſe of the galls alſo in this and other proceſſes ſeems intended to promote a ſimilar purpoſe. Cotton either unbleached, or which has undergone no proceſs but that of bleaching, when immerſed in a ſolution of alum, produces no change in the appearance of the ſolution; but cotton previouſly ſteeped in an infuſion or decoction of galls, ſoon renders the liquor turbid, occaſioning a precipitation of the earth of alum on the cotton. The imperfect ſoap alſo, formed by the union of the alkali and oil when mixed with the alum, will both decompoſe that ſalt, and be itſelf decompounded, and a ſoap of a different nature will reſult from the union of the oil with the earth of alum. It is probable alſo that the blood, which is employed with the madder, may ſupply both animal ſalts and a glutinous matter to the cotton.

Mr Gren throws conſiderable light on the theory of the Adrianople red, by his experiments. He took two ounces of ſpun cotton, on which he poured freſh oil, and left it to ſoak for 15 days, taking care to work the cotton well with it from time to time; he then ſqueezed out the oil as much as poſſible, and put the cotton into a boiling ſolution of barilla. After boiling it for half an hour, he poured out the ley, which had a milky appearance, and ſupplied its place with freſh urine, in which he boiled the cotton a quarter of an hour; but he has aſcertained that water may be ſubſtituted for the urine. He made a decoction with half an ounce of alum and two drams of ſumach, and put the cotton, which had been well waſhed, into it while boiling hot, and kept up the ebullition for an hour: after which he let it cool, and kept the cotton in it 12 hours; when taken out of this bath, it was dried in the ſhade, waſhed in cold water, and dyed with a decoction of half an ounce of madder: he choſe whole roots of madder, the moſt ſlender he could find, cut them into ſmall pieces, and pounded them. He left the cotton to grow cold in the bath. When waſhed, it ſhewed a very fine colour, which differed from the true Turkey red cotton only in luſtre, which it did not poſſeſs in ſo high a degree, but it ſuſtained the ſame proofs. Thus it retained its colour after being waſhed in boiling water; the brightneſs of the colour was increaſed by being waſhed in a cold ley of aſhes; vinegar did not change it; expoſure to the ſun and air for three weeks produced no ſenſible alteration in its colour. Ground madder of a middling quality produced, under ſimilar treatment, a dirty brown colour without any brightneſs; but Zealand madder of a good quality produced a colour ſimilar to the former. And the addition of fixed alkali, even in ſmall quantity to the decoction, produced a deeper colour. The addition of ſolution of tin gave the colour a more pleaſing hue. He only obtained a bad colour, which ſimple waſhing diſcharged, when he uſed pure or cauſtic pot-aſh inſtead of ſoda; but carbonate of pot-aſh ſucceeded as well as ſoda, when care was taken to ſqueeze out the oil from the cotton previous to its being put into the ſolution of the ſalt; if the oil was not ſqueezed out, the colour was but indifferent: whence he infers, that the alkali ought not to be ſo cauſtic as to deprive the cotton entirely of the oil, while, at the ſame time, it ought to poſſeſs ſufficient activity not to allow it to retain too much. The beſt kind of madder muſt be uſed.

M. Berthollet found that the acetite of alumine, formed by the mixture of alum, and the acetite of lead, formed a better mordant than alum for fixing the colour of madder; and that it was ſtill more efficacious when it contained an excess of acid. Alum ſaturated with pot-aſh to ſuch a degree as to afford a ſlight ſediment, was alſo a much more efficacious mordant than common alum, probably for the ſame reaſon. Solution of arſenic in pot-aſh produced a ſimilar effect, and even ſeemed to be ſuperior in ſome degree. Galling renders the colour more fixed, and appears to darken it a little; yet galling is employed in the Adrianople proceſs. Galls cannot be mixed with madder, becauſe they prevent the extraction of its colouring part. M. Berthollet begins his proceſſes by galling, after having leyed the cotton. Leying renders the cotton more diſpoſed to become ſaturated with colour. Mucilages and gums render the colour more fixed, and glue is particular in producing this effect: it combines with the alumine and the cotton, and thus imparts to the cotton the property of animal ſubſtances. Complete exſiccation between each of the proceſſes is very uſeful, but ſhould not be too rapid. When the water is expelled, its attraction no longer oppoſes the combination or decompoſition of the mordant to which it proved an obſtacle. Long maceration and long continued boilings with the mordant ſeem to be uſeleſs; it is ſufficient that the cotton be well impregnated with the mordant; nor is any greater effect produced by repeating the aluming two or three times ſucceſſively, than by one operation properly conducted.

The proceſſes by which M. Berthollet came neareſt the Adrianople red, without uſing a conſiſtent oil, were by employing, as a mordant, a ſolution in the nitric acid of the precipitate from alum by common pot-aſh, and by adding oxide of tin to the madder bath. By this laſt proceſs he obtained a red which might eaſily paſs for that of Adrianople. It is evident, from many of his obſervations, that in the Adrianople red the cotton retains a little of the oil. We may alſo conſider in cotton dyed with madder its power of long reſiſting the action of the air and that of reſiſting alkalis or ſoap. This laſt can only be obtained by oils and greaſe; but the firſt depends principally on the mordants employed, and the number of dryings. It is therefore proper, independent of the beauty of the colour, to employ proceſſes ſimilar to that of Adrianople, for ſuch ſtuffs as are to be ſubjected to leying, or frequent waſhing with ſoap.

M. Berthollet has alſo tried the oxide of tin in dyeing wool. The decoction of madder acquires a more

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more clear and lively red by the addition of this oxide; its colouring particles become fixed much more quickly and more abundantly, upon cloth prepared by a decoction of alum and tartar. The cloth came out of the dye bath of a much more saturated and beautiful red, than a similar pattern dyed with an equal weight of madder without oxide of tin. Oxide of zinc, used instead of tin, produced a fine orange colour in the cloth; oxide of lead a dull brick colour; but that of iron had no evident effect.

Wool may be dyed red by CARTHAMUS, but it soon changes towards an orange. This substance is also used for dying silk poppy colour, bright orange red, cherry, rose, and flesh colour. The processes differ according to the intensity of the colour to be given, and the degree in which it approaches to that of fire; but the carthamus bath, which varies in the mode of using, is prepared in this way; Having extracted the yellow matter of the carthamus, and opened the cakes, it is put into a deal trough, where it is sprinkled at different times with *cendres gravelées*, or soda, the latter of which is best well powdered and sifted, in the proportion of 6 lb. to 100 lb. mixing it well as the alkali is put in. The carthamus thus mixed with the alkali, is put into a small trough with a grated bottom, first lining it with a closely woven cloth. When this trough is nearly half filled, it is placed upon the large one, and cold water is poured on it till the lower trough be full. The carthamus is then set over another trough, till the water comes from it almost colourless. A little more alkali is then added, and fresh water is poured on, and these operations are repeated, till the carthamus be exhausted, and become yellow.

When the silk has been distributed on the rods in hanks, good lemon juice is poured into the bath, till it is of a fine cherry colour. This is called *sowring* the bath. Having stirred the bath well, the silk is dipped in, and turned on the skain sticks as long as it appears to get any colour. For POPPY colour it is taken out, wrung, drained on the rods, and passed through a new bath, where it is treated as in the former. It is then dried and passed through fresh baths, washing and drying it after every operation, till it have obtained the depth of colour required. When it is at the proper point, it is brightened, by turning it 7 or 8 times in a bath of hot water, to every bucket of which about a gallon of lemon juice has been put. But when silk is to be dyed poppy or fire colour, it must be first scoured as for white; and must then have a slight anotta ground. This silk should not be alumed. And bright orange reds, as well as deep cherry colours, are treated exactly in the same way as poppy colour, except that they have not the anotta ground, and that they may be dipped in the baths that have been already used for poppy colour, which will exhaust them.

The lighter CHERRY colours, rose colours of every shade, and flesh colours, are made from baths of the 2d and 3d runnings of the carthamus, which are weaker than the first. In these the deepest shades are dipped the first. But the lightest of these shades, which is a very pale flesh colour, requires a little soap to be put into this bath; this softens the colour, and prevents it from taking too quickly or unevenly. The silk is then washed, and brightened a little, in the bath which has been used for brightening the colours which are deeper. These different baths are used as soon as they are made, and as quickly as possible, as by keeping they lose much of their colour, which would be entirely lost after some time. They are also used cold, because the red *feculæ* lose their colour on being exposed to heat. The most proper alkali to be used will be crystals of soda, or the salt of tartar. To lessen the expence of carthamus for deep shades, about a fifth of the bath of archil may be mixed with the first and 2d bath. But when raw silk is to be dyed, that which is very white should be chosen, and treated as boiled silk, with this difference only, that the poppy colours, bright orange reds, and cherry colours, are passed through baths that have been used for the same colours for scoured silk. Poppy colour prepared in an acid liquor resists the action of vinegar, but it soon changes and fades in the air.

M. BECKMANN made some experiments respecting the application of the red colour of carthamus to cotton. Having macerated cotton two hours in melted lard, he washed it well, and dyed it in the common way with carthamus deprived of its yellow matter. This cotton took a deeper colour than some which had undergone no preparation. Soap succeeded equally well; and olive oil still better. He then dipped his cotton in oil repeatedly, drying it each time. After the last drying he washed and dried it, and then passed it through the yellow bath of carthamus, to which he added galls and alum. Finally he dyed it with the alkaline solution of carthamus and lemon juice. By these means he obtained a fine full red. Cotton treated in the same manner, without having been impregnated with oil, took a colour of the same kind, but less full, and less capable of standing the action of the air. From these trials he thinks, that cotton to be dyed with carthamus should receive a preparation similar to that which it receives for the Adrianople red.

To dye cotton poppy colour, Mr Wilson directs that the carthamus thoroughly freed from the yellow colouring matter be put into a vessel, at the bottom of which is a hair sieve, and to pour on it a solution of pearl ashes, mixing them well, and leaving them to stand all night. The next morning the liquor is to be drawn off by a cock at the bottom of the vessel, and the cotton to be dyed is to be put into it, and turned by a winch. In the mean time a solution of tartar is prepared and left to settle, and while yet hot, is poured into the carthamus bath, till the liquor is rendered a little sour. The cotton must continue to be turned in this till it has acquired the proper shade. It is then washed lightly, and dried in a stove; and in this way it obtains a colour which is very fine. But to give cotton a scarlet, it must first be dyed yellow by anotta, and while wet, must be dyed with carthamus, in the manner just described. It thus acquires a fine scarlet, which however is neither permanent nor capable of withstanding the operation of washing.

In using BRAZIL WOOD or any other colouring

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wood in a dye bath or ſtat, it is neceſſary to inclose them in thin linen bags. Wool, to be dyed with this wood, muſt undergo certain preparations. It muſt be boiled in a ſolution of alum, to which a 4th of its weight, or even leſs, of tartar, has been added. A greater proportion of tartar would render the colour yellow. The wood thus impregnated is to be kept at leaſt a week in a cool place, after which it is dyed by boiling gently in the braſil juice. The colouring matter which is firſt depoſited does not yield ſo fine a colour; it is proper, therefore to dip the coarſeſt ſtuff in the bath firſt. In this manner a bright red is obtained, which ſtands the action of the air in a tolerable degree. When the red colour of Braſil juice is deſtroyed by any acid, it gives woollens a more or leſs dun colour, which is very durable.

M. Poerner prepares the cloth with a boiling compoſed of ſolution of tin, alum, and a little tartar and makes his bath with Braſil wood, and a conſiderable proportion of alum. In the reſiduum of this bath he dyes a 2d piece, which has received a ſimilar preparation. The firſt piece takes a fine brick colour; the ſecond, a colour that approaches ſcarlet. The ſhades may be conſiderably varied by varying the proportions of the ingredients employed.

M. Guhliche deſcribes a proceſs, by which he pretends finer and more permanent colours are obtained than by thoſe in uſe. He directs pure vinegar, or aceto citric acid, which is a mixture of lemon juice and vinegar, or aqua regia, to be poured on Braſil wood, reduced to a powder, or very ſmall chips, till it is covered with the liquor, or even till the liquor is a certain height above it; the mixture to be well ſhaken, and then left to ſettle for 24 hours; after which it is to be decanted, filtered, and kept for uſe. On the reſiduum a vegetable acid, or pure water, is to be poured and, having ſtood a day or two, filtered. This is to be repeated till all the colouring matter is extracted, when the wood will be found to be black. All theſe liquors are then to be mixed together very carefully. The ſtuff being prepared with a ſlight galling of ſumach, or white galls, is ſlightly alumed; being juſt rinſed, it is put quite wet into a bath prepared in the following manner; A portion of the acid ſolution of Braſil wood is diluted with a quantity of water proportioned to the quantity of the ſtuff, and the depth of the colour to be given it. When this is ſo hot that the hand will juſt bear it, ſolution of tin is poured in, till it is of a fine colour; it is then ſtirred, and the ſtuff is put in. About half an hour after, it is taken out and waſhed. The remainder of the bath may be uſed for lighter ſhades; but thoſe ſtuffs ſhould only be galled which are for deep ſhades.

Sect. V. *Of* Dyeing Scarlet.

Of all the red colours Scarlet is the moſt beautiful. It is indeed the fineſt and moſt ſplendid colour in the art of dyeing. The ſame taſte with reſpect to the ſhade that is preſerved does not however always prevail: ſometimes it is required to be of a deeper and more perfect red; at others, to incline more or leſs to the colour of fire. It cannot be expected to obtain the deſired ſhade from the preciſe proportions preſcribed in the proceſſes, becauſe the quantity of colouring matter contained in different kinds of fine cochineal varies, and ſtill more, becauſe the ſolutions of tin employed may differ conſiderably from each other: but it is eaſy to aſcertain, by trials on a ſmall ſcale, the proper proportion of ingredients to be uſed for obtaining a particular ſhade; and if the pieces dyed be found to go beyond the point, or fall ſhort of it, it is difficult to bring them to it.

The dying of ſcarlet is performed at two operations; the firſt is called the *boiling*; the ſecond, the *finiſh* or *redd ning*. For the boiling deſigned 100 lb. of cloth, 6 lb. of pure tartar are thrown into the water, when a little more than warm. The bath is ſtirred briſkly, and when it is a little hotter, half a pound of powdered cochineal is added, and well mixed. A moment after 5 lb. of very clear ſolution of tin are poured in, and carefully mixed. As ſoon as the bath begins to boil, the cloth is put in, and moved briſkly for two or three turns, after which it is moved more ſlowly. When it has boiled a couple of hours, it is taken out, aired, and carried to the river to be well waſhed. To prepare the 2d bath, the boiler muſt be emptied. When the bath is ready to boil, 5¾ lb. of cochineal powdered and ſifted are put in. Theſe being carefully mixed, when after having ceaſed ſtirring, a cruſt, which forms on the ſurface, opens of itſelf in ſeveral places, 13 or 14 lb. of ſolution of tin are poured in. If, after that, the bath riſe about the brim of the boiler, it muſt be cooled by cold water.

When the ſolution is well mixed, the cloth muſt be put into the bath, taking care to turn it quickly the firſt two or three turns. It is boiled for an hour, puſhing it down with a ſtick when the boiling raiſes it up. It is then taken out, aired, and cooled, and then waſhed in the river, and dried. On examining the proportions of cochineal and of ſolution of tin, put either into the boiling, or into the reddening, it appears that they are by no means fixed. There are dyers who, according to Heſſot's account, ſucceed very well by putting two 3ds of the compoſition, and a 4th of the cochineal, into the boiling, and the remaining 3d of the compoſition, with the remaining three 4ths of the cochineal, into the reddening. He alſo aſſerts that it does no harm to uſe tartar in the reddening, provided not more of it than half the weight of the cochineal be put in; and he thinks, that it even renders the colour more permanent. This is at preſent the practice of ſeveral dyers. Tartar promotes the ſolution of the colouring matter, eſpecially when it is ground with the cochineal, whence the reſiduum is more completely exhauſted.

Some dyers do not take the cloth out of the boiling, only refreſhing it to make the reddening in the ſame bath, by pouring in an infuſion of cochineal, which they have made apart, and with which they have mixed the proper quantity of compoſition. In this way they ſave time and fuel; and they affirm that the ſcarlet is equally fine. But as ſcarlet is required to be very lively, and to approach the colour of fire, a yellowiſh tinge is given it by boiling ſuſtic in the firſt bath, or by adding a little turmeric to the cochineal. The yellow tinge might be obtained by increaſing the quantity of compoſition: but this has the inconve-

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convenience of rendering the cloth harsh, and even of preventing the colouring matter from fixing in it in a certain quantity. Thus though neither fustic nor turmeric give a permanent colour, it is better perhaps to use them in a small quantity, than to add too much solution of tin. That these ingredients have been used is discoverable by cutting the cloth, the inside of it appearing in that case yellow; whilst in the common processes the cochineal does not penetrate the cloth, leaving it internally white, when it is said to *cut* by the dyers. It is also of advantage in dyeing scarlet to use tin boilers, because the acid employed attacks copper, and the solution it forms with it may injure the beauty of the colour. But as these are difficult to make of any considerable size, and are liable to melt, if the workmen forget to withdraw the fire before emptying them, many dyers use copper ones. It is necessary, however, to keep these very clean, not to let the acid liquor remain in them, and to prevent the cloth dyed in them from touching the copper, by means either of a net, or of an open-work wicker basket introduced within the boiler.

M. Scheffer recommends for the boiling 1½ oz. of solution of tin, with an equal quantity of starch, and as much tartar to every pound of cloth. He says, that the starch serves to render the colour more uniform; and he advises to throw into the water when it boils, a drachm of cochineal, to stir it well, to boil the wool an hour, and afterwards, to wash it. The wool is then to be boiled half an hour in the reddening bath, with half an ounce of starch, 3 quarters of an ounce of solution of tin, half an ounce of tartar, and 9 drachms of cochineal. In this process there is a smaller quantity of the solution of tin than in the above.

M. POERNER describes 3 principal processes, which vary according as the shade of the scarlet is to be more or less deep, or more or less inclining to orange. He puts no cochineal into the boiling, which he composes of one ounce six drachms of tartar, and an equal weight of solution of tin, added after the tartar is dissolved, for every pound of cloth. After it has boiled a moment, he puts in the cloth, and lets it boil two hours longer. And for the reddening of the first process, he uses two drachms of tartar, and an ounce of cochineal; afterwards pouring in 2 oz. of solution of tin gradually. But for reddening of the 2d process, he uses the same quantity of cochineal, and 2 oz. of solution of tin; the tartar is omitted. For that of the 3d he directs two drachms of tartar, an ounce of solution of tin, and two ounces of common salt, with the quantity of cochineal above mentioned.

The scarlet of the first process is of the deepest shade; that of the 2d is less full, but more lively; and that of the 3d is still more bright and pale. Tartar gives a deeper and more rosy hue to the colouring matter of cochineal precipitated by solution of tin. It moderates the action of the nitro-muriatic acid, which tends to give scarlet an orange cast, though this orange cast is not to be seen in the precipitate produced by the solution of tin; which is, on the contrary, of a fine red. It is probable, that the solution of tin gives scarlet an orange tinge, by the action the nitro muriatic acid exerts on the wool, which it turns yellow. By putting more or less tartar, therefore into the reddening, a deeper and fuller scarlet may be obtained; and, on the contrary, the scarlet may be rendered more inclining to orange, by this ingredient being omitted. The solution of tin may also influence the colour, according to the proportion of tin the ammoniacal muriate contains. Dr Bancroft however, objects to the above opinion respecting the effects of tartar and solution of tin, as highly erroneous.

From the experiments of M. Berthollet it appears that a solution of tin made with 16 parts of nitric acid, at 30° of Beaume's areometer, two parts of ammoniacal muriate, and three parts of tin, gave a less lively and somewhat deeper colour, than a solution in which the acid and ammoniacal muriate were in the same proportions which contained only two parts of tin. These last mentioned proportions, succeeded the best of many which were tried. He mixes with the solution 4 parts of water. Putting only half a part of muriate of ammoniac, the colour was brighter, and inclining to orange. By using a solution of murio-ammoniacal salt of tin, which contained near half its weight of oxide of tin, and adding to the solution a little muriatic acid to prevent the precipitation of the metal, he obtained a crimson colour: but on adding tartar in the reddening, the cloth took a beautiful deep red, which resisted the oxigenated muriatic acid better than common scarlet. But in using this salt, the bath is sooner and more completely exhausted, than with the solution of tin commonly employed.

Scarlet may be brightened by common salt; and the colour will at the same time penetrate deeper, and leave less cut. Muriate of ammoniac also renders the colour more bright and pale, but it carries the effect too far. It is not, however, easy to explain the reason, why common salt, which deepens a little the colour of infusion of cochineal, and produces the same effect on colours in general, should diminish the intensity of scarlet. It is observed by M. Poerner, that the proportion of common salt he directs is the greatest that can be employed; and that a more agreeable shade, though lighter, will be obtained, if less is used. He thinks that the addition of 5 oz. of white sugar to the ingredients of the 2d. process will produce a finer colour, which is always lighter than that of the first process; and he asserts, that a more pleasing and more permanent colour will be obtained, if the cloth be left in the boiling 24 hours after it is cold. When the scarlet which has been just dyed has too much of the orange cast, this may be weakened by washing with hot water, particularly if the water contain any salt with an earthy base.

If the quantity of cloth to be dyed scarlet be large, M. Berthollet says, we may use for the boiling a reddening with which we have just dyed, taking from the ordinary quantity of cochineal as much as we suppose to be left in the bath, diminishing also the quantity of solution of tin. But if we would have a fiery colour, we must begin by boiling a bag of fustic, which is to be removed before the other ingredients are added. After this the bath may be used, as soon as the cloth is taken out, for making pomegranate colour, boiling in it

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it a bag of fuſtic. That which has already been in a bath is fitter than new for this ſhade. As ſoon as this is taken out, ſome tartar and compoſition are put into the bath, which is well raked, and the cloth treated as for dyeing ſcarlet; and the bath may be uſed after this for capuchin colour, boiling in it fuſtic, and adding tartar and ſolution of tin. The preceding boiling may alſo be employed for *langouſte*, orange, caſſis, gold colour, and jonquille, by boiling in it fuſtic, and adding a little cochineal, and more or leſs tartar, and ſolution of tin.

When all the cloths which are to be dyed have gone through the boiling, proceding from the deepeſt colour to the lighteſt, they are then to be paſſed through the reddening, proceeding contrariwiſe from the lighteſt to the deepeſt, adding more and more cochineal, and ſolution of tin, till we come to the pomegranate and fire colours When it is come to the turn of the gold colour and jonquille, fuſtic is to be added, at leaſt if they were not finiſhed in the firſt bath, which, as we ſhall ſee, may be done for ſome ſhades. For the gold colour and caſſis, the addition of a little madder is neceſſary.

The colours of gold, caſſis, jonquille, and buff, may be made after the ſcarlet boiling, by adding for the former two, fuſtic, ſolution of tin, and a little madder; a little more fuſtic, and a little leſs ſolution of tin, for the firſt than ſecond. For the buff much leſs ſolution of tin muſt be uſed. A dun colour may be made after boiling ſcarlet without any addition. *Le caffé au lait* requires a little fuſtic and ſolution of tin, and a very ſmall quantity of madder: for *le chocolat au lait*, a little cochineal and tartar are added to the ingredients laſt mentioned.

For the boiling for cherry colours, a freſh bath, compoſed of tartar and ſolution of tin, is commonly uſed: And for dyeing them, a reddening that has been uſed for ſcarlet is employed, adding to it tartar, ſolution of tin, and a little cochineal. In boiling and reddening theſe, only half the time required for ſcarlet is taken up: and in general the time is ſhortened in proportion to the delicacy of the tint. For the boiling for roſe colour the reddening of cherry colour may be employed, and its reddening compoſed of a little ſolution of tin, a little tartar, and a very little cochineal. The colour may be deepened by paſſing the cloth when it comes out of the dye, through hot water. Fleſh colour is made after a reddening, by throwing away a little of the bath, and cooling it. It may alſo be made after a violet colour, by adding a little ſolution of tin. It muſt boil but a little time. The reddening from which ſcarlet has been taken out, may alſo be uſed for grays that are to have a purple caſt; refreſhing the bath with the addition of galls, and afterwards a little ſulphate of iron, or green vitriol.

Weak and delicate tints, as LANGOUSTES and ORANGE colours, as well as lilacs, mauves, cherry, and roſe colours, have more bloom and freſhneſs when prepared in a ſingle bath, than when they have gone through both boiling and reddening. It is only neceſſary to put into the bath the proper ingredients. The cloth ſimply wetted, and impregnated with no mordant, fills itſelf with the colouring matter leſs readily, and in a more even manner. And therefore, for obtaining different ſhades of ſcarlet, and the colours derived from it, nothing more is neceſſary than to vary the proportions of cohineal, tartar, and ſolution of tin, and to add for the ſhades moſt inclining to yellow, fuſtic, for which other yellow ſubſtances are ſometimes ſubſtituted. Tartar ſerves to deepen the colour; and the ſolution of tin makes it incline to orange. For the light ſhades, the time of operating muſt be conſiderably abridged.

The dyeing of ſilk a ſcarlet colour is ſo much in requeſt, as to have excited artiſts to repeated attempts for obtaining it. Thoſe who appear to have approached neareſt to the deſired end begin with dyeing the ſilk crimſon: (ſee SECT. VI.) this dye they cover over with that of carthamus, then give it a yellow dye without heat. By theſe means a fine colour is obtained, but the action of the air deſtroys the dye of the carthamus, and the colour is ſoon darkened by it. Cochineal is not much uſed for dyeing cotton and linen, becauſe a fine and permanent red may be given them by madder. Scheffer, however, deſcribes a proceſs, which might be employed. The linen or cotton is to be ſteeped 24 hours in a cold ſolution of tin: it is then wrung, waſhed, and boiled a quarter of an hour with 4 ſixths of its weight of cochineal. The cotton takes a light red; but theſe colours do not ſtand the action of ſoap, though they do that of the ſun.

The difference of the proceſſes for giving cotton and ſilk a ſcarlet colour, ſeems to be owing to the ſlight diſpoſition theſe ſubſtances have, for combining with the colouring matter of cochineal, or the compound of that colour and tin. Hence it happens, that this compound ſeparates, unites in too large maſſes, and precipitates before its union with the ſtuff can take place. This inconvenience is prevented by firſt impregnating the ſtuff with ſolution of tin; becauſe the oxide of tin being combined with it, the colouring matter of the cochineal comes to fix in it, and then the compound can no longer precipitate. Therefore this mode of operating ought to be tried, whenever we have reaſon to fear, that from the too feeble attraction of the ſtuff, the compound, which is to colour it will precipitate, before it can fix in it in a ſufficient degree.

To dye ſpun worſted with KERMES, it is firſt boiled half an hour in water with bran; then two hours, in a freſh bath, with one fifth of Roman alum, and one tenth of tartar, to which *ſour water* is commonly added; after which it is taken out, tied up in a linen bag, and carried to a cool place, where it is left ſome days. To obtain a full colour, as much kermes as equals 3 fourths, or even the whole of the weight of the wool, is put into a warm bath, and the wool is put in at the firſt boiling. As cloth is more denſe than wool, either ſpun or in the fleece, it requires one 4th leſs of the ſalts in the boiling, and of kermes in the bath. Hellot adviſes a ſmall handful of cot, or refuſe wool, to be thrown into the boiler in which the kermes is, and to let it boil a moment, before the wool to be dyed is put in. This will abſorb a kind of black dregs, and the wool afterwards dipped will take a better colour. Before the

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the wool that is juſt dyed is taken to the river, it may be dipped in a bath of water a little warm, in which a ſmall quantity of ſoap has been diſſolved. In this way the colour will acquire more brightneſs, though it will have a crimſon caſt. By the uſe of kermes and tartar, without alum, and with as much ſolution of tin as is required for a ſcarlet with cochineal, Hellot obtained a very lively cinnamon colour in a ſingle bath.

Cloth ſteeped in a ſolution of ſulphate of potaſh, took with kermes a pretty fine and permanent agate gray: in a ſolution of ſulphate of iron and tartar, a fine gray: in a ſolution of tartar and ſulphate of copper, an orange colour: and the ſame with nitrate of copper. All acids convert it to a cinnamon colour, which inclines more or leſs to red, according as the acids are weak, and their quantity ſmall. Its colour is rendered dull and duſky by alkalis. But the colour that kermes imparts to wool has much leſs bloom than the ſcarlet made with cochineal, whence the latter has generally been preferred, ſince the art of heightening its colour by ſolution of tin has been known. The former, however, is more permanent; and pots of greaſe may be diſcharged from it without injury. The ſcarlet made by kermes has been called *ſcarlet in grain*, becauſe that inſect was ſuppoſed to be a grain. The ſolution of tin has been tried with kermes as well as with cochineal; and Scheffer deſcribes ſeveral proceſſes for dyeing in this way: but the colour always inclines to yellow or cinnamon, becauſe the compound formed of its colouring matter and the oxide of tin, retains a yellow hue, from the action of the acid; as does the colouring matter of madder. The colour afforded by kermes is very permanent. Dyers have not yet been able to give ſilk any thing more than a dull reddiſh colour by kermes. The ſcarlet, for which half kermes and half madder is uſed, is called *ſcarlet in half-grain*. This mixture affords a very permanent dye; but it is not lively, inclining a little to the blood-colour.

For dyeing with GUM LAC, ſtick lac of the deepeſt colour ſhould be choſen. It is to be ſeparated from the ſticks, and powdered very well. But the colour obtained by lac has not the bloom of ſcarlet made with cochineal; however, it has the advantage of being more permanent. It may be employed with advantage, by mixing a certain quantity with cochineal, when, if it be not in too large proportion, the ſcarlet will be rendered more permanent, without its beauty being diminiſhed. Lac may be uſed in a very ſimple manner. Boil the cochineal and ſolution of tin for a proper length of time; after which the bath is to be cooled, and the lac put in, in powder. It requires a very moderate heat, otherwiſe it will dye very unequally; and alſo a greater proportion of ſolution of tin than cochineal. The cloth ought to be waſhed very hot at coming out of the boiler, becauſe the reſinous particles fixed in it are difficult to ſeparate when cold. Lac may be uſed with ſucceſs for *ſoupe au vin* colour, putting it into the boiling, in which there muſt be no alum, as that would precipitate its colouring matter too quickly. In the reddening, cochineal muſt be employed, and the colour may be ſaddened in the common method. The circumſtance that appears to give lac the ſuperiority over kermes, is, that it is able to bear the action of ſolution of tin, and experiences the good effects of it, without its colour being changed to yellow.

To dye with ARCHIL, the quantity judged neceſſary, according to the quantity of wool or ſtuff to be dyed, and the ſhade to be given it, is mixed in a bath beginning to grow warm. The bath is then heated till it is ready to boil, and the wool or ſtuff is dipped in it, without any other preparation, keeping that in longeſt, which is to be of the deepeſt ſhade. A beautiful gridelin inclining to violet is thus obtained but the colour has no permanency; ſo that archil is rarely uſed, except for modifying, heightening, or giving bloom to other colours. Hellot ſays, that having applied archil on wool boiled with alum and tartar, the colour did not ſtand the air any better than when the wool had undergone no preparation. But he obtained a much more permanent colour from archil, by putting a little ſolution of tin into the bath. This changes the natural colour of the archil to one more or leſs approaching to ſcarlet, according to the quantity of the ſolution employed. This proceſs is to be conducted nearly in the ſame manner as that for dyeing ſcarlet, except that one bath is only required. According to M. Poerner, one pound of wet cloth, boiled for about an hour in a bath compoſed of ten ounces of archil and an ounce and a half of tartar, acquires a bluiſh red colour. If previouſly prepared with tartar and ſolution of tin, it aſſumes an amaranth colour: and if prepared with alum, a paler and leſs lively colour than the foregoing. This ſubſtance is frequently uſed for deepening different ſhades, and giving them a bloom. It is thus uſed for violets, lilacs, mallow, and roſemary flower colours. But to obtain a deeper tint, alkali, and cremor calcis diffuſed in water, are ſometimes added to it as for deep *ſoupe au vin* colours. The remainder of this liquor will give a beautiful agate, roſemary flower, and other delicate colours, which cannot be procured equally fine by any other means.

ALUM cannot be employed inſtead of archil for deepening colours, as it does not afford the ſame bloom, and the colour is tarniſhed by it. Archil is never employed alone for dyeing ſilk, unleſs for lilacs: but ſilk is frequently dipped in an archil bath, either before or after dyeing in others, to modify various colours, and give them a bloom. In the archil bath, for treating white ſilks, a quantity of archil proportionate to the colour required, is boiled in a proper veſſel. The clear liquor is then poured quite hot, leaving the dregs at the bottom of the boiler, into a trough of a convenient ſize, in which the ſilk, carefully cleanſed from ſoap, muſt be turned with great care, till it has acquired the proper ſhade. The ſilk is then to be beetled at the river. This is a ſubſtance of great uſe in dyeing; but as it is rich in colour, and communicates a ſeducing bloom, dyers are frequently tempted to make an improper uſe of it, and to go beyond thoſe proportions which would add to the beauty of colours, without any great injury to their permanency. The colour, however, obtained from it by ſolution of tin, which is red, and approaches to ſcarlet, is leſs fugitive, than thoſe in which that ingredient

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is not employed. This solution appears to be the only thing capable of increasing its durability. It may be employed not only in the dye-bath, but in the preparation of the silk, when, by mixing archil with other colouring substances, bright colours with sufficient permanency may be procured.

Sect. VI. *Of* Dyeing Crimson.

The different processes employed for obtaining the various shades of crimson, from the deepest to the lightest, may be reduced to two. Either the shade of crimson required is given to cloth previously dyed scarlet, or the cloth is at once dyed crimson. Alum, salts with earthy bases, and fixed and volatile alkalis, have the property of changing the colour of scarlet to crimson, which is the natural colour of cochineal. Nothing more is therefore necessary, than to boil cloth dyed scarlet for about an hour in a solution of alum, proportioned in strength to the deepness of the colour desired. But as other salts with earthy bases have the same property, and water contains more or less of these salts, whence it gives a proportionate rosy tinge to scarlet passed through it, particularly if it be worn, the quantity of alum necessary to obtain a crimson varies according to the nature of the water employed: nay, if the water be loaded with earthy salts, it will answer the purpose of itself, without the addition of alum. If a piece of scarlet have any defects, it is converted into a crimson.

M. Hellot says, that he has tried soap, soda, pot-ash, and *cendres gravelée*: that all these substances produced the crimson desired, but saddened it, and gave it less lustre than alum: that ammoniac, on the contrary, produced a very good effect: but, as it evaporates quickly, a considerable quantity must be put into the bath a little more than warm, a little ammonical muriate, or sal-ammoniac, and common pot-ash. In this method the cloth instantly took a very bright rosy colour. He thinks that it heightens the colour so much as to render less cochineal necessary. But M. Poerner, who gives the same process, directs the scarlet to be left 24 hours in a cold solution of pot-ash and ammoniacal muriate.

To dye crimson at once, a solution of 2½ oz. of alum, and 1½ oz. of tartar, to every pound of cloth, is used for the boiling: and the cloth is afterwards dyed with an ounce of cochineal. Solution of tin is commonly added, but in less proportion than for scarlet. The processes employed vary greatly, according as the shade required is deeper or lighter, or more or less distant from scarlet. Common salt is also used for the boiling by some dyers. For saddening crimsons, and giving them more bloom, archil and pot-ash are frequently used, but the bloom thus imparted is not permanent. Sometimes the boiling for crimson is made after a scarlet reddening, by adding tartar and alum: and it is said, that the *laque au vin* has more bloom, if both its boiling and reddening be made after scarlet, than when it is dyed in a fresh bath. For these colours the *cochinilla sylvestris* may be employed instead of fine, but in larger quantity. The reddening which has been used for crimson may also be employed for purples, and other compound colours.

Both scarlets and crimsons in half-grain are made by substituting madder for half the quantity of the cochineal, giving the same boiling as for scarlet in grain, and following in other respects the processes for reddening the scarlet or crimson. Other proportions of madder may be used instead of half, according to the effect which is to be obtained. The common madder red also acquires a greater lustre, when its boiling is made after a reddening for scarlet.

In silk the grain crimson, produced by cochineal is distinguished from *false crimson*, which is obtained by Brazil-wood. And silk when designed to be dyed crimson with cochineal, should not be boiled with more than 20 lb. of soap to 100 lb. of silk, as the slight yellow cast which silk has, when only so far scoured, is advantageous to the colour. After the silk has been well cleansed from the soap at the river, it is to be put into an alum liquor of the full strength. In this, it is commonly left from the evening till the next morning; it is then washed, and beetled at the river twice. In preparing the bath, a long boiler is half or two 3ds filled with water; and when the water boils, white galls powdered are thrown in, from half an ounce to 2 ounces for every pound of silk. After boiling a few moments, from 2 to 3 oz. of cochineal, powdered and sifted, for every pound of silk, according to the shade required, are put in, adding afterwards an ounce of tartar to every pound of cochineal; and as soon as the tartar is dissolved, an ounce of solution of tin to every ounce of tartar. This solution ought to contain more tin than that used for scarlet; otherwise the colours would be too bright. Macquer directs this solution to be made with 1 lb. of nitric acid, 2 oz. of ammoniacal muriate, 6 oz. of fine grain tin, and 12 oz. of pure water.

The boiler is then to be filled up with cold water. The proportion of the bath is about 8 or 10 quarters of water to every pound of silk. In this the silk is immediately dipped, turning it on the skain sticks, till it appears to be of an uniform colour. The fire is then increased, and the bath made to boil for two hours, turning the silk from time to time. After this the fire is put out, and the silk put into the bath, where it is kept a few hours longer. The silk is afterwards washed at the river, and wrung and dried, two beetlings first being given it. When crimsons are to be *saddened*, they must be passed, after having been washed, through a solution of sulphate of iron, more or less strong according to the shade required. If it should have a yellow tinge, the solution must be charged with a greater or less proportion of decoction of fustic. And white galls should be chosen, because black ones would dull the colour of the crimson; and even too large a quantity of the white will produce the same effect. Macquer says, that the galls serve only to increase the weight of the silk: yet their general effect is to render colours more permanent, and they are essentially necessary for crimsons that are intended to be saddened. Vinegar is employed in distinguishing grain crimsons from false: but it will not detect

colours

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colours obtained from Brazil wood, if they be fixed by means of solution of tin; as then they ſtand the proof with vinegar as well as thoſe in which cochineal has been uſed. A very ſmall quantity of ſolution of tin is, therefore, put into the bath for dyeing ſilk crimſon. If the ſame proceſs as that for dyeing wool ſcarlet were employed, the ſilk would loſe its bloom, and acquire only a faint colour. Macquer and Scheffer have, however, detailed proceſſes which differ from it only in a few circumſtances, for dyeing ſilk roſe and poppy colours by ſolution of tin, uſed cold, that its action on the ſilk might not be too powerful.

The ſolution of tin, which M. Berthollet found to ſucceed beſt, was the ſame as directed for dyeing ſcarlet: this procured him a fine cherry colour, ſufficiently bright. Solutions containing a greater proportion of tin gave him deeper ſhades: and the ſolution of the murio-ammoniacal ſalt of tin produced a dull deep crimſon. Though he has varied his experiments in ſeveral ways, he has never been able to obtain a ſhade comparable to ſcarlet.

Braſil wood is uſed for dyeing ſilk what is called *falſe crimſon*, to diſtinguiſh it from that produced by cochineal, which has far more permanency. For this the ſilk ſhould be boiled with ſoap, in the proportion of 20 lb. of the latter to 100 lb. of the former, and afterwards alumed. Leſs aluming is required for this than for grain crimſon. Having refreſhed it at the river, it is dipped in a bath, more or leſs charged with Braſil juice according to the ſhade to be given. If water containing no earthy ſalt be employed, the colour will be too red for crimſon: to remedy which, the ſilk may be paſſed through a ſlight alkaline ſolution, or a little alkali may be added to the bath. Waſhing the ſilk in hard water till it have acquired a proper hue, will produce the ſame effect. In order to make falſe crimſon deeper, or dark red, juice of logwood is added to the Braſil bath, after the ſilk has been impregnated with the latter. A little alkali may alſo be put in according to the ſhade required. But to imitate poppy or fire colour, the ſilk muſt have an anotta ground, even deeper than when it is to be dyed with carthamus: after which it is waſhed, alumed, and dyed with the Braſil juice, to which a ſmall portion of ſoap ſuds is generally added.

The ſolution of tin cannot be uſed for dyeing ſilk with the juice of Braſil wood, as with cochineal; and the reaſon in both is the ſame: the colouring particles would ſeparate too quickly to be capable of fixing on the ſilk, which does not attract them ſo powerfully as wool. The colours imparted by dye woods may however be much improved by ſteeping the ſilk in a cold ſolution of tin. A ſtrong decoction of Braſil wood gives yellow ſilk a ſcarlet colour, inferior indeed to cochineal; but finer and more permanent than if ſteeped in alum only, and as capable of ſtanding the proof by vinegar, as crimſon or poppy in grain. But it is neceſſary, inſtead of uſing raw ſilk, to give a yellow ground to ſilk that has been ſcoured, or to mix ſome yellow ſubſtance with the Braſil juice.

M. Poerner has made different experiments on methods that may be employed for cotton with Braſil wood, by different mordants, as alum, ſolution of tin, ſal ammoniac, pot-aſh, &c. uſed either in the bath, or in the preparation of the cotton. He could not produce a colour, however, that would ſtand waſhing with ſoap, though ſome would ſtand the action of the air, and waſhing with water, tolerably well. Cottons thus dyed ſhould be dried in the ſhade. The following proceſs is recommended by Mr Brown for giving cotton a crimſon colour: A ſolution of tin is prepared in theſe proportions; nitric acid 2 lb. muriatic acid 1 lb. tin 8 oz. water 1 lb. The liquids being mixed together, the tin is gradually added. Then for a piece of cotton velvet weighing 15 or 16 lb. a bath is prepared, conſiſting of boiling water four parts, ſtrong decoction of galls two parts. Having ſtirred the bath with the rake, the piece is put in, worked for half an hour, and left to ſoak two hours, when it is taken out, and left to drain. Another bath being prepared with three buckets of boiling water, and one of decoction of Braſil wood, alſo boiling, is to be raked, and the piece worked in it an hour. This bath is to be thrown away, and the vat waſhed out, and then filled with a pure decoction of the wood, in which the piece is to be worked half an hour, and then raiſed on the winch. A bath of very clear river water, with a quart of ſolution of tin, being prepared and raked, the piece is to be worked in it a quarter of an hour. It is then raiſed on the winch, and ſet over the vat containing the bath of decoction of Braſil wood, one 16th of which is to be taken out, and replaced by an equal quantity of boiling decoction. This being raked, the piece is worked in it half an hour, raiſed on the winch, and carried back to the vat containing the ſolution of tin. Theſe operations are performed alternately 6 or 8 times, obſerving each time to take out a 16th of the bath of Braſil wood, and replace it with an equal quantity of boiling decoction of the ſame wood, to rake the bath of compoſition each time, and to finiſh the dyeing with the latter. The piece is to be waſhed in the river, and dried in a dark ſhady ſituation. To give greater permanency to the fine and various colours obtained from Braſil wood, it is neceſſary to conſider its properties. The two combinations of it with alumine and oxide of tin, appear beſt calculated to render it durable.

Sect. VII. *Of* Dyeing Violet Colour.

Stuffs would only take a ſlight and fading colour from the decoction of Logwood, if they were not previouſly prepared with alum and tartar. A little alum is added alſo to the bath. By theſe means a pretty good violet is produced in them. But a blue colour may be obtained from this wood, by mixing verdigris with the bath, and dipping the cloth till it have acquired the ſhade which is deſired. The chief uſe of logwood is for blacks to which it gives a luſtre and velvety caſt, and for grays of certain ſhades. It is alſo of very extenſive uſe for different compound colours, which it would be difficult to obtain of equal beauty and variety, by drugs affording a dye of greater permanency. It is uſed for dyeing

violet. For this the ſilk muſt be ſcoured, alumed, and waſhed; becauſe, without aluming, it would take only a reddiſh tinge, that would not ſtand wetting. To dye ſilk thus, it muſt be turned in a cold decoction of logwood, till it have acquired the proper colour: if the decoction were uſed hot, the colour would be in ſtripes and very uneven.

Sir T. Bergman has obſerved, that a fine violet might be produced from logwood, by impregnating the ſilk with ſolution of tin. In fact, we may obtain, particularly by mixing logwood and Braſil in various proportions, a great number of fine ſhades, more or leſs inclined to red, from lilac violet. And if decoction of logwood be ſubſtituted for that of Braſil in the proceſs communicated by Mr Brown, a fine violet colour will be produced. The remarks made on Braſil wood are equally applicable to this. Solution of biſmuth added drop by drop to a kermes bath, produced a violet colour. See farther under Sect. X.

Sect. VIII. *Of* Dyeing Yellow.

The yellow communicated to wool by weld has little permanency, if the wool be not previouſly prepared by ſome mordant. For this purpoſe alum and tartar are uſed by means of which this plant gives a very pure and durable yellow. For the boiling, which is managed in the common way, Hellot adviſes 4 oz. of alum to every pound of wool, and only one ounce of tartar; many dyers, however, uſe half as much tartar as alum. Tartar renders the colour paler, but more lively. The weld is boiled in a freſh bath, encloſing it in a bag of thin linen, and keeping it from riſing to the top by a heavy wooden croſs. Some dyers boil it till it ſinks to the bottom of the copper, and then let a croſs down upon it: others, when it is boiled, take it out with a rake and throw it aſide. Hellot directs 5 or 6 lb. of weld for every pound of cloth; but dyers ſeldom uſe ſo much, contenting themſelves with 3 or 4 lb. or even leſs. Many add to the weld a little quicklime and aſhes, which favour the extraction of the colouring matter, and heighten its colour, but render it liable to be changed by acids. The quantity of weld ought to be proportionate to the depth of the ſhade required. Both lighter and brighter ſhades may be obtained by dyeing after deeper ones, adding water at each dipping, and keeping the bath boiling: but light ſhades procured in this way are not ſo lively as when freſh baths are uſed, proportioning the quantity of weld to the depth of the ſhade intended to be procured. If common ſalt be added to the weld bath, it renders its colour richer and deeper: ſulphate of lime, or gypſum, alſo deepens it: but alum renders it paler and more lively; and tartar, ſtill paler. Sulphate of iron or vitriol makes it incline to brown.

The ſhades obtained from weld may be modified by ſuch additions, by the proportion of the weld, by the length of the operation, and by the mordants employed in preparing the ſtuff. Thus Scheffer ſays, that by boiling the wool two hours with a fourth of its weight of ſolution of tin, and the ſame of tartar, waſhing it and boiling it 15 minutes with an equal weight of weld, it will take a fine yellow, which, however, will not penetrate its external texture. M. Poerner alſo directs the cloth to be prepared as for dyeing ſcarlet. By theſe means greater brightneſs and permanency are given to the colour, which every thing elſe being equal, is alſo lighter. The colour may alſo be modified by paſſing the cloth when it comes out of the dye, through another bath. Therefore, to produce a *golden* yellow, the cloth, when it comes out of the welding, may be paſſed through a ſlight madder bath; and for a *tawny*, through a bath made with a little ſoot.

To dye ſilk plain yellow, no other ingredient than weld is in general uſed. The ſilk ought to be ſcoured in the proportion of 20 lb. of ſoap to 100 lb. and afterwards alumed and refreſhed, that is, waſhed after having been alumed. Then a bath is prepared with 2 lb. of weld for each pound of ſilk, which, after boiling a quarter of an hour, is to be paſſed through a ſieve into a vat: when it is of ſuch a temperature as the hand can bear, the ſilk is put in, and turned until the colour is become uniform: during this operation the weld is boiled a ſecond time in freſh water; about half of the firſt bath is taken out, and its place ſupplied by a freſh decoction. This freſh bath may be uſed a little hotter than the former; too great a degree of heat however muſt be avoided, that no part of the colour already fixed may be diſſolved: it is to be turned as before, and in the mean time a quantity of *cendres gravelées* is to be diſſolved in a part of the ſecond decoction; the ſilk is to be taken out of the bath, that more or leſs of this ſolution may be put in, according to the ſhade required. After it has been turned ſeveral times, a hank is wrung with the pin, that it may be ſeen whether the colour be ſufficiently full, and have the proper gold caſt: if it ſhould not, a little more of the alkaline ſolution is added the effect of which is to give the colour a gold caſt, and to render it deeper. In this way the proceſs is to be continued, until the ſilk has attained the deſired ſhade: the alkaline ſolution may alſo be added along with the 2d decoction of the weld. Care muſt however be taken, that the bath has not too great a degree of heat.

To produce yellow with more of a gold or jonquille colour, a quantity of anotta, proportioned to the ſhade required, muſt be added to the bath at the ſame time with the alkali. But for light ſhades of yellow, ſuch as pale lemon, or canary bird colour, the ſilk ought to be ſcoured as for blue, becauſe the ſhades are more beautiful and tranſparent, in proportion as the ground on which they are laid is whiter; the ſtrength of the bath is proportioned to the ſhade wiſhed to be obtained; and if it be intended that the yellow ſhould have a tinge inclining to green, more or leſs of the indigo vat is added, if the ſilk has not been azured. To prevent the ſhades from being too deep, the ſilk may be more ſlightly alumed than is commonly practiſed.

Scheffer adviſes, that the ſilk ſhould be ſoaked 24 hours in a ſolution of tin, made with four parts of nitric acid, one of common ſalt, and one of tin, and ſaturated with tartar: that it ſhould be waſhed, and boiled half an hour with an equal quantity of weld flowers. He obſerves, that a fine

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ne ſtraw colour is thus obtained, which reſiſts ie action of acids. By following this proceſs, ry little tin ſhould be left in the ſolution, as it precipitated by the acid of tartar: To dye cot- n yellow, begin by ſcouring it in a bath prepa- d with the ley of the aſhes of green wood: it is en waſhed, dried, and alumed with one 4th of weight of alum; after 24 hours it is taken out the aluming, and dried without being waſhed. weld bath is then prepared, with the propor- n of 1¼ of weld for each pound of cotton: in is the cotton is turned and wrought, until it has quired a proper ſhade; it is taken out of this th to be ſoaked for an hour and a half, in a ſo- tion of ſulphate of copper or blue vitriol, in the oportion of one 4th of the weight of the cotton; is then thrown, without being waſhed, into a iling ſolution of white ſoap made with the ſame oportions; after being well ſtirred, it is boiled it for nearly an hour, then waſhed and dried ell.

But if a ſtill deeper yellow be required, the cot- n is not alumed, but 2½ lb. of weld for each ound of cotton are employed, to which a drachm verdigris mixed with a part of the bath is ad- d; in this, the cotton is dipped and worked, ntil it have acquired an uniform colour; it is en taken out of the bath, that a little ley of ſo- a may be poured in; returned into the bath and ept there for a full quarter of an hour, when it taken out, wrung, and dried very carefully. A mon colour is dyed by the ſame proceſs, except at only one pound of weld is employed for each ound of cotton, and that the proportion of ver- gris may alſo be diminiſhed, or even entirely nitted, aluming being ſubſtituted in its ſtead. he ſhades of yellow may thus be varied in many fferent ways. The proceſſes for thread are anaged in the ſame manner.

When FUSTIC, or YELLOW WOOD, is uſed, it uſt be ſplit, or rather cut into chips, and en- oſed in a bag. Weld gives an unprepared cloth ly a pale yellow, which ſoon changes in the air; at fuſtic without the aid of mordants gives it a rowniſh yellow, which is dull indeed, but which ands very well when expoſed to the air; its co- ur is rendered more bright and fixed, by the ordants employed with weld, which act on it a ſimilar manner; thus alum, tartar, and a ſo- ution of tin, render the colour bright; common lt, and ſulphate of lime or gypſum, render it eeper. Fuſtic may therefore be treated in the me way as weld, with only this difference, that obtain the ſame ſhade, much leſs yellow wood required; thus from 5 to 6 oz. of this wood e ſufficient to give a lemon colour to a pound cloth, but the colours obtained from it incline ore to orange, than thoſe obtained from the eld: and therefore, they are ſometimes uſed to- ether in quantities proportioned to the effect de- red.

When ANOTTA is uſed, it is always mixed with n alkali, which facilitates its ſolution, and gives colour leſs inclining to red. It is cut in pieces, nd boiled in a caldron, with an equal weight of *ndres gravelées*, provided the deſired ſhades do ot require a ſmaller proportion of alkali; the loth may be then dyed in this bath, either with theſe ingredients alone, or with the addition of others to modify the colour: but it ſeldom hap pens that anotta is uſed for wool, becauſe the colours it imparts are too fading, and may be obtained of a more durable nature by other means. Hellot employed it in dyeing a ſtuff prepared with alum and tartar, but the permanency of the colour was not much increaſed; it is moſt generally uſed for ſilk. For dyeing ſilks of an aurora or orange colour, it is ſufficient to ſcour them with 20lb. of ſoap to 100lb. After they have been well cleanſed, they may be immerſed in a bath of water, with which more or leſs of the alkaline ſolution of anotta, according to the ſhade, has been carefully mixed. The heat of this bath ſhould be between tepid and the point at which water boils. After the ſilk has acquired an uniform colour, one of the hanks muſt be taken out, waſhed and wrung, to ſee whether the colour be ſufficiently full; and if it be not, more ſolution of anotta muſt be added, and it muſt be turned again. This ſolution preſerves its colour without being altered. The deſired ſhade having been obtained, nothing remains but to waſh the ſilks, and to beetle them twice, by a ſtream of water, to free them from the ſuperfluous anotta, which would injure the beauty of the colour very much.

If raw ſilk be to be dyed, ſuch as is naturally white muſt be choſen, and it muſt be dyed in the anotta bath, which ought to be tepid, or even cold, that the alkali may not diſſolve the gum of the ſilk, and deſtroy its elaſticity, which ſhould be preſerved carefully. This only reſpects the ſilk intended to receive the aurora colour: to make the orange, which contains more red, after dyeing with anotta, it is neceſſary to redden the ſilks with vinegar, alum, or lemon juice. The acid, in ſaturating the alkali uſed to diſſolve the anotta, deſtroys the yellow ſhade which the alkali had imparted, and reſtores its natural colour, which inclines conſiderably to red. Orange colours, which have been reddened with alum, muſt be waſhed in a ſtream of water; but it is not neceſſary to beetle them, unleſs the colour be too red. It is alſo poſſible to obtain ſhades which preſerve a reddiſh hue, at a ſingle operation by employing in the preparation of the anotta bath, a ſmaller quantity of alkali than that which has been directed above. Some dyers, particularly M. Guhliche, recommend no heat to be employed in the preparation of anotta. If the laſt ſhades be required to have leſs of an orange, and to approach more to nankeen, a little of the ſolution of galls muſt be put to the bath.

To give an ORANGE COLOUR to cotton, Mr Wilſon directs the anotta to be ground while it is kept moiſtened, boiled in water with double its weight of alkali, left to ſettle for half an hour, and the clear liquor to be put into a heated veſſel; in this the cotton is to be immerſed, when it will take an orange colour. A hot ſolution of tartar is then poured into the bath, that it may become weakly acidulated: it is again turned in it on the ſkain ſticks, or wound upon the winch when in the piece; in this way, the colour becomes more lively, and fixes better; the cotton muſt then be waſhed ſlightly, and dried by a ſtove.

SAW-WORT, without mordants, gives a yellow-

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an green colour which has no durability; but with alum, employed either in a ſeparate boiling, or put into the bath with the plant, it gives a yellow colour which is both pleaſing and durable. M. Poerner thinks the beſt mordants for it, are alum and ſulphate of lime. Scheffer adviſes to prepare the wool with alum and one 12th of tartar; and adds, that if it be prepared with three 16ths of ſolution of tin and as much tartar, it acquires a very bright colour.

Dyers weed gives a yellow colour, which, though not comparable in beauty to that of weld, or ſaw-wort, becomes ſufficiently fixed by mordants, the moſt advantageous of which, either for the preparation of the cloth, or for being added to the bath, are tartar, alum, and ſulphate of lime.

Camomile affords a weak yellow colour of a tolerably pleaſant hue, but without durability; mordants give it a little, and the moſt uſeful of theſe are alum, tartar, and ſulphate of lime. Scheffer aſſerts, that a very fine yellow may be given to ſilk by a decoction of this plant, into which a little ſolution of tin, mixed wth tartar till its colour is become yellow, has been added drop by drop; for dyeing the ſilk, it is kept warm, but without boiling: he recommends that water, which does not precipitate ſolution of tin, ſhould be made uſe of in the proceſs.

The ſeeds of Fenugreek, when ground, give a pale and tolerably durable yellow; with mordants of alum, and common ſalt.

Turmeric is very rich in colour; No other ſubſtance gives a yellow colour of ſuch brightneſs, but it poſſeſſes no durability, nor can mordants give it a ſufficient degree of it. Common ſalt and ammonical muriate fix the colour beſt, but they render it deeper, and make it incline to brown. Some recommend a ſmall quantity of muriatic acid. It is ſometimes employed to give the yellows made with weld a gold caſt, and to give an orange tinge to ſcarlet; but the ſhade it imparts ſoon diſappears when expoſed to the air. M. Guhliche gives two proceſſes for fixing the colour of turmeric on ſilk. The firſt conſiſts in aluming in the cold, for 12 hours, a pound of ſilk in a ſolution of 2 oz. of alum, and dyeing it hot, but without boiling, in a bath compoſed of 2 oz. of turmeric, and a quart of aceto-citric acid mixed with 2 quarts of water. The 2d proceſs conſiſts in extracting the colouring particles from the turmeric, by the aceto-citric acid, and in dyeing the ſilk alumed in this liquor, either cold, or moderately warm. The colour is rendered more durable by this than by the former proceſs. The firſt parcel immerſed acquires a gold yellow; the colour of the 2d and 3d parcels is lighter, but of the ſame kind; that of the 4th is a ſtraw colour.

French berries give a pretty good yellow, but void of durability; when they are employed, the cloth is prepared in the ſame way as for dyeing with weld.

M. Vogler has found that a bath of the ſeed of purple trefoil and ſolution of pot-aſh, afforded a very deep yellow; with ſulphuric acid, a light yellow; with a ſolution of alum and tin, a lemon colour; with ſulphate of copper, a greeniſh yellow. Wools impregnated with theſe mordants, and boiled for ſome minutes in a bath of red trefoil ſeed, are permanently dyed: theſe yellows give a fine green with indigo. Mr Dize has compared the effects of trefoil and weld, from which it appears that the trefoil ſeed gives wool a fine orange yellow, and ſilk a greeniſh yellow; that ſolution of tin cannot be employed in this dye, but that aluming is neceſſary; that the blue applied upon the yellow produced by the trefoil, gives a more dull green, than that for which weld has been uſed.

Dr Bancroft has introduced to the attention of the dyer Quercitron Bark, which may alſo be advantageouſly employed in the printing of linens. To dye wool yellow with it, he adviſes a ſolution of tin and alum to be put into the bath with the bark. Silk ſhould be treated in the ſame manner as with weld; and if a very bright yellow is required, it muſt be prepared by ſolution of tin. According to ſome, wool muſt be prepared with ſolution of tin before it is dyed with this bark. Many other ſubſtances are employed to dye yellow, and afford ſhades with different degrees of beauty and durability; but room permits us not to enumerate them all. In general, alkalis render the colour of theſe ſubſtances deeper and more of an orange caſt; they facilitate the extraction of the colouring particles; it is indeed only by them that we obtain the particles from anotta, but they alſo favour their deſtruction. Sulphate of lime or gypſum, common ſalt, and ſal ammoniac, render the colour of yellow ſubſtances deeper: acids render it more clear and more durable; alum and ſolution of tin, while they render it more clear, alſo confer greater brightneſs and durability.

Sect. IX. *Of* Dyeing Fawn Colour.

The colouring particles of Walnut Peels have a ſtrong diſpoſition to combine with wool, and give it a very durable hazel or fawn colour; mordants add little to its durability, but vary its ſhades, and give them greater brightneſs. By alum in particular a richer and more lively colour is procured. When walnut peels are employed, a quantity, proportioned to that of the ſtuff and the depth of the ſhade required, is boiled for a full quarter of an hour in a copper. In cloths, the deepeſt ſhades are commonly dyed firſt, and the lighter ones afterwards; but for woollen yarn, the light ſhades are generally dyed firſt, and the deeper ones afterwards, freſh peels being added for each parcel. Cloth and yarn ſhould be ſimply moiſtened with warm water before they are put into the copper, where they are carefully ſtirred until they have acquired the proper ſhade, unleſs they have before had an aluming.

M. Bertholet has dyed different patterns of wool with decoction of walnut peels, adding to one, oxide or calx of tin, to another, oxide or flowers of zinc, to a 3d, ſemivitrified oxide of lead, to a 4th, oxide of iron. The quantity of decoction, weight of the pattern, time of boiling, and all other circumſtances, were equal, both with reſpect to theſe, and another pattern which was treated without addition, and intended to ſerve as a ſtandard of compariſon; the oxide of tin gave a more clear and bright fawn colour, than that of the ſtandard; the oxide of zinc a colour ſtill more clear, and approaching to an aſh-coloured gray; the

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he oxide of lead, a colour with more of an o-ange caft; and by the oxide of iron, a greeniſh rown colour was produced.

SUMACH, when employed alone gives a fawn olour inclining to green; but cotton ſtuffs which ave been impregnated with printers mordant, *i. e.* cetite of alumine, take a pretty good and very urable yellow. An inconvenience is experienced employing ſumach in this way, which ariſes om the fixed nature of its colour; the ground of he ſtuff does not loſe its colour by expoſure on he graſs, ſo that it becomes neceſſary to impreg-ate all the ſtuff with different mordants to vary he colours, without leaving any part of it in a hite ſtate.

M. Berthollet thinks, that if the yellow colour hich many vegetable ſubſtances produce be com-ared with the fawn colour which moſt of them ield, a near connection will be found between heſe colours; there are even ſome which may be eferred equally to yellow or to fawn colour: here are ſome which are fawn coloured, but hich by means of alum and ſolution of tin be-ome yellow, and theſe yellows are very durable. his difference may be eſtabliſhed between them; he yellows are in general leſs fixed, and more li-ble to give fading colours; becauſe they have not een reduced to a permanent ſtate, by a combuſ-ion ſo far advanced as that which the fawn co-ours have undergone; and therefore the colour f yellow ſubſtances requires to be fixed by mor-ants, whereas moſt fawn coloured ſubſtances ield of themſelves a very durable colour. But as he fawn coloured ſhades obtained from different ubſtances vary to a great extent, ſeveral of theſe ubſtances are ſometimes mixed together in diffe-ent proportions, to produce a particular colour; hey are alſo mixed with other ſubſtances, to mo-ify the colour obtained from them, and to make t more permanent.

RED SAUNDERS alſo gives a fawn colour with a rowniſh caſt inclining to red; of itſelf however t affords little colour, and it is ſaid to make the wool harſh; but its colouring matter diſſolves bet-er when it is mixed with other ſubſtances, ſuch as walnut-peels, ſumach, and galls; beſides, the colour which it gives is durable, and modifies thoſe of other ſubſtances with which it is mixed ery conveniently. M. Vogler having obſerved, hat diluted alcohol or brandy diſſolved the co-louring matter of ſaunders much better than wa-er, employed this ſolution, both alone and mix-ed with 6 or 10 parts of water, to dye patterns of wool, ſilk, cotton, and thread, which had been previouſly prepared by being impregnated with the ſolution of tin, and afterwards waſhed and dried. Theſe patterns took all alike a poppy co-lour. Patterns of the ſame kind prepared with a-lum, alſo took a rich ſcarlet colour; prepared with ſulphate of copper, a fine clear crimſon; and when prepared with ſulphate of iron, a beau-tiful deep violet colour was produced.

SOOT is likewiſe uſed to give wool a fawn co-lour, or a brown, which is more or leſs deep ac-cording to the proportion of that ſubſtance which is employed; but ſoot gives only a fading colour, becauſe it only attaches itſelf feebly to the wool, inſtead of combining with it; it renders it harſh, and leaves a diſagreeable ſmell: it is uſed however for browning certain colours in ſome very exten-ſive manufactories.

SECT. X. *Of* DYEING COMPOUND COLOURS.

COMPOUND colours are formed by the admix-ture of ſimple ones, and if the colouring particles were not liable to vary in their effects, according to the combinations they form, and the influence exerted on them by the different ſubſtances con-tained in the baths, the ſhade which ſhould reſult from the mixture of two colours, or ſubſtances which would produce theſe colours when mix-ed, might be determined with accuracy; but the chemical action of mordants, and of the liquor of the bath, frequently change the reſults; theory may, however, be extended to the explanation of effects of this kind. It is not proper to conſider as a conſtituent part of compound colours that which is natural to the colouring particles, but that which they ought to aſſume with a particular mordant, and in a particular bath, ſo that our at-tention muſt be chiefly fixed on the effects of the chemical agents that are made uſe of.

It is in this department of dyeing, that the knowledge of the artiſt may be moſt uſeful, by enabling him to vary his proceſſes according to the whimſical changes of faſhion, and to arrive at the end propoſed in his attempt, by the ſimpleſt, ſhorteſt, and cheapeſt methods. But as the pro-ceſſes for compound colours are very numerous, we ſhall only mention thoſe which appear moſt to merit attention.

GREEN is obtained by the admixture of BLUE and YELLOW, and it is diſtinguiſhed into many different ſhades; but it requires experience to ob-tain this colour uniform and without ſpots, eſpe-cially in the light ſhades. It is poſſible to produce green by beginning either with the yellow or the blue dye: but the firſt method is attended with ſome inconveniences; for the blue foils the linen, and a part of the yellow being diſſolved in the vat, changes and makes it green; the ſecond method is therefore preferable. It is common to employ the paſtel vat, but for ſome kinds of green, ſolu-tion of indigo in the ſulphuric acid is uſed; and then the blue and yellow are either dyed ſeparate-ly, or all the ingredients are mixed together, to dye by a ſingle operation.

Solutions of copper with yellow ſubſtances may alſo be employed. The proceſſes are theſe: The blue ground muſt be proportioned to the green which is deſired; thus for the green like that of a drake's neck, a ground of deep royal blue is given; for parrot green, a ground of ſky-blue; for *verd naiſſant*, a ground of white blue is neceſſary. After the cloths have received the pro-per ground, they are waſhed in the fulling mill, and boiled as for common welding, but for the light ſhades the proportion of ſalts is diminiſhed. Moſt commonly the cloths intended for the light ſhades are boiled firſt; and when theſe are taken out, tartar and alum are added; and this practice is purſued until we come to the cloths intended for the darkeſt ſhades, more and more tartar and alum being conſtantly ſupplied. The proceſs of welding is conducted in the ſame manner as for yellow; but a larger quantity of weld is employ-ed,

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ed, unleſs for the lighter ſhades, which, on the contrary, require a ſtill ſmaller proportion. For the moſt part, a ſucceſſion of ſhades from the deepeſt to the lighteſt is dyed at the ſame time, beginning with the deepeſt and proceeding to the lighteſt: between each dip, which laſts half an hour, or three quarters, water is added to the bath. Some dyers give each parcel two dips, beginning the firſt time with the deep ſhades, and the ſecond with the light ones; in that caſe each parcel ſhould remain a ſhorter time in the bath: for the very light ſhades, care ſhould be taken that the bath does not boil. A browning with logwood and a little ſulphate of iron is given to the very deep greens.

In dyeing ſilk, it is more difficult to prevent the green from being ſpotted or ſtriped, than in cloth. The ſcouring of the ſilk intended for greens, is conducted in the ſame manner as for common colours; for the light ſhades, however, it muſt be thoroughly ſcoured, as in the caſe of blue. Silk, however, is not firſt dyed blue as in the caſe of cloth, but after being well alumed, it is ſlightly waſhed at the river, and divided into ſmall hanks that it may take the dye uniformly; it is then turned carefully in the weld bath. When it is thought that the ground is ſufficiently deep, a pattern is tried in the vat, to determine whether the colour be of the proper ſhade: if it have not ground enough, decoction of weld is added; and when the yellow has attained the proper degree, the ſilk is taken out of the bath, waſhed, and dipped in the vat, the ſame way as for blue. To render the colour deeper, and vary its hue, decoction of logwood, fuſtic, or anotta, is added to the yellow bath after the weld has been taken out; for the very light ſhades, ſuch as apple and ſea-green, a much weaker ground is given than for others.

For all the light ſhades, except ſea-green, it is beſt to give the yellow by baths which have been already uſed, but which contain no logwood or fuſtic: becauſe ſilk when completely alumed takes the colour too quickly in freſh baths, and is therefore liable to be unequally dyed. If raw ſilk is to be dyed green, that which is naturally white is choſen, and, after being well ſoaked, is alumed and treated as other ſilks. If the blue vat be employed to dye green, ſaw-wort may be uſed inſtead of weld; the colour it gives inclines naturally to green: *dyers broom* may alſo be employed, and ſometimes theſe ſubſtances are mixed together; other ſubſtances which dye yellow may likewiſe be uſed, and a variety of ſhades may be thus obtained.

The green obtained by ſolution of indigo in ſulphuric acid, called Saxon green, has more brightneſs, but leſs durability, than that above deſcribed. In the proceſs for it a boiling is given as for welding, and the cloth is then waſhed, fuſtic in chips encloſed in a bag is put into the ſame bath, and boiled for an hour and a half, then taken out, and the bath cooled to a temperature which the hand can ſupport; nearly a pound and a quarter of the ſolution of indigo for each piece of cloth of 18 ells, is then added; at firſt it is to be turned with rapidity, and afterwards ſlowly: the cloth is to be taken out before the bath boils. It is proper to put in only two 3ds of the ſolution at firſt, to take out the cloth after 2 or 3 turns, and then to add the laſt 3d; the colour is thus rendered more uniform: if the colour does not take well, a little calcined alum reduced to powder is added. The Saxon apple green is dyed in the bath which has ſerved for Saxon green, after one 3d or one half of it has been taken out, and after it has been cooled; the cloth is turned in it until it be on the point of boiling.

M. Guhliche obſerves, that three yellow ſubſtances may be employed for dyeing ſilk of a Saxon green: viz. turmeric, fuſtic, and French berries. The greens produced by turmeric are the moſt beautiful, but fade ſooneſt. The ſilk is alumed in the proportion of 4 oz. of alum to the pound, being left 12 hours in the ſolution when cold: a bath is prepared with an ounce of pounded turmeric, to which as much ſolution of indigo in ſulphuric acid, as will give it a ſufficiently green colour, is added; an ounce of ſolution of tin is then mixed with it, and the alumed ſilk dipped, until it have acquired a fine green colour, when it is wrung, waſhed, and dried in a ſhady place.

If French berries be uſed, a more beautiful colour is obtained by employing the tincture made with the aceto-citric acid: as the bath is acid, only 2 oz. of alum are employed in aluming each pound of ſilk; in other reſpects, the proceſs is conducted like the former. The ſhades may be varied by the proportions of the ſolutions of indigo. If the blue prevails, a ſea green is produced. The light ſhades may be dyed after thoſe of a deeper caſt.

M. Guhliche's cold vat for dyeing ſilk blue is compoſed of 1 lb. of indigo, 3 lb. of good quick lime, or lime ſlaked by the air, of Engliſh vitriol, and 1½ lb. of orpiment. The indigo ſhould firſt be carefully ground and mixed with water, put into a wooden vat, and diluted with water to a proper degree, according to the intenſity of the colour to be obtained; the lime is then to be added, and the mixture well ſtirred, covered up, and left at reſt for ſome hours, when the vitriol reduced to powder is to be added, the whole well ſtirred, and the vat covered. Some hours after, the orpiment in powder is to be thrown in, and the whole again left at reſt for ſome hours; after this, the mixture is to be ſtirred, and left to ſettle until the ſupernatant liquor appears clear, when the flower which covers it is put aſide; the ſilk is then dyed hank by hank, after having been previouſly dipped in warm water. When taken out of the bath, it is waſhed in a ſtream of water and dried. When the bath becomes turbid, it is left to ſettle till it grows clear, a precaution eſſentially neceſſary for the light ſhades; and when it begins to be exhauſted, one third of the ingredients are added, proceeding as at firſt. In proportion as the vat is exhauſted, the ſhades become lighter. This vat ſerves equally well for ſilk, thread, and cotton. For wool he employs a vat compoſed of 1 lb. of indigo, 4 lb. of pot-aſh, 1 lb. of lime, and 1 lb. or 1½ lb. of orpiment. This proceſs is the ſame, except that he keeps this vat at a moderate degree of heat.

To dye English Blue, it is neceſſary firſt to give ſilk a light blue: when taken out of this bath, it is dipped in hot water, waſhed in a ſtream, and left in a bath compoſed of the ſolution of indigo in

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the vitriolic acid, to which a little ſolution of has been added, until it have acquired the per ſhade, or have exhauſted the bath: before s put into this bath, it may be dipped in a ſo- on of alum, in which it muſt not be ſuffered to ain too long. Silk dyed in this way has not reddiſh caſt given by the blue vat, nor the eniſh caſt of the Saxon blue.

To dye ENGLISH GREEN, which is more beau- l than common green, and more durable than ON GREEN, M. Guhliche firſt gives the ſilk a it blue in the cold vat, ſoaks it in warm water, waſhes it in a ſtream, dips it in a weak ſolu- n of alum, prepares a bath with the ſolution of igo in ſulphuric acid, 1 oz. of ſolution of tin, the tincture of French berries: in this bath ſilk is kept until it have taken the deſired co- r, when it is waſhed and dried in a ſhady place lighter ſhades may be dyed afterwards.

When a GOSLING GREEN is to be given to ſilk, s firſt dyed of a light blue, either in the hot or l vat, then paſſed through hot water, and waſh- in a ſtream, and while ſtill moiſt, dipped in a h of anotta. To give a green colour to linen cotton thread, they are firſt ſcoured, dyed he blue vat, cleanſed, and dipped in the weld h. As it is difficult to dye COTTON VELVET formly in the common blue vat, it is firſt dyed ow with tumeric, and finiſhed green with the ition of indigo in the ſulphuric acid. A proceſs dyeing cotton velvet or ſkains of cotton, of a or apple green in a ſingle bath, is deſcribed by Apligny. In it verdigris is mixed with vinegar the mixture kept well ſtopped 15 days in a re; four hours before uſing it, a ſolution of a ntity of *cendres gravelées*, equal in weight to t of the verdigris, is added, and the mixture is t hot. The cotton, thread, or velvet, are pre- ed by being ſoaked in a warm ſolution of alum, de in the proportion of 1 oz. of ſalt and five rts of water to the pound; they are then ta- out and the verdigris mixture added to the h, into which they are returned to be dyed. e different ſhades of olives, and drake's neck en are made by giving the thread a blue ground, ing it, and dipping it in a weaker or ſtronger h from the black caſk, then in the weld bath h the verdigris, and afterwards in the bath h the ſulphate of copper; and the colour is rwards brightened by ſoap.

There is nothing obſcure in the formation of green produced by giving a yellow colour to uff previouſly dyed blue and waſhed. The our inclines more or leſs to yellow or to blue, ording to the depth of the blue ſhade, and the ngth of the yellow bath. The intenſity of the ow is increaſed by alkalis, ſulphate of lime, ammonical ſalts; it is diminiſhed by acids, n, and ſolutions of tin. The ſhades alſo vary ording to the nature of the yellow ſubſtances l. Different effects are produced by the ſame redients in the formation of Saxon green, ac- ding to the proceſs employed; if a Saxon blue irſt given, and afterwards the yellow colour, arately, the effects will be ſimilar to thoſe juſt y mentioned; but if the ſolution of indigo be ed with the yellow ingredients, other reſults obtained, for then the ſulphuric acid acts on the colouring particles, and the intenſity of the yellow is diminiſhed. If a ſucceſſion of ſhades be dyed in a bath compoſed of yellow and the ſolution of indigo, the laſt approach more and more to yellow, becauſe the particles of indigo become attached to the ſtuff in preference to the yellow ones, which therefore become predominant in the bath.

The mixture of RED and BLUE produces VIOLET, PURPLE, *dove colour*, *panſey*, *amaranth*, *lilac*, *mauve*, and a great number of other ſhades, determined by the nature of the ſubſtances, the red colour of which is combined with the blue, by the proportion of theſe ſubſtances, and the different ſteps of the proceſs employed. Hellot obſerves, that ſtuff which has been dyed ſcarlet, takes an unequal colour when blue is to be united with it. The blue is therefore given firſt, which, even for violet and purple, ought not to be deeper than the ſhade diſtinguiſhed by the name of *ſky blue*; a boiling is given with alum mixed with two 5ths of tartar; the ſtuff is then dipped in a bath compoſed of nearly two 3ds as much cochineal as for ſcarlet, to which tartar is always added.

The circumſtances which diſtinguiſhes the proceſs for PURPLE from that for VIOLET, is that for the former a lighter blue ground is given, and a larger proportion of cochineal is employed. Theſe colours are frequently dyed after the reddening for ſcarlet, ſuch quantities of cochineal and tartar being added as are neceſſary: the operation is managed in the ſame way as for ſcarlet. But lilacs, pigeon's necks, mauves, &c. are commonly dipped in the boiling, which has ſerved for violet, after alum and tartar have been added to it: the blue ground having been proportioned to the ſhade required, the quantity of cochineal is alſo adjuſted in a ſimilar manner: a little ſolution of tin is added for ſome reddiſh ſhades, ſuch as peach bloſſom. It is to be obſerved, that though the quantity of cochineal is diminiſhed according to the lightneſs of the ſhade required, the quantity of tartar is not leſſened, ſo that the proportion of it, compared with that of the cochineal, is ſo much the greater, as the colour required is lighter.

M. POERNER is of opinion, that to procure the colours compoſed of red and blue, it is advantageous to employ the ſolution of indigo in ſulphuric acid, becauſe a great variety of ſhades is thus more eaſily obtained, and the proceſs is ſhorter and leſs expenſive. The colours obtained in this way are indeed much leſs durable, than when the blue vat is employed; but he aſſerts, that they poſſeſs durability, when ſolution of indigo, to which alkali has been added, is made uſe of. He prepares 1 lb. of cloth with 3 oz. of alum, by boiling it for an hour and an half, and leaving it a night in the liquor after it is cold. The bath is made with an ounce and a half of cochineal, and 2 oz. of tartar, boiling it for 3 quarters of an hour, and then adding 2½ oz. of ſolution of indigo: it is ſtirred and made to boil gently, for a quarter of an hour; and thus a very beautiful violet is produced. But from the different ſhades which reſult from the mixture of red and blue, according as one or other colour prevails, he increaſes or diminiſhes the proportion of the ſolution of indigo; he increaſes it as far as 5 oz. and diminiſhes it to 5 dr.

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dr. for each pound of cloth: he alſo reduces the quantity of cochineal, but never below an ounce, becauſe the colour would become too dull: he changes the proportion of tartar, and he varies the preparation given to the cloth, by the addition of tartar or ſolution of tin in different proportions.

Two kinds of violets are diſtinguiſhed in dyeing ſilk, the *fine* and the *falſe*: the laſt is made either by means of archil or Braſil wood. For the fine violet, the ſtuff is firſt paſſed through cochineal and afterwards dipped in the vat; the ſilk is prepared and dyed in the cochineal as for crimſon, except that neither tartar nor ſolution of tin are employed. More or leſs cochineal is uſed, in proportion to the intenſity of the ſhade required. The common proportion for a fine violet, is 2 oz. for each pound of ſilk. When the ſilk is dyed, it is waſhed at the river and beetled twice, then dipped in a vat of greater or leſs ſtrength, according to the depth that is to be given to the violet; it is then waſhed and dryed with the precautions proper for all colours dyed in the vat. To give greater ſtrength and beauty to the violet, it is commonly paſſed through the archil bath; and this cuſtom, which is frequently abuſed, is indiſpenſable for the light ſhades, the colour of which would be too great a dullneſs.

After the ſilk has been dyed with cochineal, a very light blue ſhade muſt be given it for PURPLE: only the deepeſt ſhades are dipped in a weak vat; ſuch as are leſs deep are dipped in cold water, into which a little of the liquor of the vat has been put, becauſe they would take too much blue in the vat itſelf, though ever ſo weak. The light ſhades of this colour, ſuch as gillyflower, gridelin, and peach bloſſom, are made in this way, by the proportion of cochineal being leſſened. The falſe violets in ſilk are produced in different ways; thoſe which are moſt beautiful and moſt in uſe, are prepared with archil. The ſtrength of the archil bath is adapted to the colour that is to be obtained; the ſilk is turned in it on the ſkain ſticks, after having been beetled at the river after ſcouring: A pattern is tried in the vat, to ſee whether it takes the violet wiſhed for; If the ſhade is found to be the proper depth, the ſilk is to be beetled at the river and dipped in the vat as for the fine violets; leſs of the blue, or leſs of the archil colour are given, according as the violet is intended to incline to red or blue.

To dye thread and cotton violet, the common method is, firſt to give them a blue ground in the vat, proportionate to the ſhade wanted, and to dry them; they are then galled in the proportion of 3 oz. of galls to a pound: they are left for 12 or 15 hours in the gall bath, after which, they are wrung and dried again. They are then paſſed through a decoction of logwood, and when well ſoaked are taken out, and two drachms of alum and one of diſſolved verdigris for each pound of thread and cotton, are added to the bath; the ſkains are then redipped on the ſkain ſticks, and turned for a full quarter of an hour, when they are taken out to be aired; after which they are again completely immerſed in the bath for a quarter of an hour, then taken out and wrung. The vat which has been employed is then emptied; half of the decoction of logwood which had been reſerved is poured in; two drachms of alum a added, and the thread dipped afreſh, until it brought to the ſhade required. The decoctio of logwood ought to be ſtronger or weaker a cording to the ſhade wanted; this violet ſtan the action of the air tolerably well, but is not durable as that obtained by madder.

In the production of violet by cochineal, t woollen ſtuff is diſpoſed to take a crimſon, by bath, which contains alum; but the tartar add to the dye bath, brings the colour back to re this is a general property of acids. For pur the red is rendered a little more predominant, increaſing the quantity of the cochineal, and miniſhing the intenſity of the blue ground. the ſhades bordering on theſe two colours ſh have a diſtinct red, and the ſame proportio tartar is preſerved, though that of the coch and the depth of the blue ground be leſſe In dyeing ſilk, the tartar is omitted; it natu acquires from cochineal a colour, to which only neceſſary to add a ſlight blue ſhade to p duce purple; a deeper blue ſhade gives a v colour, but to increaſe the fulneſs of the v and give it brightneſs, archil muſt be made u In uſing a ſolution of indigo in ſulphuric acid, acid acts in different ways on the red ſubſ employed; it produces little change in the co of cochineal, already diſpoſed to a crimſon t by the aluming; but it ſhould give a fawn co to madder, upon which acids readily produce effect: and it does not ſeem probable, that ſubſtance could be employed with advantage this proceſs; it is better to employ it in dy ſtuff, which has already received a blue grou Brazil and logwood to ſeem ill adapted to p duce fine colours with the ſulphuric ſolution o digo, becauſe acids alſo change them yell though in a leſs diſtinct degree; but they re their red colour, when their colouring parti are precipitated by oxide of tin.

The principal ſhades obtained by the mix of *cochineal* with *yellow*, have been already not under SECT V. and VI. Theſe ſhades may be finitely varied by the different proportions of gredients, by the yellow ſubſtances uſed, by preparations given to the cloth, and by the dants added to the dye bath. M. Poerner ſcribes many varieties, which he obtained by weld, ſaw-wort, dyers weed, and other yell and by employing the preparation of the cl or in the bath, tartar, alum, ſulphate of or ſulphate of copper. Various colours may he obtained from madder united with yellow ſ ſtances. In this way mor-dore and cinnamon lours are produced; theſe colours are comm made in two baths. We begin by the madde preceded by a boiling with alum and tartar, for the common maddering, and giving a w bath afterwards. But for cinnamon colours, maddering is weaker, and a bath which has ſ ved for mor-dore is generally employed. T proportions are varied, according as the red yellow is to prevail; ſometimes galls are add and ſometimes the colour is darkened by a brow ing.

M. POERNER has obtained many colours fro madder mixed with ſaw-wort; he prepares th cloth

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cloth with different mordants, but more especially with alum and tartar; he also adds alum and tartar to the bath. When the quantity of either of these salts is considerable, the colour has an orange cast, because acids give the colour of madder a yellow tinge; but if their quantity be but small, a reddish yellow is obtained. He has procured reddish brown colours, by putting sulphate of zinc or white vitriol into the dye. It is also customary to employ Brazil wood with yellow substances, and sometimes it is mixed with cochineal and madder. But when instead of weld or other yellow substances, walnut tree root, walnut peels, or sumach, are employed, nankeen, chesnut, musk colours, &c. are produced. Marrones, cinnamons, and all the intermediate shades, are given to silk, by logwood, Brazil, and fustic, for which the silk is scoured as usual, alumed, and a bath prepared, by mixing decoctions of the three abovementioned woods made separately; the proportion of each is varied according to the shade required, but that of the fustic ought to prevail; this bath should be of a moderate temperature. The silk is turned on the skain sticks in the bath; and when it is taken out, if the colour be uniform, it is wrung and dipped in a 2d bath of the three ingredients, the proportions of which are regulated according to the effect of the first bath, that the proper shade may be procured.

Thread and cotton are dyed, the cinnamon and nor-dore colours, by beginning the process with verdigris and weld; they are then dipped in a solution of sulphate of iron, wrung and dried. When dry, they are galled in the proportion of 3 oz. of galls to the pound, dried again, alumed as for red, and maddered. When dyed and washed they are put into very warm soap suds, and turned until they are sufficiently brightened; in the aluming, decoction of fustic is sometimes added.

Blue is combined with red and yellow, for olive colours. A blue ground is first given, then the yellow dye, and, lastly, a slight maddering. The shade which results from this operation depends on the proportion of the three colours of which it is composed: a browning is given with a solution of sulphate of iron, for the more deep shades. M. Poerner combines blue with yellow and red, by using the solution of indigo in the sulphuric acid, to which he adds alkali. He prepares a bath with cochineal and fustic, adds the solution of indigo, and dyes the cloth in it after it has been alumed. He also makes a bath with fustic and Brazil wood, to which he adds tartar or alum, and in this way obtains different colours inclining more or less to blue, red, or green. But the blue vat is not employed to produce olive in silk, which after the aluming, is dipped in a very strong weld bath; to this, juice of logwood is afterwards added, and when the first is dipped, a little solution of alkali is put in, which turns it green, and makes the silk take an olive colour. The silk is dipped in this bath afresh, until it has acquired the proper shade.

For the colour called OLIVE ROUSSE, or *rotten olive*, fustic and logwood, but no alkali, are added to the bath after the welding: if it be intended that the colour should have a more red cast, only logwood is added. A kind of reddish olive is also made, by dyeing the silk in a bath of fustic, into which more or less sulphate of iron and logwood have been introduced. A fine olive is given to thread and cotton, by boiling four parts of weld and one of pot-ash in a sufficient quantity of water; Brazil wood which has been steeped over night, is boiled separately with a little verdigris; these two solutions are mixed in different proportions according to the shade required, and the cotton or thread afterwards dipped into the liquor.

BROWNING is an operation which is also proper to be described. To give a browning, stuff, which has been just dyed, is dipped in a solution of sulphate of iron to which an astringent has been added, and which consequently forms a *black bath*; frequently a small quantity of solution of iron is mixed with a bath of water, and more is added, till the dyed stuff dipped in it has attained the shade required: more rarely, sulphate of iron is added to the dye bath, but the desired effect is obtained with greater precision, by dipping the dyed stuff in a solution of sulphate of iron. M. Poerner often soaks the stuff in a solution of sulphate of iron, to which he sometimes puts other ingredients, and when taken out of this mordant, it is dipped in the dye bath. The first mode is used for marrones, coffee, damascene colours, and other shades of browns of the common dye; a more or less deep colour is given them, according to the shade to be obtained, by the browning; a bath is then made with galls, sumach, and alder bark, with the addition of sulphate of iron. The stuffs intended for the lightest shades are dipped first: and when they are finished, the browner ones are dipped, sulphate of iron being added in proper proportions in each operation.

The other brownings have nothing peculiar in their process. It has been observed, (SECT. II.) that for several kinds of gray, a slight blue ground was given. M. Poerner makes bluish grays, by employing the solution of indigo in sulphuric acid, which he adds to a mixture of decoction of galls and sulphate of iron, varying the shades by the different proportions of these ingredients; and he procures other shades by adding sulphate of iron to a bath constituted of cochineal, fustic, and galls. But marrone, and the other colours which border upon it, are made with saunders, galls, and a browning, and sometimes logwood is added; these colours are sometimes made to incline to purple and crimson, by dying them in the remains of a cochineal bath, or by putting a little madder or cochineal into the bath; by a little tartar the colour is rendered lighter. For hazel colours, galls, fustic, and logwood must be mixed, and more or less madder, with a little alum, are to be put in.

M. GUHLICHE, to produce a violet colour, alums 1 lb. of woollen stuff in a solution of 2 oz. of alum; he makes a bath with an ounce of cochineal, and adds an equal quantity of solution of iron, in which he keeps the stuff until it has acquired a proper shade. Lilacs may be dyed with the remainder. If a colour with less of a brown cast be required, a small quantity of the solution of iron is employed, and an ounce of nitre must be introduced. Brazil wood, the colour of which has been extracted by the aceto-citric or nitro-muriatic acid, may also be employed in the same manner.

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A puce colour may be obtained from madder, by giving a pound of woollen ſtuff a boiling in a mixture compoſed of 2 oz. of alum, a certain quantity of vinegar, and ſolution of iron. After a quarter of an hour's ebullition, it is left 12 hours in the mordant. A bath is made with the decoction of 2 oz. of white galls poured off clear from the ſediment, in which 4 oz. of good madder are mixed; and when it begins to grow hot, the ſtuff is dipped when taken out of the mordant, and ſuffered to remain there, gradually increaſing the heat, until it has taken the deſired colour; it is then boiled for two minutes, waſhed and dried in ſun. The colour obtained by this proceſs is very durable. If the alum and vinegar of the mordant be omitted, a deeper brown is produced: after theſe colours the lighter ſhades are dyed.

Brazil and logwood employed in equal quantities, or in other proportions, give different brown colours of tolerable durability, when more or leſs ſolution of iron is mixed with a decoction of them, and the wool previouſly alumed and galled, is dyed in it; theſe colours have not, however, the durability of the former. Various ſhades of mor-dore and capucine may be given to the above colours, by dipping them as ſoon as taken out of the dye, in a bath compoſed of anotta.

M. Guhliche gives a purple violet, without a blue ground, to ſilk, in this way, he mixes one part of ſolution of galls in white wine, with three parts of water, in which he macerates a pound of ſilk for 12 hours, ſoaks it in a mordant compoſed of 2 oz. of alum, 1 oz. of ſolution of tin, and half an ounce of muriatic acid: after it has been wrung, he dyes it in a bath prepared with 2 oz. of cochineal and a little ſolution of iron, until it have taken the deſired ſhade: for lighter ſhades, the reſidua of theſe baths may be uſed, either ſeparately or in union. Madder is uſed by him in the ſame way; macerating for 12 hours a pound of ſilk in a ſolution of 2 oz. of alum mixed with 1 oz. of muriatic acid, and a certain quantity of ſolution of iron; when wrung, he dyes it in a bath prepared with eight ounces of madder. If deeper colours are to be obtained, to the madder and cochineal baths ſome of the ſolution of galls in white wine is to be added.

He alſo dyes ſilk, ſoaked in a ſolution of 2 oz. of alum, and one ounce of muriatic acid, in a bath compoſed of equal parts of Brazil and logwood juice, with the addition of a certain quantity of ſolution of iron; and to render the colour deeper, ſolution of galls muſt be put in. To make theſe colours incline to mor-dore and capucine, ſolution of tin is to be added to the above bath. *Brick colours* are made by dipping the ſilk, prepared with ſolution of galls, mixed with a certain quantity of ſolution of iron, in a bath compoſed anotta. Various ſhades are obtained by the mixture of Brazil, logwood, archil, and galls, and by a browning with the ſulphate of iron; but they are all more or leſs diſpoſed to fade, though they have a brightneſs which is very pleaſing.

The bath called black cask, is employed to give thread and cotton a great number of dark colours. To give a durable violet to thread and cotton, they are ſcoured in the uſual way; a mordant is prepared compoſed of two parts of the bath of the black caſk, and 4 quarts of water for every pound; this is made to boil, and the ſcum which forms on its ſurface is removed; when no more appears the liquor is poured into a vat, and when it is juſt warm, 4 oz. of ſulphate of copper, and an ounce of ſalt-petre are diſſolved in it; the ſkains are then left in it to ſoak for 10 or 12 hours, wrung and dyed. When they are to be maddered, they are carefully waſhed and dipped in a madder bath. If a deep violet be required, 2 oz. of verdigris are added to the bath; the colour is rendered ſtill deeper by galling the thread more or leſs, before it is put into the mordant, and by omitting the ſalt-petre. But if the proportion of this laſt be increaſed, and that of the ſulphate of copper be diminiſhed, the violet inclines more to a lilac.

When a ſtuff, which has received a colour, is dipped in a black bath more or leſs diluted, the effect produced is ſimple; it is a ſhade of black more or leſs deep, united to the primary colour. But this is not the caſe when the coloured ſtuff is dipped in a ſolution of iron; for then, the colouring particles which were attached to the ſtuff, act upon the ſulphate of iron, take up a part of its oxide, and combine with it and the ſtuff; the colour which reſults from this union is more or leſs deep, not according to the colour which is proper to the colouring particles, but chiefly according to the action which they exert on the metallic oxide, agreeable to the principles which have been laid down. Thus the Brazil and logwood, which enter into the compoſition of a colour, will produce a much more remarkable effect in the browning, than madder and cochineal; galls and ſumach will produce a ſtill more conſiderable one, though they only affected the original colour by the production of a ſhade of the fawn-coloured kind. If, however, a black bath be prepared, or a black dye produced, either in the mordant, or in the dye bath, the ingredients mixed with the colouring ſubſtances will influence the reſult of the operation, by the action they exert on the black particles; thus, alum, ſolution of tin, and ſolution of indigo, will weaken the effect which the black particles would have produced. All the acids will act in the ſame manner, except the acetous, and perhaps ſome other vegetable acids, which have not the property of diſſolving the black particles. Nitre ſeems capable of diſſolving them, as the colours in which it is employed are rendered lighter.

As the beſt colours which can be given to thread and cotton are obtained from madder, the different means mentioned in treating of that ſubſtance, (Sect. IV.) for rendering this fire more durable, ſhould be attended to, and by different black baths the colour may be made darker. In producing ſome hazels and ſnuff colours, a browning with ſoot is given, after the welding and madder bath, to which galls and ſuſtic have been added; ſoot is ſometimes mixed with this bath, and a browning is alſo given with a ſolution of ſulphate of iron; walnut peels are alſo ſometimes ſubſtituted for ſolutions of iron in browning colours. It is evident, therefore, that a great variety of ſhades may be produced by ſlight alterations in the methods and ſubſtances employed in the proceſs of browning. About the beginning of 1805, a patent was obtained by Mr Robert Frith of Broughton, Lancaſ-

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er, for an improved method of dying cotton wool, arn, and cloth of a nankeen colour. The inven-on conſiſts in the *uſe*, either *conjoined* or *ſucceſſive*, f an infuſion, or decoction of galls, mahogany ark, alder bark, oak bark, elm bark, ſumach, nd madder, or of any one, two, or more of them, nd of a ſolution of iron, prepared by means of he ſulphuric, nitric, and acetous acids, or any ne, two, or more of them, or by any other acid r acids commonly uſed for ſolutions, or prepared n any other way in which the ſolution of iron, ommonly called iron liquor is prepared. The nanner in which he connects his invention with ther known proceſſes may be thus deſcribed: fter waſhing the ſubſtance to be dyed in hot ater, it is to be dipped into an infuſion or de-oction of galls, mahogany bark, &c. &c. of any ne, two, or more of them; it is now to be paſſed through the ſolution of iron, and then to be well waſhed in warm water; afterwards to be paſſed through a ſolution of ſoap and water, or of any of the alkalies in water, or through lime-water; and laſtly, while wet, it is to be dipped into a ſolution of tin, prepared by means of either the nitric acid, or the muriatic acid, or the nitro-muriatic acid, diluted with warm water. After waſhing the ſubſtance in the uſual way, the opera-tion is complete. He adds, that, in the above pro-ceſs, an infuſion or decoction of galls produces a yellowiſh buff colour; and that the addition of a ſmall quantity of mahogany-bark, or alder-bark, to the infuſion of galls, produces a proper buff colour; and that the addition of a greater quantity of bark produces a nankeen colour. The proportions of either may be varied according to the ſhade of co-lour which the dyer wiſhes to produce.

D Y E

(1.) DYER, *n. ſ.* See DIER, and DYEING.

(2.) DYER, John, the ſon of Robert Dyer, Eſq; a Welſh ſolicitor, was born in 1700. He paſſed through Weſtminſter ſchool under the care of Dr Friend, and was then called home to be inſtructed in his father's profeſſion. His genius, however, led him a different way; for beſides his early taſte for poetry, having a paſſion no leſs ſtrong for de-ſign, he determined to make painting his profeſ-ſion. With this view, having ſtudied a while un-der his maſter, he became an itinerant painter in South Wales, and about 1727 printed Grongar Hill. He then made the tour of Italy; where, beſides the uſual ſtudy, he often ſpent whole days in the coun-try about Rome and Florence, ſketching thoſe pictureſque proſpects with facility and ſpirit. I-mages from hence naturally transferred themſelves into his poetical compoſitions: the principal beau-ties of *The Ruins of Rome* are perhaps of this kind; and the various landſcapes in *The Fleece* have been particularly admired. On his return to England he publiſhed The Ruins of Rome, 1740; but ſoon found that he could not reliſh a town life, nor ſubmit to the aſſiduity required in his profeſſion. As his turn of mind was rather ſerious, he was adviſed to enter into holy orders; and he found no difficulty in obtain-ing them. He was ordained by the biſhop of Lin-coln, and had a law degree conferred on him. About the ſame time he married a lady of Coleſ-hill named Enſor; "whoſe grandmother (ſays he) was a Shakeſpeare, deſcended from a brother of every body's Shakeſpeare." His eccleſiaſtical pro-viſion was for a long time but ſlender. His firſt patron Mr Harper, gave him, in 1741, Calthorp in Leiceſterſhire, of 80l. a-year, on which he lived ten years; and in April 1751 exchanged it for Belchford in Lincolnſhire, of 95l. which was gi-ven him by lord chancellor Hardwicke. His con-dition now began to mend. In 1752. Sir John Heathcote gave him Coningſby, of 140l. a-year; and in 1756, when he was LL. B. without any ſo-licitation of his own, obtained for him from the chancellor, Kirkby on Bane, of 110l. In 1757, he publiſhed the Fleece, his greateſt poetical work. He did not indeed long outlive that publication, nor long enjoy the increaſe of his preferments; for a conſumptive diſorder, with which he had long ſtruggled, carried him off in 1758. Mr Dy-er's character as a writer has been fixed by three poems, *Grongar Hill*, *The Ruins of Rome*, and *The Fleece*; wherein a poetical imagination per-fectly original, a natural ſimplicity connected with and often productive of the true ſublime, and the warmeſt ſentiments of benevolence and virtue, have been univerſally obſerved and admired. Theſe pieces were put out ſeparately in his lifetime: but after his death they were collected and publiſhed in one volume 8vo, in 1761; with a ſhort account of him prefixed.

(3.) DYER, Sir James, an eminent Engliſh law-yer, chief judge of the court of common pleas in the reign of queen Elizabeth. He died in 1581; and about 20 years after was publiſhed his large collection of *Reports*, which have been highly e-ſteemed for their ſuccinctneſs and ſolidity. He alſo left other writings behind him relative to his profeſſion.

DYER'S ISLAND, a ſmall iſland of N. America, in Narraganſet bay.

DYER'S WEED, or WELD. See RESEDA.

DYHERRENFURTH, a town of Sileſia, in the principality of Breſlau, on the Oder, 16 miles NW. of Breſlau.

(1.)* DYING. The participle of *die*. 1. Expi-ring; giving up the ghoſt. 2. Tinging; giving a new colour.

(2.) DYING, or STAINING of paper, wood, bone, marble, &c. See BONE, MARBLE, PAPER, WOOD, &c.

(3.) DYING OF HATS, See HATS.

(4.) DYING OF LEATHER. See LEATHER.

(1.) DYKE and MOY, an united pariſh of Scotland, in the county of Moray. It runs up the Moray Frith about 6 miles along the ſhore, and ſtretches from the coaſt ſouthward nearly the ſame length. Along the coaſt is that extenſive ſandy deſart, called the *Maviſton Sand Hills*, which Boethius mentions as being produced by the ſame inundation of the ſea which ſwept a-way the princely eſtate of earl Godwin in Kent, and left the Godwin Sands in its room. Above

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this defart lies an extenfive moor, which is quite unfit for culture, but it has been found well adapted for the growth of firs. On this moor Shakefpeare lays the fcene of the Thane of Glammis's interview with the weird fifters, well adapted to fuggeft the helliſh purpoſe, and forward the bloody work which placed that uſurper on the throne. The reſt of the pariſh is fertile and well cultivated, and agreeably diverſified with flats and eaſy ſlopes, beautified by the windings of rivulets which are ſkirted with natural wood, and ornamented with gentlemen's ſeats, gardens, and thriving plantations. The population of the united pariſh, in 1801, was 1492.

(2.) DYKE, *n. ſ.* See DIKE, N° 1—4.

DYKE-REEVE, *n. ſ.* in old ſtatutes, an officer who had the care of the dikes, in the fens.

DYKO, a village W. of Hayleſham, Suſſex.

(1.) DYLE, a department of the French republic, formed out of the ci-devant Auſtrian Netherlands in 1796, and comprehending a great part, if not the whole of the late province of BRABANT. The chief city is BRUSSELS.

(2.) DYLE, a river of the French republic, in the ci-devant Auſtrian Netherlands, which gives name to the department (N° 1.) It riſes near Gembloux about 22 miles SE. of Bruſſels, and after running N. to Louvain, and receiving the Demer, it runs N. and by W. to Mechlin; and ſoon after falls into the Scheldt, at Rupplemond.

DYMEL, a river of Germany, in the circle of Weſtphalia, and biſhopric of Paderborn.

DYMMOCK, a village in Glouceſterſhire.

DYMUDE. See DIXMUDE.

DYNA, an Indian coin, worth about 30s.

DYNAMICS, [from Δυναμις, Gr. power.] the ſcience of moving powers, particularly of bodies which act mutually on each other. See MECHANICS.

(1.) * DYNASTY. *n. ſ.* [δυναστια.] Government; ſovereignty.—Some account him fabulous, becauſe he carries up the Egyptian *dynaſties* before the flood, yea, long before the creation. *Hale's Origin of Mankind.*—Greece was divided into ſeveral *dynaſties*, which our author has enumerated under their reſpective princes. *Pope.*

(2.) DYNASTY, [from Δυναστης, Gr. a ſovereign,] among ancient hiſtorians, ſignifies a race or ſucceſſion of kings of the ſame family. Such were the dynaſties of Egypt. The Egyptians reckon 30 dynaſties within the ſpace of 36,525 years; but the moſt of chronologers look upon them as fabulous. And it is certain that theſe dynaſties were not continually ſucceſſive, but many of them collateral and cotemporary.

DYNCHILL, a village N. of Hereford.

DYNISH, a ſmall iſland in the Atlantic, near the W. coaſt of Ireland, and county of Galway. Lon. 9. 44. W. Lat. 53. 16. N.

DYNTON, a town 3 m. from Thame, Bucks.

DYON, a village of Ireland in Tyrone.

DYRHAM. See DURHAM, N° 10.

DYRNITS, or TYRNITZ, a town of Germany, in the archduchy of Auſtria, 17 m. S. of St Polten.

DYRRACHIUM, in ancient geography, a town on the coaſt of Illyricum, before called *Epidamnus*, or *Epidamnus*, an inauſpicious name, changed by the Romans to *Dyrrachium*; a name taken from the peninſula on which it ſtood. It was originally built by the Corcyreans, and according to Pliny was a Roman colony. It is famous in hiſtory: its port anſwered to that of Brundufium, and the paſſage between them was very ready and expeditious. It was alſo a very famous mart for the people living on the Adriatic; and the free admiſſion of ſtrangers contributed much to its increaſe: A contraſt to the conduct of the Apollonians, and Spartans, who diſcouraged ſtrangers from ſettling among them.

DYSACOLA, [from δυς, difficulty, and ακοη, to hear,] Dulneſs of hearing.

DYSÆ, in the Saxon mythology, inferior goddeſſes, meſſengers of Woden, whoſe province it was to convey the ſouls of ſuch as died in battle to his abode, called *Valhall*, i. e. the hall of ſlaughter; where they were to drink with him and their other gods, *cereviſia*, a kind of malt liquor, in the ſkulls of their enemies. The *Dyſe* conveyed thoſe who died a natural death to *Hela*, the goddeſs of hell, where they were tormented with hunger, thirſt, and every kind of evil.

DYSÆSTHESIA, [from δυς, difficult, and αισθησις, ſenſation,] a difficulty or defect in ſenſation. See MEDECINE, *Index.*

(1.) DYSART, [Gael. *i. e.* the temple of the Moſt High,] a pariſh of Scotland, in Fifeſhire, about 4 miles long, nearly 3 broad, and 10 in circumference; containing 3,054 acres. The ground riſes gradually from the ſea, above a mile northward, after which it ſlopes down to the river Orr, which forms the boundary on the NE. The ſoil is generally light, and near the coaſt fertile and well cultivated; but in the NW. there is a large tract of wet cold land, abounding with large rough ſtones. Though the coaſt, in general, is bold and rocky, the precipices do not project far into the ſea, having in many places a ſandy beach at their foot, bare at low water. Free-ſtone and lime-ſtone are found in many places near the ſurface; but the chief mines are of coal and iron-ſtone. Dyſart coal was the firſt wrought in Scotland, and has been on fire both in ancient and modern times; particularly in 1662, about 1700, in 1741, and 1790. The average quantity of coals raiſed annually for 7 years before 1791, was 15,267 tons, worth 4000l.; and 7000 tons of culm worth 583l. The ſeams, which are at preſent wrought, are about 60 fathoms below the ſurface; they employ about 100 men, who raiſe annually upwards of 20,000 tons. Above 3000 tons of iron-ſtone is alſo raiſed, which yields about 1200lb. of iron per ton. Beſides the borough of Dyſart, (N° 2.) the pariſh contains three villages, Pathhead, Gallatan, and Borland, in which there are nearly 2600 inhabitants, chiefly employed in making nails. The total population, in 1801, was 5585.

(2.) DYSART, a royal borough in the above pariſh, on the N. ſhore of the Frith of Forth, 3 miles E. of Kinghorn, and 11 N. of Edinburgh. Its charter was granted about the beginning of the 16th century, and it is mentioned at that time as one of the principal trading towns in Fife. Before the middle of the 18th century, however, its trade had greatly declined, and it only began to revive about 1756. The church is very ancient, and is ſaid to have been built by the Picts. The harbour is good, and the trade is now conſider-

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le; employing about 36 veſſels in the coal and reign trade. So early as 1483 ſalt was manufactured here and exported to Holland; and there now upwards of 17,000 buſhels made annually. bout 750 looms are employed in the manufacre of checks, of which cloth 795,000 yards are nually made. The ſhip-building alſo employs conſiderable number of hands. Dyſart has a ekly market, and fairs in May, June, Aug. and ov.. It contains about 1730 inhabitants, and is earldom in the Tollemache family. Lon. 3. 6. . Lat. 56. 9. N.

DYSCINESIA, [from δυς, and κινησις, motion,] difficulty of moving. See MEDICINE, *Index*.

* DYSCRASY. *n. ſ.* [δυσκρασια.] An unequal ixture of elements in the blood or nervous juice; diſtemperature, when ſome humour or quality ounds in the body. *Dict.*—In this pituitous *dyſcy* of blood, we muſt vomit off the pituita, and ige upon intermiſſions. *Floyer on the Humours.*

DYSECOEA. See MEDICINE, *Index*.

DYSENTERIC FEVER. See MEDICINE, *Ind.*

(1.) DYSENTERY. *n. ſ.* [*dyſenterie*, French, om δυσεντερια.] A looſeneſs, wherein very ill humours flow off by ſtool, and are alſo ſometimes tended with blood. *Dict.*—From an unuſual inſtancy of the weather, and perpetual changes the wind from Eaſt to Weſt, proceed epidemi *dyſenteries. Arbuthnot on Air.*

(2.) DYSENTERY. See MEDICINE, *Index*.

DYSEPULOTICA, [from δυς, ιτις, and ουλη, a ar,] large incurable ulcers.

DYSEWORTH, a town in Leiceſterſhire.

DYSNOMY. *n. ſ.* [from δυς, and νομος, law,] e enacting of bad laws.

DYSOPIA. *n. ſ.* [from δυς, and ωψ, an eye,] epraved viſion. See MEDICINE, *Index*.

DYSOPSY, *n. ſ.* Dimneſs of ſight.

DYSOREXIA, } *n. ſ.* [from δυς and ορεξις, appe-
DYSOREXY, } tite,] a want of appetite. See EDICINE, *Index*.

DYSPEPSIA. See MEDICINE, *Index*.

* DYSPEPSY. *n. ſ.* [δυσπεψια.] A difficulty of geſtion, or bad fermentation in the ſtomach or its. *Dict.*

DYSPERMATISMUS. See MEDICINE, *Ind.*

* DYSPHONY. *n. ſ.* [δυσφωνια.] A difficulty in eaking, occaſioned by an ill diſpoſition of the gans. *Dict.*

(1.) * DYSPNOEA. *n. ſ.* [δυσπνοια.] A difficulty breathing; ſtraitneſs of breath.

(2.) DYSPNOEA. See MEDICINE, *Index*.

DYSTHANATOS, [from δυς, and θανατος, dy-g,] among ancient phyſicians, is uſed to ſignify ther a diſeaſe that occaſions a ſlow painful death, a perſon dying in ſuch a lingering manner.

DYSTHERAPEUTA, [from δυς, and θεραπευω, heal,] Diſeaſes difficult to be cured.

DYSTOCHIA, [from δυς, and τικτω, to bring rth,] difficult labour.

(1.) * DYSURY. *n. ſ.* [δυσουρια.] A difficulty in aking urine.—It doth end in a dyſentery, pains the hæmorrhoids, inflammations of any of the wer parts, diabetes, a continual piſſing, or a hot *ſury*, difficulty of making water. *Harvey.*

(2.) DYSURY. See MEDICINE, *Index*.

DYTISCUS, the WATER BEETLE, in zoology, genus of inſects of the order of the coleoptera. See *Plate* CX. *Fig.* 8 & 9. The antennæ are ſlender and ſetaceous; the hind feet hairy, and formed for ſwimming. There are 23 ſpecies, diſtinguiſhed by their antennæ, the colour of the elytra, &c. The larvæ of the dytiſcus are often met with in water. They are oblong, and have ſix ſcaly feet. Their body conſiſts of eleven ſegments. The head is large, with four filiform antennæ and a ſtrong pair of jaws. The laſt ſegments of their body have rows of hairs on the ſides; and the abdomen is terminated by two ſpines charged with the like hairs, forming a kind of plumes. Theſe larvæ are frequently of a greeniſh variegated brown: they are lively, active, and extremely voracious: they devour and feed upon other water inſects, and often tear and deſtroy each other. The perfect inſect is little inferior to its larvæ in voraciouſneſs, but it can only exerciſe its cruelty on the young larvæ; the perfect larvæ, like himſelf, being ſheltered by the kind of ſcaly cuiraſs with which they are armed. This creature muſt be touched cautiouſly; for beſides its power of giving a ſevere gripe with its jaws, it has under the thorax, a long ſharp ſpine, which it will drive into one's fingers by the effort it makes to move backwards. The eggs of the dytiſci are rather large, and are incloſed in a kind of ſilky duſkiſh cod, of a ſtrong and thick texture, in form round, and terminated by a long ſlender tail, of the ſame ſubſtance. Theſe cods are often found in the water, and from them are brought forth the eggs and larvæ of the dytiſci. The ſtrength of theſe cods ſerves the inſect to defend their eggs from the voraciouſneſs of ſeveral other aquatic inſects, and even from that of their fellow dytiſci. Many ſpecies of the perfect inſect are common in ſtagnated waters, which they quit in the evening to fly about. They ſwim with incredible agility, uſing their hinder legs as oars. The elytra of the females are in general furrowed, and thoſe of the males plain. When they firſt arrive at their perfect ſtate, their elytra are almoſt tranſparent, and in many ſpecies of a beautiful dun colour, mingled with ſhades of a greeniſh brown. The beſt method of catching them is with a hand net or ſieve; for they are ſo nimble, and exerciſe their defenſive weapons ſo often, and with ſuch painful ſucceſs to thoſe who endeavour to catch them, that they are very often obliged to let them eſcape; the eaſieſt way to kill them, is to let them fall into boiling hot water, which inſtantly deſtroys them.

DYTTON, PRIORS, a village in Shropſhire.

DYVOUR, or BARE-MAN, in Scots law; a perſon who, being involved in debt, and unable to pay, to avoid impriſonment, makes ceſſion of his effects in favour of his creditors; and does his *devoir* and duty to them, proclaiming himſelf *bare man* and indigent, and becoming debt-bound to them of all he has. The word is uſed in the ſame ſenſe as BANKRUPT: ſee that article; and LAW, *Part* III.

DZAR GURHAN, a river of Ruſſian Tartary, which runs into the Irtiſch, 20 miles E. of Semipolatnio.

DZIEWIENISZKI, a town of Lithuania, in the palatinate of Wilna, 30 miles SSE. of Wilna.

DZIWATOW, a town of Lithuania, in the palatinate of Wilna, 4 miles W. of Wilkomierz.

DZON-

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DZONMUREN, a river of Ruſſia, which runs into the Angara, 24 miles N. of Irkutſch.

DZURA, a Tartarian village of Ruſſian Siberia, in the government of Irkutſch. Lon. 142. 10. E. Ferro. Lat. 56. 4. N.

DRWINGROD, a town of Poland, in the palatinate of Kaminiec, 20 miles SW. of Kaminiec.

E.

(1) * E Has two ſounds; long, as *ſcene*, and ſhort, as *men*. *E* is the moſt frequent vowel in the Engliſh language; for it not only is uſed like the reſt in the beginning or end of words, but has the peculiar quality of lengthening the foregoing vowel, as, *căn, cāne; măn, māne; găp, gāpe; glŭd, glāde; brĕd, brēde; chĭn, chīne; whip, wīpe; thĭn, thīne; nŏd, nōde; tŭn, tūne; plŭm, plūme.* Yet it ſometimes occurs final, where yet the foregoing vowel is not lengthened; as *gŏne, knowlĕdge, ĕdge, gĭve.* Anciently almoſt every word ended with *e*, as for *can, canne*; for *year, yeare*; for *great, greate*; for *need, neede*; for *flock, flocke.* It is probable, that this *e* final had at firſt a ſoft ſound, like like the female *e* of the French; and that afterward, it was in poetry either mute or vocal, as the verſe required, 'till at laſt it became univerſally ſilent.—*Ea* has the ſound of *e* long: the *e* is commonly lengthened, rather by the immediate addition of *a* than by the appoſition of *e* to the end of the word; as *mĕn, mēan; fĕl, fēal; mĕt, mēat; nĕt, nēat.*

(2.) E, is uſed, 1. as a letter; 2. as an abbreviation: 3. it was alſo anciently uſed as a numeral; and 4. as a word. I. As a LETTER, E is the 5th of the Alphabet, in the modern languages, and in many of the ancient. Its form is derived from the old character ☿ in the ancient Hebrew and Phœnician alphabets, inverted by the Greeks to this poſition E, and not from the Hebrew He, ה. From the ſame origin is alſo derived the Saxon *e*, which is the firſt letter in that alphabet that differs from the Latin one. It is ſounded by a narrower opening of the larynx than the letter A; but the other parts of the mouth are nearly in the ſame poſition is when ſounding that letter. Beſides the ſounds above noticed by Dr Johnſon, (N° 1.) E has often a 3d ſound in many Engliſh words. Thus in the words *here, revere, interfere*, &c. and in all words where it is doubled, as in *bleed, creed, deer*, &c. *e* ſounds like *i:* as well as in the diphthongs, *ea*, and *ie*, as in *dear, wear, grief, thief*, &c. The ſound of *e* is obſcure in the laſt ſyllable of participles ending with *en*, as *bounden, choſen, frozen*, &c. as well as in ſome nouns; ſuch as *heaven, oxen*, &c. and it is ſilent, or not ſounded in a great number of words. The Greek language has a ſhort E called *Epſilon*, and a long one called *Eta*; which differ, in form, as well as in ſound, thus E, ε, and H, η: The Latin has a long and ſhort *e*, but the Romans made no diſtinction of figure or name, but conſidered both ſounds as one letter. In the French language, *e* has at leaſt 5 different ſounds, beſides being often ſilent. E in the calendar is the 5th dominical letter; and in muſic denotes the tone *E la mi.* II. As an ABBREVIATION, E is uſed in ſea charts to diſtinguiſh all the eaſterly points: thus, E. denotes Eaſt; E. by S. Eaſt by South; E. by N. Eaſt by North; &c. E. is alſo uſed for *Earl*; as well as for *eſt*; thus *i. e. id eſt*, "that is." III. As a NUMERAL, E was uſed in the barbarous ages for 250. IV. As a word, E was uſed in ſeveral ancient languages, with various ſignifications. Thus in the Greek both E and H are words, and in Latin E is uſed both as a verb and propoſition; but in Engliſh it does not conſtitute a word by itſelf.

EA, in the Saxon language, like EAU in the French, and AA in the Daniſh, ſignifies *water*, whence it makes part of the names of ſome rivers, lakes, &c.

* EACH. *pron.* [*elc*, Saxon; *elch*, Dutch; *ilk*, Scottiſh.] 1. Either of two.—

Though your orbs of diff'rent greatneſs be,
Yet both are for *each* other's uſe diſpos'd;
His to incloſe, and your's to be inclos'd. *Dryd.*

2. Every one of any number. This ſenſe is rare, except in poetry.—

Th' invention all admir'd, and *each* how he
To be th' inventor miſs'd. *Milton.*

Wiſe Plato ſaid, the world with men was ſtor'd,
That ſuccour *each* to other might afford. *Denh.*

To EACH the correſpondent word is *other*, whether it be uſed of two. or of a greater number.—

'Tis ſaid they eat *each other*. *Shak.*

—Let *each* eſteem other better than themſelves. *Phil.* ii. 3.—

EACHAIG, a ſmall river of Argyllſhire, in the diſtrict of Cowal, which has its riſe from Loch Eck, and runs into the Frith of Clyde.

(1.) EACHARD, John, an eminent Engliſh divine, born in Suffolk about 1636. He was bred at Cambridge, and became fellow of Catharine-Hall. In 1670, he publiſhed, but without his name, a piece entitled *The Grounds and Occaſions of the Contempt of the Clergy and Religion inquired into.* This he attributes to the improper education of young men for the miniſtry, and to the abſurd ſtile of preaching too generally adopted. He blended a great deal of humour with his remarks, which gave riſe to conſiderable controverſy. In 1675 he was choſen maſter of Catharine-Hall upon the deceaſe of Dr John Lightfoot; and in 1676 was created D. D. by royal mandate. Beſides the the above work, he wrote ſome tracts on Mr Hobbe's Notions. He died in 1697.

(2) EACHARD, Laurence, an eminent Engliſh hiſtorian of the 18th century, nearly related to the Dr. (N° 1.) He was the ſon of a clergyman, who, by the death of his elder brother, became maſter of a good eſtate in Suffolk. He was educated in the univerſity of Cambridge, and was preſented to the living of Welton and Elkington in Lincolnſhire, where he ſpent above 20 years, and diſtinguiſhed himſelf by his writings, eſpecially his Hiſtory of England, which was attacked by Dr Calamy and by Mr Oldmixon. His "General Eccleſiaſtical Hiſtory, from the Nativity of Chriſt to the firſt Eſtabliſhment of Chriſtianity by Human Laws,

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Laws, under the emperor Conſtantine the Great," has paſſed through ſeveral editions. He was inſtalled archdeacon of Stowe and prebend of Lincoln in 1912. He died in 1730.

* EAD. [*æd, ed.*] in the compound, and *eadig* in the ſimple names, denotes happineſs, or bleſſedneſs.—Thus *Eadward* is a happy preſerver; *Eadulph*, happy aſſiſtance; *Eadgar*, happy power; *Eadwin*, happy conqueror; which *Macarius*, *Eupolemus*, *Fauſta*, *Fortunatus*, *Felicianus*, &c. do in ſome meaſure reſemble. *Ead* may alſo in ſome caſes be derived from the Saxon *eath*, which ſignifies eaſy, gentle, mild. *Gib. Camden.*

EADELMAN, *n. ſ.* [Sax.] an earl.

EADISH, or EDDISH, [Sax. *Edifc*,] the latter graſs, that grows after the corn is cut.

EADMER, or } an ancient Engliſh hiſtorian,
EADMERUS, } much eſteemed, but whoſe parentage and birth-place are not well known. He received a learned education, and very early diſcovered a taſte for hiſtory, by recording every remarkable event that came to his knowledge. Being a monk in the cathedral of Canterbury, he became the boſom friend and companion of two archbiſhops, viz. St Anſelm and Ralph. To the former he was appointed ſpiritual director by the Pope. In 1120, he was ſent for by king Alexander I. of Scotland, to be raiſed to the primacy of that kingdom; and having obtained leave of king Henry and the archbiſhop of Canterbury, he departed for Scotland, where he was kindly received by the king; and on the 3d day after his arrival he was elected biſhop of St Andrew's with much unanimity. But on the day after his election, a diſpute aroſe between the king and him, in a private conference about his conſecration. Eadmer was a violent ſtickler for prerogatives of the ſee of Canterbury and told the king, that he was determined to be conſecrated by none but the archbiſhop, who he believed to be the primate of all Britain. Alexander who was equally zealous for the independency of his kingdom, was ſo much offended, that he broke off the conference in a violent paſſion, declaring that the ſee of Canterbury had no pre-eminency over that of St Andrew's. This breach between the king and the biſhop elect became daily wider, till at length Eadmer, deſpairing of recovering the royal favour, ſent his paſtoral ring to the king, and laid his paſtoral ſtaff on the high altar, from whence he had taken it, and abandoning his biſhopric returned to England. He was kindly received by the archbiſhop and clergy of Canterbury, though they diſapproved of his ſtiffneſs, and thought him too haſty in forſaking the honourable ſtation to which he had been called. Nor was it long before Eadmer became ſenſible of his error, and deſirous of correcting it. With this view he wrote a long ſubmiſſive letter to the king of Scotland, intreating his leave to return to his biſhopric, and promiſing compliance with his royal pleaſure in every thing reſpecting his conſecration; which was accompanied by an epiſtle to the ſame purpoſe from the archbiſhop, A. D. 1122; theſe letters, however, did not produce the deſired effect. But Eadmer is moſt worthy of our regard for his hiſtorical works, particularly for his excellent hiſtory of the affairs of England in his own time, from A. D. 1066 to A. D. 1122; in which he has inſerted many original papers, and preſerved many important facts, nowhere elſe to be found. This work has been highly commended, both by ancient and modern writers, for its authenticity, as well as regularity of compoſition and purity of ſtyle. It is indeed more free from legendary tales than any other work of this period; and it is impoſſible to peruſe it with attention, without conceiving a favourable opinion of the learning, good ſenſe, ſincerity, and candour of its author.

* EAGER. *adj.* [*eagar*, Saxon; *aigre*, French.] 1. Struck with deſire; ardently wiſhing; keenly deſirous; vehement in deſire; hotly longing.—

Of action *eager*, and intent of thought,
The chiefs your honourable danger ſought.
Dryden's Ovid.

Love inflam'd, and *eager* on his bliſs,
Smother'd her words. *Addiſon.*

2. It is uſed ſometimes with *of*, ſometimes with *for*, ſometimes with *on* or *after* before the thing ſought. 3. Hot of diſpoſition; vehement; ardent; impetuous.—Apt as well to quicken ſpirits as to allay that which is too *eager*. *Hooker.*—Nor do *eager* clamours of diſputants yield more relief to eclipſed truth, than did the ſounding braſs of old to the labouring moon. *Glanville.*—A man, charged with a crime of which he thinks himſelf innocent, is apt to be too *eager in* his own defence. *Dryd.* 4. Quick; buſy; eaſily put in action.—

His Numidian genius
Is well diſpos'd to miſchief, were he prompt
And *eager on* it; but he muſt be ſpurr'd. *Addiſ.*

5. Sharp; ſour; acid —

With a ſudden vigour it doth poſſet
And curd like *eager* droppings into milk,
The thin and wholeſome blood. *Shak.*

6. Keen; ſevere; biting.—

The air bites ſhrewdly; it is very cold.
—It is a nipping and an *eager* air. *Shak.*

—The fleſh ſhrinketh, but the bone reſiſteth, whereby the cold becometh more *eager*. *Bacon.* 7. Brittle; inflexible; not ductile. A cant word of artificers.—Gold will be ſometimes ſo *eager*, as artiſts call it, that it will as little endure the hammer as glaſs itſelf. *Locke.*

* EAGERLY. *adv.* [from *eager.*] 1. With great ardour of deſire: with impetuoſity of inclination.—To the holy war how faſt and *eagerly* did men go, when the prieſt perſuaded them that whoſoever died in that expedition was a martyr? *South.*—

How *eagerly* he flew, when Europe's fate
Did for the ſeed of future actions wait. *Stepney.*

2. Ardently; hotly.—

Brutus gave the word too early,
Who having ſome advantage on Octavius,
Took it too *eagerly*; his ſoldiers fell to ſpoil,
Whilſt we by Anthony were all incloſ'd. *Shak.*

3. Keenly; ſharply.—Abundance of rain froze ſo *eagerly* as it fell, that it ſeemed the depth of winter had of a ſudden been come in. *Knolles.*

(1.) * EAGERNESS. *n. ſ.* [from *eager.*] 1 Keenneſs of deſire; ardour of inclination.—

She knew her diſtance, and did angle for me,
Madding my *eagerneſs* with her reſtraint. *Shak.*

—The *eagerneſs* and ſtrong bent of mind after knew-

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knowledge, if not warily regulated, is often an hindrance to it. *Locke.*—Detraction and obloquy are received with as much *eagerneſs* as wit and humour. *Addiſon.* 2. Impetuoſity; vehemence; violence.—It finds them in the *eagerneſs* and height of their devotion; they are ſpeechleſs for the time, that it continues, and proſtrate and dead when it departs. *Drydan.*—

I'll kill thee with ſuch *eagerneſs* of haſte,
As fiends, let looſe, would lay all nature waſte.
Dryden.

(2.) EAGER-NESS, in geography, a head-land of Scotland, on the coaſt of Wigtonſhire, and in the pariſh of Sorbie. Its ancient caſtle is totally deſtroyed.

(1.) * EAGLE. *n. ſ.* [*aigle*, French; *aquila*, *ealler*, Erſe.] 1. A bird of prey, which as it is reported, renews its age when it grows old. It is alſo ſaid not to drink at all, like other birds with ſharp claws. It is given out, that when an eagle ſees its young ſo well grown as to venture upon flying, it hovers over their neſt, and excites them to imitate it, and take their flight; and when it ſees them weary or fearful, it takes them upon its back. Eagles are ſaid to be extremely ſharp-ſighted, and, when they take flight, ſpring perpendicularly upward, with their eyes ſteadily fixed upon the ſun. *Calmet.*—

Draw forth the monſters of th' abyſs profound,
Or fetch th' aerial *eagle* to the ground. *Pope.*

2. The ſtandard of the ancient *Romans.*—

Arts ſtill follow'd where Rome's *eagles* flew.
Pope.

(2.) *The* EAGLE, in antiquity, (§ 1. *def.* 2.) was born by way of enſign by ſeveral nations. The firſt who ſeem to have aſſumed the eagle are the Perſians; according to Xenophon. It was afterwards aſſumed by the Romans; who, after a great variety of ſtandards, at laſt fixed on the eagle, in the 2d year of the conſulate of C. Marius. Till that time, they had uſed indifferently wolves, leopards, and eagles, according to the humour of the commander. The Roman eagles, were not painted on a cloth or flag; but were figures in relievo, of ſilver or gold, born on the tops of pikes; the wings being diſplayed, and frequently a thunderbolt in their talons. Under the eagle on the pike, were piled bucklers, and ſometimes crowns. Thus much we learn from the medals. Conſtantine is ſaid to have firſt introduced the eagle with two heads, to intimate, that though the empire ſeemed divided, it was yet only one body. Others ſay, that it was Charlemagne, but that opinion is refuted by an eagle with two heads, noted by Lipſius, on the Antonine column; as well as by the eagle having only one head on the ſeal of the golden bull of Charles IV. F. Meneſtrier maintains, that as the emperors of the eaſt, when there were two on the throne at the ſame time, ſtruck their coins with the impreſſion of a croſs, with a double traverſe, which each of them held in one hand. They did the ſame with the eagle, but inſtead of doubling it, repreſented it with two heads; in which they were followed by the emperors of the Weſt. F. Papebroche rather inclines to think the uſe of the eagle with two heads to be merely arbitrary; though he grants it probable, that it was firſt introduced on the occaſion of two emperors at the ſame time. The eagle on medals, according to M. Spanheim, is a ſymbol of divinity and providence; but according to all other antiquaries of empire. The princes on whoſe medals it is moſt uſually found, are the Ptolemies and the Seleucides of Syria. An eagle with the word CONSECRATIO, expreſſes the apotheoſis of an emperor.

(3.) EAGLE, in ancient Iriſh coinage, a ſort of baſe money, current in Ireland, in the firſt years of Edward I. about A. D. 1272; named, like the lioninee, roſades, and many other coins of the ſame period from the figures they were impreſſed with. The current coin of the kingdom was then a compoſition of copper and ſilver, in a certain proportion, but ſo much below the ſtandard of England that they were not intrinſically worth quite half ſo much. They were imported out of France and other foreign countries. When Edward was eſtabliſhed on the throne, he ſet up mints in Ireland for coining good money, and decried the uſe of the eagles, and all other kinds of baſe coins; making it death, with confiſcation of effects, to import any more of them.

(4.) EAGLE, in architecture, is a figure of that bird anciently uſed as an attribute, or cognizance of Jupiter, in the capital and friezes of the columns of temples conſecrated to that god.

(5.) EAGLE, in aſtronomy, a conſtellation of the northern hemiſphere, having its right wing contiguous to the equinoctial. See AQUILA, § II, and ASTRONOMY, § 548. There are alſo three ſtars, denominated among the Arab aſtronomers NASR, *i. e.* eagle, viz. 1. *Naſr ſohail*, the eagle of canopus; called alſo *ſitarch jemen*, the ſtar of Arabia Felix, over which it is ſuppoſed to preſide; 2. *naſr althair*, the flying eagle; and 3. *naſr al-vake*, the reſting eagle.

(6.) EAGLE, in geography, a village of England, SW. of Lincoln.

(7.) EAGLE, in heraldry, is accounted one of the moſt noble bearings in armoury; and ought to be given to none but ſuch as greatly excel in generoſity and courage, or who have done ſingular ſervices to their ſovereigns; in which caſe they may be allowed a whole eagle, or an eagle paſſant, or only the head or other parts thereof, in proportion to their exploits.

(8.) EAGLE, in ornithology. See FALCO.

(9.) EAGLE, BLACK, an order of knighthood, inſtituted in 1701, by the elector of Brandenburgh on his being crowned king of Pruſſia. The knights wear an orange-coloured ribbon, to which is ſuſpended a black eagle.

(10.) EAGLE, WHITE, a Poliſh order of knighthood, inſtituted in 1325 by Uladiſlaus V. on marrying his ſon Caſimir with a daughter of the great duke of Lithuania. The knights were diſtinguiſhed by a gold chain, which they wore on the ſtomach, whereon hung a ſilver eagle crowned.

* EAGLE-EYED. *adj.* [from *eagle* and *eye*] Sharp-ſighted as an eagle.—As he was quick and perſpicacious, ſo he was inwardly *eagle-eyed*, and verſed in the humours of his ſubjects. *Howel.*—

Ev'ry one is *eagle-ey'd* to ſee
Another's faults and his deformity. *Dryden.*

EAGLE-FLOWER. See BALSAMINE and IMPATIENS.

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EAGLE ISLAND, an iſland in the S. Pacific Ocean on the coaſt of New Holland, viſited by Captain Cook in his firſt voyage. (See COOK, N° III, § 8.) It is inhabited by a monſtrous kind of birds, the neſt of one of which meaſured no leſs than 26 feet in circumference and 2 feet 8 inches in height. In the *Philoſ. Tranſ.* vol. xx. there is an account of one of theſe neſts ſtill larger; but the bird to which it belonged was not ſeen. That which our navigators ſaw was built of ſticks, and lay upon the ground.

EAGLES-FIELD, a village in Cumberland, 2 miles from Cockermouth. It was the market for the neighbouring country, when, in the 17th century, Cockermouth was deſolated by the plague, and an encampment of its inhabitants was formed on the adjoining hill of Harrot.

(1.) EAGLESHAM, [from *Eagles* and *Ham* or *Holm*,] a pariſh of Scotland in Renfrewſhire, 6 m. long from N. to S. and 5 broad. The river Cart has its ſource in the ſouthern border of the pariſh, and from its loamy and fertile banks, the ground riſes gradually, interſected by various rivulets, towards the weſtern border; which is moory and covered with heath. The hills of Dunwar and Balagich are elevated nearly 1000 feet above the level of the ſea. There are ſeveral chalybeate wells in the pariſh, and about 2 miles from the village, (N° 2.) at Balagich hill, are found many pieces of barytes, or ponderous ſpar. The appearance of this mineral, which is the frequent attendant on ores of lead, and other ſymptoms, renders it very probable that there are ſilver and lead in that part. Large maſſes of oſmond ſtone are alſo frequently met with. Upon the Cart, a few miles from its ſource, there is ſtill ſtanding a part of the walls of the old caſtle of Poinon, built in 1388. The population, including the village, (N° 2.) was 2176, in 1801.

(2.) EAGLESHAM, [derived by ſome from *Eccleſia* and *holm*, or the kirk in the hollow,] an elegant village in the above pariſh, which was wholly rebuilt, about 1771, upon a philanthropic plan of the late E. of Eglinton. It conſiſts of two rows of houſes, oppoſite to each other, and about 200 yards diſtant, extending two furlongs and 30 falls in length. A rivulet runs down between theſe rows, and is ornamented with trees on each ſide. A large cotton work is erected at the upper end of the village; and there are 33 looms in it. Each houſe has a rood of ground for a garden, and the inhabitants have their houſes for no leſs than 900 years, at the low rent of 3d per fall; beſides 100 acres of moor ground in common among them for paſturing their cattle.

EAGLESHEY, one of the ſmaller Shetland iſles, about a mile N. of the Mainland.

EAGLES, LAKE OF. See ARAL.

EAGLES NEST, a romantic ſpot in Ireland, between the lakes of Killarney, in Kerry, Munſter.

* EAGLESPEED. *n. ſ.* [*eagle* and *ſpeed.*] Swiftneſs like that of an eagle.—

Abrupt, with *eagleſpeed* ſhe cut the ſky,
Inſtant inviſible to mortal eye. *Pope.*

(1.) * EAGLESTONE *n. ſ.* A ſtone ſaid to be found at the entrance of the holes in which the eagles make their neſts, and affirmed to have a particular virtue in defending the eagle's neſt from thunder. *Calmet.*—The *eagleſtone* contains, in a cavity within it, a ſmall looſe ſtone, which rattles when it is ſhaken; and every foſſil, with a nucleus in it, has obtained the name. The analogy between a ſtone, thus containing another within it, or, as the fanciful writers expreſs it, pregnant with another, and a woman big with child, led people to imagine that it muſt have great virtues and effects in accelerating or retarding delivery; ſo that, if tied to the arm of a woman with child it prevents abortion; and if to the leg, it promotes delivery. On ſuch idle and imaginary virtues was raiſed all the credit which this famous foſſil poſſeſſed for many ages. *Hill.*

(2.) EAGLESTONE. See ÆTITES.

(1.) * EAGLET. *n. ſ.* [from *eagle.*] A young eagle.—This treaſon of his ſons did the king expreſs in an emblem, wherein was an eagle with three *eaglets* tyring on her breaſt, and the fourth pecking at one of her eyes. *Davies.*

(2.) EAGLETS, in heraldry, ſeveral eagles on the ſame eſcutcheon.

(1.) EAGLEWOOD, a lake in Surry, of 25 acres.

(1.) EAGLEWOOD, a village in Cumberland between Penrith and Carliſle.

* EAGRE. *n. ſ.* [*æger*, in Runick, is the *ocean*; *eggia*, in Iſlandick, is *to agitate, to incite.*] A tide ſwelling above another tide, obſervable in the river Severn.—

For as an *eagre* rides in triumph o'er the tide,
The tyrant paſſions, hope and fear,
Did in extremes appear,
And flaſh'd upon the ſoul with equal force.
Dryden.

EAHEINOMAUWE, an iſland in the S. Pacific Ocean, the moſt northern, as well as the moſt fertile of the two large iſlands, of which New Zealand conſiſts. See COOK, N° III, § 8. It was believed by the gentlemen who accompanied captain Cook, in his firſt voyage, that all kinds of European grain, as well as garden plants and fruit, would flouriſh here in the greateſt abundance and perfection; and from the vegetables found it was concluded, that the winters are not more ſevere than thoſe of England; and it was known by experience, that the ſummer was not hotter, though the heat was more equal. Here are no quadrupeds except dogs and rats; and the latter are ſo ſcarce, that they eſcaped the notice of many on board. The birds are not numerous. The gannet is the only one of the European kind that was obſerved. The inſects are equally ſcarce; but the ſea makes abundant recompence for the ſcarcity of land animals; every creek ſwarms with fiſh, equally delicious with thoſe in this country. The foreſts are of vaſt extent, and filled with excellent timber trees, the largeſt, ſtraighteſt, and cleaneſt that Mr Cook had ever ſeen. There is here one plant which anſwers the purpoſes of both hemp and flax, and excels all others of the kind met with in other parts of the world. See ZEALAND, NEW.

EALAN-A-GHARIN, and EALAN-AN-DU, two ſmall iſlands on the WNW. coaſt of Sutherlandſh.

EALAND, a town in Axholm iſle, Lincolnſh.

EALAN-NAN-ROANS, an iſland on the N. coaſt of Sutherlandſhire, annexed to the pariſh of Tongue.

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Tongue. It is about 2 miles in circumference, and is inhabited by 4 or 5 families, making about 40 perſons. It is entirely compoſed of coarſe pudding-ſtone, on the ſurface of which is a ſhallow ſoil, moſtly produced by labour and art. About 1783 the centre of the iſland ſunk conſiderably, leaving a pool of water where there was arable land before. On the S. ſide of the iſland, the ſea, after paſſing for ſeveral yards through a narrow channel, ſpouts ſometimes into the air to the height of 30 feet, through a hole in the rock, which in ſhape and ſize is like the full moon; and a few ſeconds afterwards, there is a diſcharge of water from the E. ſide of the iſland, with a noiſe reſembling the exploſion of a cannon. This happens only when it is half flood, and a ſmall gale at NW.

EALAN-USNICH, a ſmall iſland in Argyllſhire, in Loch Etive, celebrated in Fingalian tales as the reſidence of Uſnath, one of Oſſian's heroes.

(1.) * EALDERMAN. *n. ſ.* [*ealderman*, Sax.] The name of a Saxon magiſtrate; alderman.

(2.) EALDERMAN, or } among the Saxons, was
EALDORMAN, } of the ſame import with EARL among the Danes. It was alſo uſed for an elder, ſenator, or ſtateſman; whence the title ALDERMAN.

EALLANGHEIRRIG, a ſmall iſland in Argyllſhire, ſituated at the mouth of Loch Ridden, in the pariſh of Inverchoalain, memorable in the annals of the 17th century. In 1685, when the duke of Monmouth attempted an invaſion of the country, the unfortunate Archibald, earl of Argyll, having collected an army of 3000 men, retired to this iſland, which he fortified very ſtrongly, and here depoſited his ſpare arms and ammunition. Soon after, upon the appearance of ſome ſhips of war, the garriſon ſurrendered, and the whole ammunition falling into the hands of the royal party, put an end to any further hoſtile operations on the part of that unfortunate nobleman, who with his party, found means to eſcape, but was ſoon afterwards taken, tried for high treaſon and beheaded.

EALRED, or AILRED. See AILRED.

* EAME. *n. ſ.* [*eam*, Saxon; *oom*, Dutch.] Uncle: a word ſtill uſed in the wilder parts of Staffordſhire.—

Daughter, ſays ſhe, fly, fly; behold thy dame
Foreſhows the treaſon of thy wretched *eame!*
Fairfax.

EAOOA, } or MIDDLEBURG, one of the
EAOOWE, } Friendly iſlands in the South Pacific ocean, which abounds with groves of fruit and other trees, interſperſed with tracts covered with graſs. It was firſt diſcovered by Taſman, who called it Middleburgh. Lon. 174. 30. W. Lat. 21. 24. S.

(1.) * EAR. *n. ſ.* [*eare*, Saxon; *oor*, Dutch.] 1. The whole organ of audition or hearing.—His *ears* are open unto their cry. *Pſ.* xxxiv. 15.—Valſalva diſcovered ſome paſſages into the region of the *ear* drum; of mighty uſe, among others, to make diſcharges of bruiſes. *Derham.* 2. That part of the ear that ſtands prominent.—You have heard of the news abroad: I mean, the whiſper'd ones; for they are but *ear* kiſſing arguments. *Shakeſpeare.*—His maſter ſhall bore his *ear* through with an awl. *Exodus.* 3. Power of judging of harmony; the ſenſe of hearing.—She has a delicate *ear*, and her voice is muſick. *Richardſon.* 4. The head; or the perſon: in familiar language.—Their warlike force was ſore weakened, the city beaten down about their *ears*, and moſt of them wounded. *Knolles.*—Better paſs over an affront from one ſcoundrel, than draw the whole herd about a man's *ears*. *L'Eſtrange.* 5. The higheſt part of a man; the top.†—A cavaliar was up to the *ears* in love with a very fine lady. *L'Eſtrange.* 6. The privilege of being readily and kindly heard; favour.—

If on a pillory, or near a throne,
He gain his prince's *ear*, or loſe his own. *Pope.*

7. Diſpoſition to like or diſlike what is heard; judgment; opinion; taſte.—He laid his ſenſe cloſer, and in fewer words, according to the ſtyle and *ear* of thoſe times. *Denham.* 8. Any prominence from a larger body, raiſed for the ſake of holding it.—A quilted night-cap with one *ear*. *Cong. Way of the World.*—A pot without an *ear*. *Swift.* 9. The ſpike of corn; that part which contains the ſeeds.—From ſeveral grains he had eighty ſtalks, with very large *ears*, full of large corn. *Mortimer.* 10. *To be by the* EARS. *To fall together by the* EARS. *To go together by the* EARS. To fight; to ſcuffle; to quarrel. [In Dutch *oorlogen.*] A familiar phraſe.—Poor naked men belabour'd one another with ſhagged ſticks, or dully *fell together by the ears* at fiſty-cuffs. *More.*—Fools *go together by the ears*, to have knaves run away with the ſtakes. *L'Eſtrange.* 11. *To ſet by the* EARS. To make ſtrife; to quarrel: in low language.—A mean raſcal *ſets others together by the ears* without fighting himſelf. *L'Eſtrange.*—She uſed to carry tales from one to another, 'till ſhe had *ſet* the neighbourhood together *by the ears*. *Arbuthnot.*

(2.) EAR, § 1. *def.* 1. See ANATOMY, *Index.* The ear has its beauties, which a good painter ought by no means to diſregard; where it is well formed, it would be an injury to the head to be hidden. Suetonius mentions the beauties of Auguſtus's ear; and Ælian, deſcribing the beauties of Aſpaſia, obſerves ſhe had ſhort ears. Martial alſo ranks large ears among deformities. Among the Athenians, it was a mark of nobility to have the ears bored or perforated: But among the Hebrews and Romans, it was a mark of ſervitude. Several naturaliſts and phyſicians have held, that cutting off the ear rendered perſons barren and unprolific; and this idle notion was what firſt occaſioned legiſlators to order the ears of thieves, &c. to be cut off, leaſt they ſhould produce their like. Loſs of one ear is a puniſhment enacted by 5 and 6 Edw. VI cap. 4. for fighting in a churchyard; and by 2 and 3. Edw. VI. cap. 15. for combinations to raiſe the price of proviſions, labour, &c. if it be the third offence, beſides pillory, and perpetual infamy, or a fine of 40l. By a ſtatute of

† *Dr* JOHNSON *has here given an erroneous explanation.* EAR *never ſignifies* "*the* top *or* higheſt part *of a man*," *unleſs in the metaphorical ſenſe given in his 4th definition. The phraſe* "up to the ears," *which he quotes as his authority, ſhould have been ſtated by itſelf, as an* adverbial *expreſſion for* completely.

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of Henry VIII. maliciously cutting off the ear or a person is made a trespass, for which treble damages shall be recovered; and the offender is to pay a fine of ten pounds to the king. 37. Hen. VIII. cap. 6. § 4. In the Index to the Statutes at Large, it is said, that this offence may be punished as felony, by the 22 and 23 Car. II. cap. 1. § 7. commonly called *Coventry's act*; but ear is not mentioned in that statute.

(3.) EAR, in botany, (§ 1. *def.* 9.) is usually called SPICA. The flowers and seeds of wheat, rye, barley, lavender, &c. grow in ears. The stem of the ear means its tube or straw; the knot of the ear, the lobes or cells wherein the grains are inclosed, &c.

(4.) EAR, in music. See § 1. *def.* 3. and MUSIC. In music we seem universally to acknowledge a kind of internal sense, distinct from the external one of *hearing*; which we call a *good ear*. And the like distinction we should probably acknowledge in regard to our other senses, were our ideas of the differences equally clear. Something like this is universally acknowledged with regard to a critical and accurate perception and judgment of the objects of *sight*; though by a familiar metaphor, these sensations are transferred to a sense that has no connection with them. Thus a greater capacity of perceiving the beauties of painting, architecture, &c. is called a *fine taste*, when it would rather be stiled a *fine sight*.

(5.) EAR OF FISHES. See ZOOTOMY.

(1.) * *To* EAR. *v. a.* [*aro*, Lat.] To plow; to till. Obsolete.—He that *ears* my land spares my team, and gives me leave to enjoy the crop. *Shak.*

Menecrates and Menas, famous pirates,
Make the sea serve them, which they *ear* and wound
With keels of every kind. *Shak.*

—A rough valley, which is neither *eared* nor sown. *Deuteronomy*.—Five years, in the which there shall neither be *earing* nor harvest. *Gen.* xlv. 6.

(1.) * *To* EAR. *v. n.* [from *ear*.] To shoot into ears.

EAR-ACHE. See MEDICINE, *Index*.

EARCH, a river of North Wales, which runs into the sea, near Pwllheli, in Caernarvonshire.

EARDINGTON, a village in Shropshire.

EARDISLAND, } two villages in Hereford-
EARDISLEY, } shire.

EAREBY, a small town in Lincolnshire.

* EARED. *adj.* [from *ear*.] 1. Having ears, or organs of hearing. 2. Having ears, or ripe corn.—

The covert of the thrice *ear'd* field
Saw stately Ceres to her passion yield. *Pope.*

EARITH, a village in Huntingdonshire, which has good inns; and fairs May 4, July 25, and Nov. 1.

(1.) * EARL. *n. s.* [*eorl*, Sax. *eoryl*, Erse.] A title of nobility, anciently the highest of this nation, now the third.—

Thanes and kinsmen,
Henceforth be *earls*, the first that ever Scotland
For such an honour nam'd. *Shak.*

(2.) *An* EARL ranks between a marquis and a viscount. The title is so ancient, that its original cannot be clearly traced out. This much, however, is certain, that among the Saxons they were called *ealdormen, quasi* elder men, signifying the same with *senior* or *senator* among the Romans; and also *schiremen*, because they had each the civil government of a division or shire. On the irruption of the Danes they changed their names to *eorles*, which, according to Camden, signified the same in their language. In Latin they are called *comites* (a title first used in the empire,) from being the king's companions and associates. After the Norman conquest they were for some time called *counts*, from the French; but they did not long retain that name, though their shires are thence called *counties*, and their wives *countesses*, to this day. It is now become a mere title: they have nothing to do with the government of the county; which is now entirely devolved on the sheriff, the earl's deputy, or *vice-comes*. In writs, commissions, and other former instruments, the king when he mentions any peer of the degree of an earl, usually styles him "trusty and well beloved *cousin*:" an appellation as ancient as the reign of Henry IV; who being either by his wife, mother, or sisters, actually related or allied to every earl in the kingdom, artfully acknowledged that connection in all his letters and other public acts; whence the usage has descended to his successors, though the reason has long ago failed. An earl is created by cincture of sword, mantle of state put upon him by the king himself, a cap and a coronet put upon his head, and a charter in his hand.

(3.) EARL, in geography, a township of Pennsylvania, in Lancaster county.

EARL-COURT, a village in Middlesex, between Kensington and Chelsea.

* EARLDOM. *n. s.* [from *earl*.] The seigniory of an earl; the title and dignity of an earl.—The duke of Clarence having married the heir of the earl of Ulster, and by her having all the *earldom* of Ulster, carefully went about redressing evils. *Spenser*.

EARLESHAW, a village in Nottinghamshire.

* EARLESS. *adj.* [from *ear*.] Without any ears.

Earless on high stood unabash'd Defoe,
And Tutchin flagrant from the scourge below. *Pope.*

* EARLINESS. *n. s.* [from *early*.] Quickness of any action with respect to something else: as, *earliness* in the morning, the act of rising soon with respect to the sun; *earliness* of growth, the act of growing up soon in comparison with other things of the same kind.—The next morning we, having striven with the sun's *earliness*, were beyond the prospect of the highest turrets. *Sidney*.

(1.) * EARL-MARSHAL. *n. s.* [*earl* and *marshal*.] He that has chief care of military solemnities.—

The marching troops through Athens take their way;
The great *earl-marshal* orders their array. *Dryd.*

(2.) EARL MARSHAL. See MARSHAL.

EARL'S-CONE, a village in the county of Essex, 2 miles SE. of Halstead, with a fair on March 25.

EARL'S-DYKE, in Holderness, Yorkshire.

EARL'S-FERRY, an ancient small town of Scotland, on the coast of the Frith of Forth, in the county of Fife, and parish of Kilconquhar. It was once a royal burgh having parliamentary representation, which is now extinct; and the

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number of inhabitants is only about 350. It is governed by three bailies, 15 counſellors, and a treaſurer; the oldeſt bailie acting as provoſt. There is a ſmall harbour, where fiſhing boats are ſafe, and where a ſloop or two may lie during the ſummer months.

EARL'S-HIDE, 2 miles from Stone, Staffordſh.

EARL'S-SCHAM, a village in the county of Suffolk, near Framlingham, with a fair on Aug. 24.

EARLSTON, NW. of King's Clere, Hampſh.

EARLSTONHAM, N. of Needham, Suffolk.

(1.) EARLSTOUN, a pariſh of Scotland, in Berwickſhire; ſo named from an ancient ſeat of the *earls* of March, in the 15th century. It is 6 miles long from E. to W. and nearly 4 broad, lying between the Leader and the Eden. The ſoil and climate are various, but ſalubrious. It is ornamented with plantations; and huſbandry is much improved. In 1801, the population including the village (N° 2.) was 1478. The famous Scots poet and prophet, Sir Thomas Lermont, better known by the title of *Thomas the Rhymer*, was born in this pariſh. See LERMONT.

(2.) EARLSTOUN, or ARSEHILL-TOWN, a village in the above pariſh, ſeated in a low ground, on the E. ſide of the Leader. It has manufactures of linen and woollen cloths. Part of Sir T. Lermont's houſe is ſtill to be ſeen at the W. end of it. Two great fairs for cattle are held here, on the 29th June, and 3d Thurſday in October.

EARLSTOWN, a village of Scotland, in Clackmannanſhire, containing about 220 inhabitants.

(1.) * EARLY. *adj.* [*ær*, Saxon, before.] Soon with reſpect to ſomething elſe: as, in the morning, with reſpect to the ſun: in time, with reſpect to creation; in the ſeaſon, in compariſon with other products.—It is a curioſity to have ſeveral fruits upon one tree; and the more when ſome of them come *early*, and ſome come late. *Bacon.*—Sickneſs is *early* old age: it teaches us diffidence in our earthly ſtate, and inſpires us with thoughts of a future. *Pope.*

(2.) * EARLY. *adv.* [from the adjective.] Soon; betimes.—

Early before the morn, with crimſon ray,
The windows of bright heav'n opened had.
Spenſer.

—The princeſs makes her iſſue like herſelf, by inſtilling *early* into their minds religion, virtue and honour. *Addiſon.*

(1.) EARN, or ERNE, } a river and lake of
(2.) EARN, LOCH, } Perthſhire. See ERNE.

* *To* EARN. *v. a.* [*earnlan*, Sax.] 1. To gain as the reward or wages of labour, or any performance.—Thoſe that have joined with their honour great perils, are leſs ſubject to envy; for men think that they *earn* their honours hardly. *Bacon.*—Since they all beg, it were better for the ſtate to keep them, even although they *earned* nothing. *Graunt.*—This is the great expence of the poor, that takes up almoſt all their *earnings*. *Locke.*—The poems gained the plagiary wealth, while the author hardly *earned* his bread by repeating them. *Pope on Homer.* 2. To obtain, as a conſequence of action.

I can't ſay whore;
It does abhor me, now I ſpeak the word:
To do the act, that might th' addition *earn*,
Not the world's maſs of vanity could make me.
Shakeſpeare.

EARNE, LOUGH, a lake of Ireland, in Fermanagh, Ulſter, accounted the ſecond in the iſland for magnitude. It is about 35 miles in length, but of very unequal breadth, being in ſome places ten, and in others not above one. It is properly two lakes, which are joined by a narrow channel at the town of Inniſkilling, both branches contracting towards this point. There are a number of ſmall rivers, that fall chiefly from the heights of the northern and ſouthern confines, which after enriching the country, ſupply this large baſon. The only outlet is a ſhort and rapid river that runs to the ſea by the port of Ballyſhannon. The Lough abounds with pike, perch, trout, eel, and numerous other ſpecies of freſh-water fiſh. Salmon emigrate a conſiderable length, but are uſually caught at Belleek village. The beauties of this lake have long been the boaſt of the country, and the admiration of ſtrangers. The vaſt variety of figures and aſſemblages, in which nature is here diſplayed, can hardly be conceived, but from actual obſervation. The country is of that diverſified character, which loſes not by abundance of the ſame materials. It is of a gay and refined complexion, which mellows the powers of the mind to the ſweeteſt uniſon and the higheſt emotions of pleaſure. The mingled proſpect of water, wood, iſlands, and mountains, is inconceivably picturesque and grand. The iſlands are ſo thickly cluſtered and interſperſed, that they are almoſt innumerable. The natives ſay there are 365, or one for each day in the year, but this can ſcarcely be depended upon. They are every where crowned with deep aſpiring woods and luxuriant paſtures, which evince the fertility of the ſoil. The ſolitary receſſes of theſe iſlands, are the habitation of the ſtag and the roebuck, the rocky cliffs, of the oſprey and the ſea eagle. The iſlands in ſome places ſlope gradually to the water-edge, and in others riſe in bold ſhores. The coaſts of the lake aſcend gradually to lofty eminences, which tower in ſolemn grandeur above the milder beauty of the ſcene below.

(1.) * EARNEST. *adj. earneſt*, Sax.] 1. Ardent in affection; warm; zealous; importunate.—He which prayeth in due ſort, is thereby made the more attentive to hear; and he which heareth, the more *earneſt* to pray for the time which we beſtow, as well in the one as the other. *Hooker.* 2. Intent; fixed; eager.—They are never more *earneſt* to diſturb us, than when they ſee us moſt *earneſt* in this duty. *Duppa.* 3. Serious; important. Some ſay in *earneſt*, not in *jeſt*.—They whom *earneſt* lets do often hinder from being partakers of the whole, have yet this the length of divine ſervice, opportunity for acceſs unto ſome reaſonable part thereof. *Hooker.*

(2.) * EARNEST. *n. ſ.* [from the adjective.] 1. Seriouſneſs; a ſerious event, not a jeſt; reality, not a feigned appearance.—Take heed that this jeſt do not one day turn to *earneſt*. *Sidney.*—But the main buſineſs and *earneſt* of the world is money, dominion and power. *L'Eſtrange.*—We ſhall die in *earneſt*, and it will not become us to live in jeſt. *Government of the Tongue.*—

Sempronius,

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Sempronius, you have acted like yourself;
One would have thought you had been half in
earnest. *Addison.*

1. [*Brnitz penge* Daniſh; *arres*, Fr.] Pledge; handſel; firſt fruits; token of ſomething of the ſame kind in futurity.—The apoſtles term it the handſel or *earneſt* of that which is to come. *Hooker.*

Which leader ſhall the doubtful victʼry bleſs,
And give an *earneſt* of the war's ſucceſs. *Waller.*

2. The money which is given in token that a bargain is ratified.—

You have conſpired againſt our perſon,
Join'd with an enemy proclaim'd, and from his coffers
Received the golden *earneſt* of our death. *Shak.*

(3.) EARNEST, ARRHÆ. See § 2. *def.* 3. By the civil law, he who recedes from his bargain loſes his earnest, and if the perſon who received the earneſt give back, he is to return the earneſt double. But with us, the perſon who gave it, is in ſtrictneſs obliged to abide by his bargain; and in caſe he decline it, is not diſcharged upon forfeiting his earneſt, but may be ſued for the whole money ſtipulated.

* EARNESTLY. *adv.* [from *earneſt.*] 1. Warmly: affectionately: zealouſly: importunately; inſtantly.—Shame is a baniſhment of him from the good opinion of the world, which every man moſt *earneſtly* deſires. *South.*—*Earneſtly* invoke the goodneſs and power of an all merciful and almighty God. *Smalridge.* 2. Eagerly; deſirouſly.—Why ſo *earneſtly* ſeek you to put up that letter? *Shak.*

My ſoul more *earneſtly* releas'd,
Will outſtrip hers; as bullets flown before,
A latter bullet may o'ertake, the powder being more. *Donne.*

* EARNESTNESS. *n. ſ.* [from *earneſt.*] 1. Eagerneſs; warmth; vehemence; impetuoſity.—

Often with a ſolemn *earneſtneſs*,
More than, indeed, belong'd to ſuch a trifle,
He begg'd of me to ſteal it. *Shak.*

—Audacity and confidence doth in buſineſs ſo great effects, as a man may doubt, that, beſides the very daring and *earneſtneſs*, and perſiſting and importunity, there ſhould be ſome ſecret binding, and ſtooping of other men's ſpirits to ſuch perſons. *Bacon.* 2. Solemnity; zeal; ſeriouſneſs.—There never was a charge maintained with ſuch a ſhew of gravity and *earneſtneſs*, which had a lighter foundation to ſupport it. *Atterbury.* 3. Solicitude; care; inſenſeneſs.—With overſtraining, and *earneſtneſs*, of finiſhing their pieces, they often did them more harm than good. *Dryden.*

EAR-PICK, an inſtrument of ivory, ſilver, or other metal, ſomewhat in form of a probe, ſharp at one end, and hollow at the other, for cleanſing the ear. The Chineſe have a variety of theſe inſtruments, with which they are mighty fond of tickling their ears; but this practice, Sir Hans Sloane obſerves, muſt be very prejudicial to ſo delicate an organ, by bringing too great a flow of humours on it.

(1.) * EARRING. *n. ſ.* [*ear* and *ring.*] Jewels ſet in a ring and worn at the ears; ornament of a woman's ear.—

With gold and ſilver they increaſe his ſtore,
And gave the precious *earrings* which they wore.
Sandys.

—A lady beſtowed *earrings* upon a favorite lamprey. *Arbuthnot.*

(2.) EAR-RING, in the ſea language, is that part of the bolt-rope which at the four corners of the ſail is left open, in the ſhape of a ring. The two uppermoſt parts are put over the ends of the yard-arms, and ſo the ſail is made faſt to the yard; and into the lower moſt ear rings, the ſheets and tacks are ſeized or bent at the clew.

EARSE LANGUAGE. See GAELIC.

EARSE-WELL, a village in Suffolk.

* EARSH. *n. ſ.* [from *ear*, to plow.] A plowed field. Not now in uſe.—

Fires oft are good on barren *earſhes* made,
With crackling flames to burn the ſtubble blade.
May's Virgil.

EARSHAM, a town near Bungay, Norfolkſh.

* EARSHOT. *n. ſ.* Reach of the ear; ſpace within which words may be heard.—Gomez, ſtand you out of *earſhot.*—I have ſomething to ſay to your wife in private. *Dryden.*

(I.) * EARTH. *n. ſ.* [*eart*, Sax.] 1. The element diſtinct from air, fire, or water; ſoil; terrene matter.—

The ſmiling god is ſeen; while water, *earth*
And air atteſt his bounty. *Thomſon.*

2. The terraqueous globe; the world.—This ſolid globe we live upon is called the *earth*; which word, taken in a more limited ſenſe, ſignifies ſuch parts of this globe as are capable, being expoſed to the air, to give rooting and nouriſhment to plants, ſo that they may ſtand and grow in it. *Locke.* 3. Different modification of terrene matter. In this ſenſe it has a plural.—The five genera of *earths* are, 1. Boles. 2. Clays. 3. Marls. 4. Ochres. 5. Tripelas. *Hill.*—*Earths* are opake, inſipid, and, when dried, friable, or conſiſting of parts eaſy to ſeparate, and ſoluble in water: not diſpoſed to burn, flame, or take fire. *Woodward.* 2. This world oppoſed to other ſcenes of exiſtence.—

They can judge as fitly of his worth,
As I can of thoſe myſteries which heav'n
Will not have *earth* to know. *Shak.*

5. The inhabitants of the earth.—The whole *earth* was of one language. *Gen.* xi. 1. 6. Country; diſtinct region.—

In ten ſet battles have we driven back
Theſe heathen Saxons, and regain'd our *earth*,
As *earth* recovers from the ebbing tide. *Dryd.*

7. The act of turning up the ground in tillage [from *ear*, to plow.]—

Such land as ye break up for barley to ſow,
Two *earths*, at the leaſt, ere ye ſow it beſtow.
Tuſſer.

(II.) EARTH, in ancient philoſophy, § I. *def.* 1. See CHEMISTRY, and ELEMENT.

(III.) *The* EARTH, in aſtronomy, one of the primary planets. See ASTRONOMY, *Index.*

(1.) EARTH, DENSITY OF THE. "Although the relative denſities of the earth and moſt of the other planets have been known a conſiderable time, it is but very lately, that we have come to the knowledge of the abſolute gravity or denſity of the whole maſs of the earth. This (ſays Dr Hutton,)

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ton,) I have calculated and deduced from the obſervations of Dr Maſkelyne, aſtronomer royal, at the mountain Schehallien in the year 1774, 5, and 6. The attraction of that mountain on a plummet, being obſerved on both ſides of it, and its maſs being computed from a number of ſections in all directions, and conſiſting of ſtone; theſe data being then compared with the known attraction and magnitude of the earth, gave by proportion its mean denſity; which is to that of water as 9 to 2, and to common ſtone as 9 to 5: from which very conſiderable mean denſity, it may be preſumed, that the internal parts contain great quantities of metals."

(ii.) EARTH, MOTIONS, REVOLUTIONS, VELOCITY, &c. OF THE. See ASTRONOMY, *Index*.

(iii.) EARTH, QUANTITY OF MATTER IN THE. "From the denſity now found," ſays Dr Hutton, (ſee § I.) "its quantity of matter becomes known, being equal to the product of its denſity by its magnitude."

(IV.) *The* EARTH, in geography, (§ I. *def.* 2.) the terraqueous globe which we inhabit.

(I.) EARTH, CHANGES OF THE. Mr Boyle ſuſpects that there are great, though ſlow internal changes, in the maſs of the earth. He argues from the varieties obſerved in the change of the magnetic needle, and from the obſerved changes in the temperature of climates. But as to the latter, there is reaſon to doubt that he could not have diaries of the weather ſufficient to direct his judgment. *Boyle's Works abr.* vol. I, p. 292 &c.

(ii.) EARTH, FIGURE OF THE. The ancients had various opinions as to the figure of the earth: ſome, as Anaximander and Leucippus, held it cylindrical, or in the form of a drum: but the moſt general opinion was, that it was flat; that the viſible horizon was the bounds of the earth, and the ocean the bounds of the horizon: that the heavens and earth above this ocean were the whole viſible univerſe: and that all beneath the ocean was Hades. Of this opinion were ſome of the Chriſtian fathers, as Lactantius, St Auguſtine, &c. Such of the ancients however as underſtood any thing of aſtronomy, and eſpecially the doctrine of eclipſes, muſt have been acquainted with the round figure of the earth; as the ancient Babylonian aſtronomers, who had calculated eclipſes long before the time of Alexander, and Thales the Grecian, who predicted an eclipſe of the ſun. It is now indeed agreed on all hands, that the form of the terraqueous globe is globular or very nearly ſo. See ASTRONOMY, § 387—389. The round figure of the earth is evident from the eclipſes of the ſun and moon; in all of which the earth's ſhadow always appears circular upon the face of the moon, what way ſoever it be projected, whether E. W. N. or S.; and howſoever its diameter vary, according to the greater or leſs diſtance from the earth. The ſpherical figure of the earth is alſo evinced from the riſing and ſetting of the ſun, moon, and ſtars; all which happen ſooner to thoſe who live to the E. and later to thoſe living to the W. and that more or leſs ſo, according to the diſtance. So alſo, going or ſailing to the N. the north pole and northern ſtars become more elevated, and the S. pole and ſouthern ſtars more depreſſed; the elevation northerly increaſing equally with the depreſſion ſoutherly; and either of them proportionably to the diſtance gone. The ſame thing happens in going to the S. Beſides, the oblique aſcenſions, deſcenſions, emerſions, and amplitudes of the riſing and ſetting of the ſun and ſtars in every latitude, are agreeable to the earth's ſpherical form: all which could not happen if it were of any other figure. The roundneſs of the earth is farther confirmed by its having been often ſailed round: the firſt time was in 1519, when Ferd. Magellan made the tour of the whole globe in 1124 days. In 1577 Sir Francis Drake performed the ſame in 1056 days: in 1586, Sir Thomas Cavendiſh performed it in 777 days; Simon Cordes, of Rotterdam, in 1590 in 1575 days; in 1598, Oliver Noort, a Hollander, in 1077 days; Van Schouten, in 1615, in 749 days; Jac. Heremites and John Huygens, in 1623, in 802 days: and many others have ſince performed the ſame navigation, particularly Anſon, Bougainville, and Cook; ſometimes ſailing round by the E. ſometimes by the W. till at length they arrived again in Europe, from whence they ſet out; and in the courſe of their voyage, obſerved that all the phenomena, both of the heavens and the earth, correſpond to, and prove this ſpherical figure. The natural cauſe of this ſphericity of the globe is, according to Sir Iſaac Newton, the great principle of attraction, with which the Creator has endued all the matter in the univerſe; and by which all bodies, and all the parts of bodies, mutually attract one another. This is alſo the cauſe of the ſphericity of the drops of rain, quickſilver, &c. The inequality of the ſurface of the earth, by mountains and valleys, is nothing conſiderable; the higheſt eminence being ſcarce proportionably equivalent to the minuteſt protuberance on the ſurface of an orange. Its difference from a perfect ſphere, however, is more conſiderable in another reſpect, by which it approaches nearly to the ſhape of orange, or to an oblate ſpheroid, being a little flatted at the poles, and raiſed about the equatorial parts, ſo that the axis from pole to pole is leſs than the equatorial diameter. What gave the firſt occaſion to the diſcovery of this figure of the earth, were the obſervations of ſome French and Engliſh philoſophers in the Eaſt Indies, and other parts, who found that pendulums, the nearer they came to the equator, performed their vibrations ſlower: from whence it follows, that the velocity of the deſcent of bodies, by gravity, is leſs in countries nearer to the equator; and conſequently that thoſe parts are farther removed from the centre of the earth, or from the common centre of gravity. See the Hiſtory of the Royal Academy of Sciences, by Du Hamel; p. 110. 156, 206; and *l'Hiſt. de l'Acad. Ayy.*. 1700 and 1701.—This circumſtance put Huygens and Newton upon finding out the cauſe, which they attributed to the revolution of the earth about its axis. If the earth were in a fluid ſtate, its rotation round its axis would neceſſarily make it put on ſuch a figure, becauſe the centrifugal force being greateſt towards the equator, the fluid would there riſe and ſwell moſt; and that its figure really ſhould be ſo now, ſeems neceſſary, to keep the ſea in the equinoctial regions from overflowing the earth about thoſe parts. See

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this curious ſubject well treated by Huygens, is diſcourſe *De Cauſa Gravitatis*, p 154, where ſtates the ratio of the polar diameter to that of equator, as 577 to 578. And Newton, in his ncipia, firſt publiſhed in 1686, demonſtrates, in the theory of gravity, that the figure of the ſh muſt be that of an oblate ſpheroid, generated the rotation of an ellipſe about its ſhorteſt di- eter, provided all the parts of the earth were an uniform denſity throughout; and that the portion of the polar to the equatorial diame- of the earth, would be that of 689 to 692, or rly that of 229, to 230, or as 9956522 to one. is proportion of the two diameters was calcu- d by Newton in the following manner: Ha- found that the centrifugal force at the equa- is one 289th of gravity, he aſſumes, as an hy- theſis, that the axis of the earth is to the dia- ter of the equator as 100 to 101, and thence ermines what muſt be the centrifugal force at equator to give the earth ſuch a form, and ds it to be four 505ths of gravity: then, by portion, if a centrifugal force equal to four ths of gravity would make the earth higher at equator than at the poles by one hundredth the whole height at the poles, a centrifugal ce that is one 289th of gravity will make it her by a proportional exceſs, which by calcu- ion is one 229th of the height at the poles; and s he diſcovered, that the diameter at the equa- is to the diameter at the poles, or the axis, as o to 229. But this computation ſuppoſes the th to be every where of an uniform denſity; ereas if the earth is more denſe near the centre, en bodies at the poles will be more attracted by s additional matter being nearer; and therefore e exceſs of the ſemidiameter of the equator a- ve the ſemi-axis, will be different. According this proportion between the two diameters, ewton farther computes, from the different eaſures of a degree, that the equatorial diame- will exceed the polar by 34 miles and one fifth. evertheleſs, Meſſrs Caſſini, both father and ſon, e one in 1701, and the other in 1713, attempt- to prove, in the Memoirs of the Royal Acade- y of Sciences, that the earth was an oblong heroid: and in 1718, M. Caſſini again undertook, om obſervations, to ſhew that, on the contrary, e longeſt diameter paſſes through the poles; hich gave occaſion for Mr John Bernoulli, in his *ſſai d'une Nouvelle Phyſique Celeſte*, printed at Pa- in 1735, to triumph over the Britiſh philoſo- her, apprehending that theſe obſervations would validate what Newton had demonſtrated. And 1720, M. De Mairan advanced arguments ſup- oſed to be ſtrengthened by geometrical demon- rations, farther to confirm the aſſertions of Caſ- ni. But in 1735, two companies of mathemati- ians were employed, one for a northern, and a- other for a ſouthern expedition, the reſult of hoſe obſervations and meaſurement plainly pro- ed that the earth was flatted at the poles. The roportion of the equatorial diameter to the polar, s ſtated by the gentlemen employed on the nor- hern expedition for meaſuring a degree of the neridian, is as 1 to 0·9891; by the Spaniſh ma- hematicians as 266 to 265, or as 1 to 0·99624: y M. Bouguer as 179 to 178, or as 1 to 0·99441.

As to all concluſions, however, deduced from the length of pendulums in different places, it is to be obſerved, that they proceed upon the ſuppoſi- tion of the uniform denſity of the earth, which is a very improbable circumſtance; as juſtly ob- ſerved by Dr Horſley in his letter to Capt. Phipps: "You finiſh your article, he concludes, relating to the pendulum with ſaying, 'that theſe obſer- vations give a figure of the earth nearer to Sir I- ſaac Newton's computation, than any others that have hitherto been made;' and then you ſtate the ſeveral figures given, as you imagine, by former obſervations, and by your own. Now it is very true, that *if* the meridians be ellipſes, or *if* the fi- gure of the earth be that of a ſpheroid generated by the revolution of an ellipſis, turning on its ſhorter axis, the particular figure, or the ellip- ticity of the generating ellipſis, which your obſer- vations give, is nearer to what Sir Iſaac Newton ſaith it ſhould be, if the globe were homogeneous, than any that can be derived from former obſer- vations. But yet it is not what you imagine. Ta- king the gain of the pendulum in latitude 79° 50′ exactly as you ſtate it, the difference between the equatorial and the polar diameter is about as much leſs than the Newtonian computation makes it, and the hypotheſis of homogeneity would require, as you reckon it to be greater. The proportion of 212 to 211 ſtrould indeed, according to your obſervations, be the proportion of the force that acts upon the pendulum at the poles, to the force acting upon it at the equator. But this is by no means the ſame with the proportion of the equa- torial diameter to the polar. If the globe were homogeneous, the equatorial diameter would ex- ceed the polar by one 230th of the length of the latter: and the polar force would alſo exceed the equatorial by the like part. But if the difference between the polar and equatorial force be greater than one 230th, (which may be the caſe in an he- terogeneous globe, and ſeems to be the caſe in ours), then the difference of the diameters ſhould, according to theory, be leſs than one 230th, and *vice verſa*. I confeſs this is by no means obvious, at firſt ſight; ſo far otherwiſe, that the miſtake, which you have fallen into, was once very gene- ral. Many of the beſt mathematicians were miſ- led by too implicit a reliance upon the authority of Newton, who had certainly confined his inveſ- tigations to the homogeneous ſpheroid, and had thought about the heterogeneous only in a looſe and general way. The late Mr Clairault was the firſt who ſet the matter right, in his elegant and ſubtle treatiſe on the figure of the earth. That work hath now been many years in the hands of mathematicians, among whom I imagine there are none, who have conſidered the ſubject attentively, that do not acquieſce in the author's concluſions. In the 2d part of that treatiſe, it is proved, that putting P for the polar force, Π for the equatorial; δ for the true ellipticity of the earth's figure, and λ for the ellipticity of the homogeneous ſpheroid,

$$\frac{P-\Pi}{\Pi} = 2\lambda - \delta: \text{ therefore } \delta = 2\lambda - \frac{P-\Pi}{\Pi}$$

and therefore, according to your obſervation, $\delta = \frac{1}{231}$. This is the juſt concluſion from your ob- ſervations of the pendulum, taking it for granted, that

that the meridians are ellipſes: which is an hypotheſis, upon which all the reaſonings of theory have hitherto proceeded. But plauſible as it may ſeem, I muſt ſay, that there is much reaſon from experiment to call it in queſtion. If it were true, the increment of the force which actuates the pendulum, as we approach the poles, ſhould be as the ſquare of the ſine of the latitude: or, which is the ſame thing, the decrement, as we approach the equator, ſhould be as the ſquare of the coſine of the latitude. But whoever takes the pains to compare together ſuch of the obſervations of the pendulum in different latitudes, as ſeem to have been made with the greateſt care, will find that the increments and decrements do by no means follow theſe proportions; and in thoſe which I have examined, I find a regularity in the deviation which little reſembles the mere error of obſervation. The unavoidable concluſion is, that the true figure of the meridians is not elliptical. If the meridians are not ellipſes, the difference of the diameters may indeed, or it may not, be proportional to the difference between the polar and the equatorial force; but it is quite an uncertainty, what relation ſubſiſts between the one quantity and the other; our whole theory, except ſo far as it relates to the homogeneous ſpheroid, is built upon falſe aſſumptions, and there is no ſaying what figure of the earth any obſervations of the pendulum give." Dr Horſley then lays down the following table, which ſhews the different reſults of obſervations made in different latitudes; in which the firſt three columns contain the names of the obſervers, the places of obſervation, and the latitude of each; the 4th column ſhews the quantity of $P-\Pi$ in ſuch parts as Π is 100000, as deduced from comparing the length of the pendulum at each place of obſervation, with the length of the equatorial pendulum as termed by M. Bouguer, upon the ſuppoſition that the increments and decrements of force, as the latitude is increaſed or lowered, obſerve the proportion which theory aſſigns. Only the 2d and the laſt value of $P-\Pi$ are concluded from compariſons with the pendulum at Greenwich and at London, not at the equator. The 5th column ſhews the value of δ correſponding to every value of $P-\Pi$, according to Clairault's theorem:

Obſervers.	*Places.*	*Lat.*	$P-\Pi$.	δ
Bouguer	Equator	0° 0′		
Bouguer	Porto Bello	9 34	741·8	$\frac{1}{134}$
Green	Otaheitee	17 29	563·2	$\frac{1}{178}$
Bouguer	San Domingo	18 27	591·0	$\frac{1}{169}$
Abbe de La Caille	Cape of Good Hope	33 55	731·5	
- - - -	Paris	48 50	585·1	$\frac{1}{171}$
The Academicians	Pello	66 48	565·9	$\frac{1}{176}$
Capt. Phipps	- - - -	79 50	471·2	$\frac{1}{212}$

"By this table it appears, that the obſervations in the middle parts of the globe, ſetting aſide the ſingle one at the Cape, are as conſiſtent as could reaſonably be expected; and they repreſent the ellipticity of the earth as about one 340th. But when we come within ten degrees of the equator, it ſhould ſeem that the force of gravity ſuddenly becomes much leſs, and within the like diſtance of the poles much greater than it could be in ſuch a ſpheroid." The following problem communicated by Dr Leatherland to Dr Pemberton, and publiſhed by Mr Robertſon, ſerves to find the proportion between the axis and the equatorial diameter, from meaſures of a degree of the meridian in two different latitudes, ſuppoſing the earth an oblate ſpheroid. Let APa*p* (*Pl.* 124, *fig.* 1.) be an ellipſe repreſenting a ſection of the earth through the axis P*p*; the equatorial diameter, or the greater axis of the ellipſe, being A*a*; let E and F be two places, where the meaſure of a degree has been taken; theſe meaſures are proportional to the radii of curvature in the ellipſe at thoſe places; and if CQ, CR be conjugates to the diameters whoſe vertices are E and F, CQ will be to CR in the ſubtriplicated ratio of the radius of curvature at E to that at F, by cor. 1, prop. 4, part 6 of Milne's Conic Sections, and therefore in a given ratio to one another; alſo the angles QCP, RCP are the latitudes of E and F; ſo that, drawing QV parallel to P*p*, QXYW to A*a*, theſe angles being given, as well as the ratio of CQ to CR, the rectilinear figure CVQXRY is given in ſpecies; and the ratio of VC^2-ZC^2 $(=QX\times XW)$ to $RZ^2-QV^2=(RX\times XS)$ is given, which is the ratio of CA^2 to CP^2; therefore the ratio of CA to CP is given. Hence, if the ſine and coſine of the greater latitude be each augmented in the ſubtriplicate ratio of the meaſure of the degree in the greater latitude to that in the leſſer, then the difference of the ſquares of the augmented ſine, and the ſine of the leſſer latitude, will be to the difference of the ſquares of the coſine of the leſſer latitude, and the augmented coſine, in the duplicate ratio of the equatorial to the polar diameter. For C*q* being taken in CQ equal to CR, and *qv* drawn parallel to QV, C*v* and *vq*, CZ and ZR will be the ſines and coſines of the reſpective latitudes to the ſame radius; and CV, VQ will be the augmentations of C*v* and C*q* in the ratio named. Hence, to find the ratio between the two axes of the earth, let E denote the greater, and F the leſſer of the two latitudes, M and N the reſpective meaſures taken in each; and

let P denote $\sqrt[3]{\frac{M}{N}}$: then

$$\sqrt{\frac{\text{cof.}^2\,F-P^2\times\text{cof.}^2\,E}{P^2\times\text{ſin.}^2E-\text{ſin.}^2F}}\text{ is }=\frac{\text{leſſer axis}}{\text{greater axis}}$$

It alſo appears from the above problem, that when one of the degrees meaſured is at the equator, the coſine of the latitude of the other being augmented in the ſubtriplicate ratio of the degrees, the tangent of the latitude will be to the tangent anſwering to the augmented coſine, in the ratio of the greater axis to the leſs. For, ſuppoſing E the place out of the equator, then, if the ſemi-circle *Plmnp* be deſcribed, and *l*C joined, and *mo* drawn parallel to *a*C: Co is the coſine of the latitude to the radius CP, and CY that coſine augmented in the ratio before named; YQ being to Y*l*, that is, C*a* to C*n* or CP, as the tangent of the angle YCQ the latitude of the point E to the tangent of the angle YC*l* belonging to the augmented coſine. Thus, if M repreſent the meaſure in a latitude de-

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noted by E, and N the measure at the equator, let A denote an angle whose measure is

$\text{cof. } Ex^3\sqrt{\frac{M}{N}}$ Then $\frac{\text{tan. A.}}{\text{tan. E}}$ is $= \frac{\text{leſſer axis}}{\text{greater axis}}$

But M, or the length of a degree, obtained by actual menſuration in different latitudes, is known from the following table:

Names.	*Latit.* ° ′	*Value of M.* toiſes.
Maupertuis, &c.	66 20	M = 57438
Caſſini and La Caille	49 22	M = 57074
	45 00	M = 57050
Boſcovich	43 00	M = 56972
De la Caille	33 18	M = 57037
Juan and Ulloa at the equator.		M = 56768
Bouguer at the equator.		M = 56753
Condamine at the equator.		M = 56749

Now, by comparing the 1ſt with each of the following ones; the 2d with each of the following; and in like manner the 3d, 4th, and 5th, with each of the following; there will be obtained 25 reſults, each ſhewing the relation of the axes or diameters; the arithmetical means of all of which will give that ratio as 1 to 0·9951989. If the meaſures of the latitude of 49° 22′, and of 45°, which fall within the meridian line drawn through France, and which have been re-examined and corrected ſince the northern and ſouthern expedition, be compared with thoſe of Maupertuis and his aſſociates in the north, and that of Bouguer at the equator, there will reſult 6 different values of the ratio of the two axes; the arithmetical mean of all which, is that of 1 to 0·9953467, which may be conſidered as the ratio of the greater axis to the leſs; which is as 230 to 228·92974, or 215 to 214, or very near the ratio as aſſigned by Newton. Now, the magnitude, as well as the figure of the earth, that is, the polar and equatorial diameters, may be deduced from the foregoing problem. For, as half the latus rectum of the greater axis *Aa* is the radius of curvature at A, it is given in magnitude from the degree meaſured there, and thence the axes themſelves are given. Thus, the circular arc whoſe length is equal to the radius being 57·29578 degrees, if this number be multiplied by 56750 toiſes, the meaſure of a degree at the equator, as Bouguer has ſtated it, the product will be the radius of curvature there, or half the latus rectum of the greater axis; and this is to half the leſſer axis in the ratio of the leſs axis to the greater, that is, as 0·9953467 to 1; whence the two axes are 6533820 and 6564266 toiſes, or 7913 and 7950 Engliſh miles; and the differences between the two axes about 37 miles. See *Robertſon's Navigation*, vol. 2, p. 206, &c. *Suite des Mem. de l' Acad.* 1718, p. 247, and *Maclaurin's Fluxions*, vol. 2, book 1. ch. 14. And very nearly the ſame ratio is deduced from the lengths of pendulums vibrating in the ſame time, in different latitudes; provided it be again allowed, that the meridians are real ellipſes, or the earth a true ſpheroid, which, however, can only take place in the caſe of an uniform gravity in all parts of the earth. Thus, in the new Peterſburgh Acts, for 1788 and 1789, are accounts and calculations of experiments relative to this ſubject, by M. Krafft. Theſe experiments were made at different times and in various parts of the Ruſſian empire. This gentleman has collected and compared them, and drawn the proper concluſions from them; thus, he infers, that the length x of a pendulum that ſwings ſeconds in any given latitude λ, and in a temperature of 10 degrees of Reaumur's thermometer, may be determined by this equation:

$x = 439{\cdot}178 + 2{\cdot}321 \text{ ſine } {}^2\lambda$, lines of a French foot,

or $x = 39{\cdot}0045 + 0{\cdot}206 \text{ ſine } {}^2\lambda$, in Engliſh inches, in the temperature of 53 of Fahrenheit's thermometer. This expreſſion nearly agrees, not only with all the experiments made on the pendulum in Ruſſia, but alſo with thoſe of Mr Graham in England, and thoſe of Mr Lyons in 79° 50′ north latitude, where he found its length to be 431·38 lines. It alſo ſhews the augmentation of gravity from the equator to the parallel of a given latitude λ: for, putting g for the gravity under the equator, G for that under the pole, and y for that under the latitude λ, M. Krafft finds $y = (1 + 0{\cdot}0052848 \text{ ſine } {}^2\lambda)g$; and therefore $G = 1{\cdot}0052848\,g$. From this proportion of gravity under different latitudes, the ſame author infers, that, in caſe the earth is a homogeneous ellipſoid, its oblateneſs muſt be one 191, inſtead of one 230th; which ought to be the reſult of this hypotheſis; but on the ſuppoſition, that the earth is a heterogeneous ellipſoid, he finds its oblateneſs, as deduced from theſe experiments, to be one 297th; which agrees with that reſulting from the meaſurement of ſome of the degrees of the meridian. This confirms an obſervation of M. De la Place, that if the hypotheſis of the earth's homogeneity be given up, then the theory, the meaſurement of degrees of latitude, and experiments with the pendulum, all agree in their reſult with reſpect to the oblateneſs of the earth. See *Memoires de l' Acad.* 1783, p. 17. In the *Philoſ. Tranſ.* for 1791, p. 236, Mr Dalby has given ſome calculations on meaſured degrees of the meridian, from whence he infers, that thoſe degrees meaſured in middle latitudes, will anſwer nearly to an ellipſoid whoſe axes are in the ratio aſſigned by Newton, viz. that of 230 to 229. And as to the deviations of ſome of the others, viz. towards the poles and equator, he thinks they are cauſed by the errors in the obſerved celeſtial arcs.

(iii.) EARTH, FORMATION OF THE. See CREATION. The coſmogony, or knowledge of the original formation of the earth, the materials of which it was compoſed, and by what means they were diſpoſed in the order in which we ſee them, is a ſubject which, though perhaps beyond the reach of human ſagacity, has exerciſed the ingenuity of philoſophers in all ages. To enter into the various theories that have been formed upon this ſubject, would, however, not only ſwell this article beyond our bounds, but be fatiguing to many readers. As far as human induſtry has hitherto penetrated, it has been found that the ſubſtances of which the earth is compoſed, are neither ranged in a regular ſeries, according to their ſpecific gravities, nor yet thrown together in total diſorder, as if by accident or chance. But

the depth of the earth, from the ſurface to the centre, is nearly four thouſand miles; and yet the deepeſt mine in Europe, that at Cotteberg, in Hungary, is not more than one thouſand yards deep; ſo that little is as yet known of its interior parts. From what has been diſcovered, however, of thoſe parts which lie moſt contiguous to our obſervation, naturaliſts have compared the ſtructure of the earth to the coats of an onion, or the leaves of a book. And indeed, except in ſome of thoſe immenſe mountains, which have exiſted from the creation, or at leaſt from the deluge, where the matter, from whatever cauſe, is more homogeneous, the earth is found to conſiſt of various ſtrata, or layers, which differ according to the circumſtances of climate and ſituation. The ſurface generally conſiſts of a confuſed mixture of decayed animal and vegetable ſubſtances and earths rudely united together, but upon digging below this ſurface, the materials of the globe are found arranged in a more regular manner. Heaps of ſtone are indeed frequently found, which do not conſiſt of layers, but are confuſed maſſes of unequal thickneſs, and are called rocks. The ſtrata are generally extended through a whole country, and perhaps, with ſome interruptions and varieties, through the globe itſelf. When the country is flat, theſe extenſive bodies are found moſt regular, being, in that caſe, nearly parallel to the horizon, though often dipping downwards in a certain angle; in many places the beds have a wave, as where the country conſiſts of gently waving hills and vales; and here alſo they in general dip. In paſſing over the ground, the ſoil is found, perhaps to the extent of a mile, moſtly compoſed of ſand; and perhaps for another, it conſiſts chiefly of clay; which is occaſioned by the edges of the different ſtrata lying with an obliquity to the horizon. By a ſimilar projection, mountains, or ridges of mountains, are produced, which commonly have what is called a back and a face, the former ſmoother, and the latter more rugged. It is generally found, alſo, that the aſcent is more gradual on the one ſide of a mountain than on the other; and this is occaſioned by the ſtrata, which have riſen above the general level of the country, being abruptly broken off. The order, number, ſituation with reſpect to the horizon, depth, interſections, fiſſures, colour, conſiſtence, &c. of theſe ſtrata have been conſidered by Dr Woodward with great attention. The origin and formation of them all is aſcribed by him to the deluge. He ſuppoſed that, at that dreadful revolution, all ſorts of terreſtrial bodies had been diſſolved and mixed with the waters, forming altogether a chaos or confuſed maſs; and he alſo ſuppoſes, that this maſs of terreſtrial particles, intermixed with water, was at length precipitated to the bottom; and that, in general, according to the order of gravity, the heavieſt ſinking firſt, and the lighter afterwards. Thus were the ſtrata formed of which the earth conſiſts; which, gradually attaining their ſolidity and hardneſs, have ever ſince continued diſtinct. The Dr farther obſerves, that theſe ſediments were at firſt all parallel and concentrical; and the ſurface of the earth formed of them, perfectly ſmooth and regular; but that, in courſe of time, divers changes happening, from earthquakes, volcanoes, &c. the order and regularity of the ſtrata were diſturbed and broken, and thus was the ſurface of the earth brought to the irregular form in which it is now beheld.

(iv.) EARTH, MAGNETISM OF THE. The notion of the magnetiſm of the earth was ſtarted by Gilbert; and Boyle ſuppoſes magnetic effluvia moved from one pole to the other. Vol. i. p. 289, 290. Dr Knight alſo thinks that the earth may be conſidered as a great loadſtone, whoſe magnetical parts are diſpoſed in a very ſtrong irregular manner; and that the S. pole of the earth is analogous to the N. pole in magnets, that is, the pole by which the magnetical ſtream enters. See MAGNET. He obſerves, that all the phenomena attending the direction of the needle, in different parts of the earth, in a great meaſure correſpond with what happens to the needle, when placed upon a large terrella; if we make allowances for the different diſpoſitions of the magnetical parts with reſpect to each other, and conſider the S. pole of the earth as a N. pole with regard to magnetiſm. The earth might become magnetical by the iron ores it contains, for all iron ores are capable of magnetiſm. The globe might notwithſtanding have remained unmagnetical, unleſs ſome cauſe had exiſted capable of making that repellent matter producing magnetiſm move in a ſtream through the earth. Now, the doctor thinks that ſuch a cauſe does exiſt. For if the earth revolves round the ſun in an ellipſis, and the S. pole of the earth is directed towards the ſun, at the time of its deſcent towards it, a ſtream of repellent matter will thence be made to enter at the S. pole and iſſue out at the N. And he ſuggeſts, that the earth's being in its perihelion in winter may be one reaſon why magnetiſm is ſtronger in that ſeaſon than in ſummer. This cauſe for the earth's magnetiſm muſt continue, and perhaps improve it from year to year. Hence, the doctor thinks it probable, that the earth's magnetiſm has been improving, ever ſince the creation, and that this may be one reaſon why the uſe of the compaſs was not diſcovered ſooner. See Dr Knight's *Attempt to demonſtrate*, that all the phenomena of nature may be explained by Attraction and Repulſion, prop. 87.

(v.) EARTH, MAGNITUDE OF THE. This has been variouſly determined by different authors both ancient and modern. The uſual way has been, to meaſure the length of one degree of the meridian, and multiply it by 360, for the whole circumference. See DEGREE, § 6. Diogenes Laertius informs us, that Anaximander, who lived about A. A. C. 550, was the firſt who gave an account of the circumference of the ſea and land; and it ſeems his meaſure was uſed by the ſucceeding mathematicians, till the time of Eratoſthenes. Ariſtotle, (lib. 2. *De Cœlo*,) ſays, the mathematicians who have attempted to meaſure the circumference of the earth, make it 40,000 ſtadia: which he thought is the number determined by Anaximander. Eratoſthenes, who lived about A. A. C. 240, was the next who undertook this buſineſs; which, as Cleomedes relates, he performed by taking the ſun's zenith diſtances, and meaſuring the diſtance between two places under the ſame meridian, from which he deduced for the whole circumference

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150,000 ſtadia, which Pliny ſtates at 31,500 Roman miles, reckoning each at 1000 paces. But this meaſure was accounted falſe by many of the ancient mathematicians, and particularly by Hipparchus, who lived 100 years afterwards, and who added 25,000 ſtadia to the circuit of Eratoſthenes. Poſſidonius, in the time of Cicero, next meaſured the earth, viz. by the altitudes of a ſtar, and meaſuring a part of a meridian; and he concluded the circumference at 240,000 ſtadia, according to Cleomedes, but only at 180,000 according to Strabo. Ptolemy, in his Geography, ſays that Marinus, a celebrated geographer, attempted ſomething of the ſame kind; and, in *lib.* 1, *cap.* 3, he mentions that he himſelf had tried to perform the buſineſs in a way different from any other before him, which was by means of places under different meridians: but he does not ſay how much he made the number, for he ſtill made uſe of the 180,000, which had been found out before him. Snell, profeſſor of mathematics at Leyden, relates, from the Arabian geographer Abelfedea, who lived about A. D. 1300, that about A. D. 800, Al Maimon, an Arabian king, having collected together ſome skilful mathematicians, commanded them to find out the circumference of the earth. Accordingly they choſe the fields of Meſopotamia, where they meaſured under the ſame meridian from N. to S. till the pole was depreſſed one degree lower: which meaſure they found equal to 56 miles, or 66⅔: ſo that, according to them, the circuit of the earth is 20,160 or 20,340 miles. It was long after this before any more attempts were made. At length, however, the ſame prof. Snell, about A. D. 1620, with great ſkill and labour, by meaſuring large diſtances between two parallels, found one degree equal to 28,500 perches, each of which 8 12 Rhinland feet, amounting to 19 Dutch miles, and ſo the whole periphery 6,840 miles; a mile being, according to him, 1500 perches, or 18,000 Rhinland feet. See his *Eratoſthenes Batavus*. The next who undertook this meaſurement, was Richard Norwood, who, in 1635, by meaſuring the diſtance from London to York with a chain, and taking the ſun's meridian altitude, June 11th O. S. with a ſextant of about 5 feet radius, found a degree contained 367,200 feet, or 69 miles and a half and 14 poles; and thence the circumference of a great circle of the earth is a little more than 25,036 miles, and the diameter a little more than 7,966 miles. See the particulars in his *Seaman's Practice*. Prof. Snell's meaſurement, though very ingenious, and much more accurate than any of the ancients, being ſtill thought liable to ſmall errors, the buſineſs was renewed, after Snell's manner, by Picard and other French mathematicians, by the king's command; uſing a quadrant of 3½ French feet raidus; by which they found a degree contained 342,360 French feet. See *Meſure de la Terre, par Picard*. M. Caſſini junr. in 1700, renewed the buſineſs with a quadrant of 10 feet radius, for taking the latitude, and another of 3½ feet for taking the angles of the triangles; and found a degree, from his calculation, containing 57,292 toiſes, or almoſt 69½ Engliſh miles. The reſults of many other meaſurements are upon record; from the mean of all which, the following dimenſions are ſtated by Dr Hutton, as near the truth: The circumference 25,000 miles; the diameter 7,957¾ miles; the ſuperficies 198,944,206 ſquare miles: the ſolidity 263,930,000,000 cubic miles. The ſeas and unknown parts of the earth, by a meaſurement of the beſt maps, contain 160,522 026 ſquare miles; the inhabited parts 38,922,180; of which Europe contains 4,456,065; Aſia, 10.768 823; Africa, 9,654,807; and America, 14,110,874.

(vi.) EARTH, PARADOXICAL INFERENCES DRAWN FROM THE FIGURE OF THE. Tacquet draws ſome pretty little inferences, in the form of paradoxes, from the round figure of the earth; as, 1ſt, That if any part of the ſurface of the earth were quite plane, a man could no more walk upright upon it, than on the ſide of a mountain. 2d, That the traveller's head goes a greater ſpace than his feet; and a horſeman than a footman; as moving in a greater circle. 3d, That a veſſel, full of water, being raiſed perpendicularly, ſome of the water will be continually flowing out, yet the veſſel ſtill remain full; and, on the contrary, if a veſſel of water be let perpendicularly down, though nothing flow out, yet it will ceaſe to be full: conſequently there is more water contained in the ſame veſſel at the foot of a mountain, than on the top; becauſe the ſurface of the water is compreſſed into a ſegment of a ſmaller ſphere below than above. *Tacq. Aſtron. lib.* 1, *cap.* 2.

(V.) EARTH, in topography, the name of a village in Cornwall, W. of Trematon Caſtle.

(VI.) EARTHS, in chemiſtry, are ſuch bodies as poſſeſs the following properties: 1. Inſoluble in water or nearly ſo; at leaſt becoming inſoluble when combined with carbonic acid: 2. Little or no taſte or ſmell; at leaſt when combined with carbonic acid: 3. Fixed, incombuſtible, and incapable, while pure, of being altered by the fire: 4. A ſpecific gravity not exceeding 5: 5. When pure, capable of aſſuming the form of a white powder: 6. Not altered when heated by combuſtibles. By analyſing earths, and freeing them from the ſubſtances with which they are mixed, chemiſts have obtained nine ſimple or primitive earths, viz. lime, magneſia, barytes, alumina, ſilex, ſtrontian, zirconia, yttria, and glucina. See CHEMISTRY.

(1.) * *To* EARTH. *v. a.* [from the noun.] 2. To hide in earth.—The fox is *earthed*; but I ſhall ſend my two terriers in after him. *Dryden.* 2. To cover with earth.—*Earth* up with freſh mould the roots of thoſe auriculas which the froſt may have uncovered. *Evelyn.*

(2.) * *To* EARTH. *v. n.* To retire under ground.

Hence foxes *earth'd*, and wolves abhorr'd the day,
And hungry churls enſnar'd the nightly prey.
Tickel.

EARTHAM, a town NE. of Merazion, Cornwall.

* EARTHBOARD. *n. ſ.* [*earth* and *board.*] The board of the plough that ſhakes off the earth.—The plough reckoned the moſt proper for ſtiff black clays, is one that is long, large, and broad, with a deep head and a ſquare *earthboard*, ſo as to turn up a great furrow. *Mortimer.*

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* EARTHBORN. *adj.* [*earth* and *born.*] 1. Born of the earth; terrigenous.—

The wounds I make but sow new enemies;
Which from their blood, like *earthborn* brethren rise. *Dryden.*

2. Meanly born.—

Earthborn Lycaon shall ascend the throne. *Smith.*

* EARTHBOUND. *adj.* [*earth* and *bound.*] Fastened by the pressure of the earth.—

We can impress the forest, bid the tree
Unfix his *earthbound* root? *Shak.*

EARTH BREAD. See BREAD, § I, 7.

* EARTHEN. *adj.* [from *earth.*] Made of earth; made of clay.—As a rustick was digging the ground by Padua, he found an urn, or *earthen* pot, in which there was another urn, and in this lesser a lamp clearly burning. *Wilkins.*—The most brittle water carriage was used among the Egyptians, who, as Strabo saith, would sail sometimes in the boats made of *earthen* ware. *Arbuthnot.*

(1.) * EARTHFLAX. *n. s.* [*earth* and *flax.*] A kind of fibrous fossil.—Of English talc, the coarser sort is called plaster, or parget; the finer, *earth-flax*, or salamander's hair. *Woodward.*

(2.) EARTH FLAX. See AMIANTHUS.

EARTH HOUSE. See ARCHITECTURE, *Index.*

* EARTHINESS. *n. s.* The quality of containing earth; grossness.

* EARTHLING. *n. s.* [from *earth.*] An inhabitant of the earth; a mortal; a poor frail creature.—To *earthlings*, the footstool of God, that stage which he raised for a small time, seemeth magnificent. *Drummond.*

* EARTHLY. *adj.* [from *earth.*] 1. Not heavenly; vile; mean; sordid.—

But I remember now
I'm in this *earthly* world, where to do harm
Is often laudable; to do good, sometimes
Accounted dangerous folly. *Shak.*

When faith and love, which parted from thee never,
Had ripen'd thy just soul to dwell with God,
Meekly thou didst resign this *earthly* load
Of death, call'd life. *Milton.*

2. Belonging only to our present state; not spiritual.—Our common necessities, and the lack which we all have, as well of ghostly as of *earthly* favours, is in each kind easily known. *Hooker.*—It must be our solemn business and endeavour, at fit seasons, to turn the stream of our thoughts from *earthly* to divine objects. *Litterbury.* 3. Corporeal; not mental.—

Great grace that old man to him given had,
For God he often saw, from heaven hight,
All were his *earthly* eyen both blunt and bad. *Spenser.*

Sudden he view'd, in spite of all her art,
A *earthly* lover lurking at her heart. *Pope.*

4. Any thing in the world; a female hyperbole.—

Oh! if to dance all night, and dress all day,
Charm'd the small-pox, or chas'd old age away,
Who would not scorn what housewife's cares produce?
Or who would learn one *earthly* thing of use? *Pope.*

* EARTHNUT. *n. s.* [*earth* and *nut.*] A pignut; a root in shape and size like a nut.—Where there are *earthnuts* in several patches, though the roots lie deep in the ground, and the stalks be dead, the swine will by their scent root only where they grow. *Ray.*

(2.) EARTH NUTS, or GROUND NUTS. See ARACHIS and GROUND NUTS.

(3.) EARTH NUTS, or PIG NUTS. See BUNIUM.

EARTH PUCERONS. See PUCERON, N° 1.

(1.) * EARTHQUAKE. *n. s.* [*earth* and *quake.*] Tremor or convulsion of the earth.—This subterranean heat or fire being in any part of the earth stopt, by some accidental glut or obstruction in the passages through which it used to ascend, and being preternaturally assembled in greater quantity into one place, causes a great rarefaction and intumescence of the water of the abyss, putting it into very great commotions; and making the like effort upon the earth, expanded upon the face of the abyss, occasions that agitation and concussion which we call an *earthquake*. *Woodward.*—

Was it his youth, his valour, or success,
These might perhaps be found in other men:
'Twas that respect, that awful homage paid me;
That fearful love which trembled in his eyes,
And with a silent *earthquake* shook his soul. *Dryden.*

(2.) *An* EARTHQUAKE is a sudden and violent concussion of the earth, generally accompanied with strange noises under ground, or in the air; often destroying whole cities at once, throwing down rocks, altering the course of rivers, and producing the most terrible devastations. Though there is hardly any country known, in which shocks of an earthquake have not at some time or other been felt, yet there are some much more subject to them than others. Northern countries in general are less subject to earthquakes than those situated near the equator, or in the southern latitudes; but this does not hold universally. The islands of Japan, which are situated pretty far north, are nevertheless exceedingly liable to these dreadful convulsions. Islands, in general, are also more subject to them than continents; but neither does this hold without exceptions. Particular parts of continents, and particular islands, are more subject to them than others lying in the neighbourhood, and differing little from them in external appearance. Portugal is more subject to earthquakes than Spain, and the latter much more than France; Mexico and Peru more than the other countries of America, and Jamaica more than the other Caribbee islands. Earthquakes are frequent, though not often violent, in Italy; but in Sicily they are often terribly destructive. Asia Minor has been remarkably subject to them from the remotest antiquity; and the city of Antioch in particular has suffered more from earthquakes than any other in that country. The same phenomena are said also to occur very frequently in the extremities of Asia, even in very high latitudes.

(3.) EARTHQUAKE, GENERAL PHÆNOMENA ATTENDING AN. Although no natural phenomenon is more calculated to impress the human mind with terror, and consequently to be well remembered and taken notice of, than an earthquake; yet the philosophy of them is but lately arrived at any degree of perfection; and even at this day, the history

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tory of earthquakes is very incomplete. The ſtruction occaſioned by them engroſſes the mind much to admit of philoſophical ſpeculations the time they happen: the ſame thing prevents attentive conſideration of the alterations, that e place in the atmoſphere after the earthquake over, and which might probably throw ſome it on the cauſes which produced it; and the idenneſs of its coming on prevents an exact attion to thoſe ſlight appearances in the earth or which, if carefully obſerved, might ſerve as nings to avoid the deſtruction. From the obrations that have been made, however, the folring phenomena may be deduced, and reckonpretty certain. 1. Where there are any volcas or burning mountains, an earthquake may ſonably be expected more frequently than in er countries. 2. If the volcano has been long et, a violent earthquake is to be feared, *&c. e verſa.* But to this there are many exceps. 3. Earthquakes are generally preceded long droughts; but they do not always come as ſoon as the drought ceaſes. 4. They are preceded by electrical appearances in the ; ſuch as the aurora borealis, falling ſtars, &c.: this does not hold univerſally. 5. A ſhort e before the ſhock, the ſea ſwells up and makes reat noiſe: fountains are troubled, and ſend h muddy water; and the beaſts ſeem frighted, f ſenſible of an approaching calamity. 6. The at the time of the ſhock is generally calm and me; but afterwards commonly becomes obre and cloudy. 7. The ſhock comes on with mbling noiſe, ſometimes like that of carriages; metimes a ruſhing noiſe like wind, and ſomees exploſions like the firing of cannon are rd. Sometimes the ground heaves perpendiarly upwards, and ſometimes rolls from ſide to . Sometimes the ſhock begins with a perpenular heave, after which the other kind of moi commences. A ſingle ſhock is but of very rt duration, the longeſt ſcarcely laſting a mie; but they frequently ſucceed each other at rt intervals for a conſiderable length of time. During the ſhock, chaſms are made in the th; from which ſometimes flames, but oftener at quantities of water, are diſcharged. Flame ſmoke are alſo emitted from places of the th where no chaſms can be perceived. Some- es theſe chaſms are but ſmall; but, in violent- hquakes, they are often ſo large, that whole es ſink down into them at once. 9. The wa- of the ocean is affected even more than the land. The ſea ſwells up to a prodigious ght; much more than we could ſuppoſe it ed by the mere elevation of its bottom by the ck. Sometimes it is divided to a conſiderable th; and great quantities of air, flames, and ke, are diſcharged from it. The like irregular ations happen to the waters of ponds, lakes, even rivers. 10. The ſhock is felt at ſea as ll as on land. Ships are affected by a ſudden ke, as if they had run aground or ſtruck upon ock.' 11. The effects of earthquakes are not ined to one particular diſtrict or country, but n extend to very diſtant regions; though no thquake has yet been known extenſive enough affect the whole globe at one time. In thoſe places alſo where the ſhock is not felt on dry land, the irregular agitation of the waters above mentioned is perceived very remarkably. All theſe poſitions are verified by the account of thoſe earthquakes which has been particularly deſcribed by witneſſes of the beſt character. See § 4–18.

(4.) EARTHQUAKE IN CALABRIA, IN 1638. A terrible earthquake happened at Calabria in 1638, which affords an exception to the 2d general poſition above laid down (§ 3.) In Italy, there had been an eruption of Mount Veſuvius 5 years before; and in Sicily there had been an eruption of Ætna only two years before this earthquake. The event, however, plainly ſhowed, that the cauſe of the earthquake, whatever it was, had a connection not only with Mount Ætna, which lies in the neighbourhood, but alſo with the volcano of Stromboli, which is 60 miles diſtant. "On the 24th of March (ſays Kircher), we launched, in a ſmall boat, from the harbour of Meſſina in Sicily, and arrived the ſame day at the promontory of Pelorus. Our deſtination was for the city of Euphemia in Calabria; but on account of the weather, we were obliged to continue three days at Pelorus. At length, wearied with the delay, we reſolved to proſecute our voyage; and although the ſea ſeemed more than uſually agitated, yet we ventured forward. The gulph of Charybdis, which we approached, ſeemed whirled round in ſuch a manner as to form a vaſt hollow, verging to a point in the centre. Proceeding onward, and turning my eyes to Mount Ætna, I ſaw it caſt forth large volumes of ſmoke, of mountainous ſize, which entirely covered the iſland, and blotted out even the ſhores from my view. This, together with the dreadful noiſe, and the ſulphureous ſtench, which was ſtrongly perceived, filled me with apprehenſions that ſome more dreadful calamity was impending. The ſea itſelf ſeemed to wear a very unuſual appearance; thoſe who have ſeen a lake in a violent ſhower of rain all covered over with bubbles, will have ſome idea of its agitations. My ſurpriſe was ſtill increaſed by the calmneſs and ſerenity of the weather; not a breeze, not a cloud, which might be ſuppoſed to put all nature thus into motion. I therefore warned my companion, that an earthquake was approaching; and, after ſome time, making for the ſhore with all poſſible diligence, we landed at Tropæa. But we had ſcarce arrived at the Jeſuits college in that city, when our ears were ſtunned with an horrid ſound, reſembling that of an infinite number of chariots driven fiercely forward, the wheels rattling and the thongs cracking. Soon after this, a moſt dreadful earthquake enſued; ſo that the whole track upon which we ſtood ſeemed to vibrate, as if we were in the ſcale of a balance that continued waving. This motion, however, ſoon grew more violent; and being no longer able to keep my legs, I was thrown proſtrate upon the ground. After ſome time, finding that I remained unhurt amidſt the general concuſſion, I reſolved to venture for ſafety; and running as faſt as I could, reached the ſhore. I did not ſearch long here, till I found the boat in which I had landed, and my companions alſo. Leaving this ſeat of deſolation, we proſecuted our voyage along the coaſt; and the next day came to Rochetta,

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ſa, where we landed, although the earth ſtill continued in violent agitations. But we were ſcarce arrived at our inn, when we were once more obliged to return to our boat; and in about half an hour we ſaw the greateſt part of the town, and the inn in which we had ſet up, daſhed to the ground, and burying all its inhabitants beneath its ruins. Proceeding onward in our little veſſel, we at length landed at Lopizium, a caſtle mid-way between Tropæa and Euphemia the city to which we were bound. Here, wherever I turned my eyes, nothing but ſcenes of ruin and horror appeared; towns and caſtles levelled to the ground; Stromboli, though at 60 miles diſtance, belching forth flames in an unuſual manner, and with a noiſe which I could diſtinctly hear. But my attention was quickly turned from more remote to contiguous danger. The rumbling ſound of an approaching earthquake, which by this time we were grown acquainted with, alarmed us for the conſequences. It every moment ſeemed to grow louder, and to approach more near. The place on which we ſtood began to ſhake moſt dreadfully; ſo that, being unable to ſtand, my companions and I caught hold of whatever ſhrub grew next us, and ſupported ourſelves in that manner. After ſome time, the violent paroxyſm ceaſing, we again ſtood up, in order to proſecute our voyage to Euphemia, which lay within ſight. In the mean time, while we were preparing for this purpoſe, I turned my eyes toward the city; but could ſee only a frightfully dark cloud, that ſeemed to reſt upon the place. This the more ſurpriſed us, as the weather was ſo very ſerene. We waited, therefore, till the cloud was paſſed: then turning to look for the city, it was totally ſunk; and nothing but a diſmal and putrid lake was to be ſeen where it ſtood."

(5.) EARTHQUAKE IN JAMAICA, IN 1692. In the year 1692, an earthquake happened in Jamaica, attended with almoſt all the terrible phenomena above ſtated; (§ 3.) In two minutes, it deſtroyed the town of Port Royal, and ſunk the houſes in a gulph 40 fathoms deep. It was attended with an hollow rumbling noiſe like that of thunder: the ſtreets roſe like the waves of the ſea: firſt lifting up the houſes and then immediately throwing them down into deep pits. All the wells diſcharged their waters with the moſt violent agitation. The ſea burſt over its bounds, and deluged all that ſtood in its way. The fiſſures of the earth were in ſome places ſo great, that one of the ſtreets appeared twice as broad as formerly. In many places it opened and cloſed again; and continued this agitation for ſome time. Of theſe openings, great numbers might be ſeen at one time. In ſome, the people were ſwallowed up at once; in others, the earth caught them by the middle, and cruſhed them to death; while others, more fortunate, were ſwallowed up in one chaſm, and thrown out alive from another. Other chaſms were large enough to ſwallow up whole ſtreets; and others, ſtill more formidable, ſpouted up immenſe quantities of water, drowning ſuch as the earthquake had ſpared. The whole was attended with ſtenches and offenſive ſmells, the noiſe of falling mountains at a diſtance, &c.; and the ſky ſuddenly turned dull and reddiſh, like a glowing oven. Yet, greatly as Port-Royal ſuffered, more houſes were left ſtanding in it, than on the whole iſland beſides. Scarce a planting-houſe, or ſugar-houſe, was left ſtanding in all Jamaica. A great part of them were ſwallowed up, houſes, people, trees, and all, in one gap: in lieu of which, afterwards appeared great pools of water; which, when dried up, left nothing but ſand, without any mark that ever tree or plant had grown thereon. Although the ſhock was ſo violent, that ſeveral houſes were thrown ſome yards out of their places, yet they continued ſtanding. One Hopkins had his plantation removed half a mile from the place where it ſtood, without any conſiderable alteration. All the wells in the iſland, as well as thoſe of Port-Royal, from one fathom to 6 or 7 deep, threw their water out at the top with great violence. Above 12 miles from the ſea, the earth gaped and ſpouted out, with a prodigious force, vaſt quantities of water into the air: yet the greateſt violences were among the mountains and rocks; and it is a general opinion, that the nearer the mountains, the greater the ſhock; and that the cauſe thereof lay among them. Moſt of the rivers were ſtopped up for 24 hours by the falling of the mountains; till ſwelling up, they formed new channels, tearing up, in their paſſage, trees, &c. After the great ſhock, thoſe people who eſcaped got on board ſhips in the harbour; where many continued above two months; the ſhocks all that time being ſo violent, and coming ſo thick, ſometimes two or three in an hour, accompanied with frightful noiſes like a ruſhing wind, or a hollow rumbling thunder, with brimſtone blaſts, that they durſt not come aſhore. The conſequence of the earthquake was a general ſickneſs, from the noiſome vapours belched forth, which ſwept away above 3000 people.

(6.) EARTHQUAKE, IN SICILY, IN 1693. In 1693 an earthquake happened in Sicily, which may juſtly be accounted one of the moſt terrible, of which we have any account. It ſhook the whole iſland; and even Naples, and Malta ſhared in the ſhock. It was impoſſible for any body in this country to keep on their legs on the dancing earth; nay, thoſe that lay on the ground were toſſed from ſide to ſide as on a rolling billow: high walls leaped from their foundations ſeveral paces, &c. The miſchief it did is amazing; almoſt all the buildings in the countries were thrown down; 54 cities and towns, beſides an incredible number of villages, were either deſtroyed or greatly damaged. Catania, one of the moſt famous, ancient, and flouriſhing cities in the kingdom, had the greateſt ſhare in the tragedy. Anthony Serrovita, being on his way thither, at the diſtance of a few miles, obſerved a black cloud like night hovering over the city; when there aroſe from the mouth of Mont Gibello great ſpires of flame, which ſpread all around. The ſea all of a ſudden began to roar and riſe in billows; and there was a blow, as if all the artillery in the world had been at once diſcharged. The birds flew about, the cattle ran crying, and the horſes ſtopped ſhort, trembling; ſo that he and his companions were forced to alight. They were no ſooner off, but they were lifted from the ground above two palms; when looking towards Catania, he with amazement

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mazement saw nothing but a thick cloud of dust in the air. Of that magnificent city, there was not the least footstep to be seen. S. Bonajutus assures us, that of 18,900 inhabitants 18,000 perished therein.

(7.) EARTHQUAKE OF 1755, AT LISBON. The great earthquake, however, which happened on the 1st of Nov. 1755, affords the clearest example of all the phenomena above mentioned, (§ 3.) having been felt violently in many places both on land and at sea, and extended its effects to the waters in many other places where the shocks were not perceived. At Lisbon in Portugal its effects were most severe. In 1750, there had been a sensible trembling of the earth felt in this city: for 4 years afterwards, there had been an excessive drought; insomuch that some springs, formerly very plentiful of water, were dried, and totally lost. The predominant winds were N. and NE. accompanied with various, though very small, tremors of the earth. The year 1755 proved very wet and rainy; the summer cooler than usual; and for 40 days before the earthquake, the weather was clear, but not remarkably so. The 1st of October, the sun was obscured, with a remarkable gloominess in the atmosphere. On the 1st. of Nov. early in the morning, a thick fog arose, which was soon dissipated by the heat of the sun; no wind was stirring; the sea was calm; and the weather was as warm as in June or July in Britain. And 35 minutes after 9, without the least warning, except a rumbling noise, like the artificial thunder in our theatres, a most dreadful earthquake shook, by quick but short vibrations, the foundations of all the city, so that many buildings instantly fell. Then, with a pause scarce perceptible, the nature of the motions was changed, and the houses were tossed from side to side, with a motion like that of a waggon violently driven over rough stones. This second shock laid almost the whole city in ruins, with a prodigious slaughter of the people. The earthquake lasted in all about six minutes. At the moment of its beginning, some persons on the river, near a mile from the city, heard their boat make a noise as if it had run aground, though they were then in deep water; and at the same time they saw the houses falling on both sides of the river. The bed of the river Tagus was in many places raised to its surface. Ships were driven from their anchors, and jostled together with great violence; nor did their masters know whether they were afloat or aground. A large new quay sunk to an unfathomable depth, with several hundreds of people upon it; nor was one of the dead bodies ever found. The bar was at first seen dry from shore to shore: but suddenly the sea came rolling in like a mountain; and about Belem Castle the water rose 50 feet almost in an instant. About noon there was another shock; when the walls of several houses that yet remained opened from top to bottom more than a quarter of a yard, and afterwards closed again so exactly that scarce any mark of the injury was left.

(8.) EARTHQUAKE OF 1755, EFFECTS OF THE AT COLARES, OPORTO, ST UBE'S, AND SEVERAL PLACES IN SPAIN. At Colares, about 29 miles from Lisbon, and 2 miles from the sea, on the 31st Oct. the weather was clear, and uncommonly warm for the season. About 4 o'clock P. M. there arose a fog, from the sea, which overspread the valleys; a thing very unusual at that season. Soon after, the wind changing to the E. the fog returned to the sea, collecting itself, and becoming exceeding thick. As the fog retired, the sea rose with a prodigious roaring. On the 1st Nov. the day broke with a serene sky, the wind continuing at E. but about 9 o'clock the sun began to grow dim; and about half an hour after was heard a rumbling noise like that of chariots, which increased to such a degree, that it became equal to the explosions of the largest cannon. Immediately a shock of an earthquake was felt, which was quickly succeeded by a 2d and 3d; and at the same time several light flames of fire issued from the mountains, resembling the kindling of charcoal. In these three shocks, the walls of the buildings moved from E. to W. In another situation, from whence the sea coast could be discovered, there issued from one of the hills, called *Fojo*, a great quantity of smoke, very thick, but not very black. This increased with the 4th shock, and afterwards continued to issue in a greater or less degree. Just as the subterraneous rumblings were heard, the smoke burst forth at the Fojo; and the quantity of smoke was always proportioned to the noise. On visiting the place from whence the smoke was seen to arise, no signs of fire could be perceived near it. At Oporto, near the mouth of the river Douro, the earthquake began about 40 minutes past 9. The sky, was very serene; when a dreadful hollow noise like thunder, or the rattling of coaches at a distance, was heard, and almost at the same instant the earth began to shake. In the space of a minute or two, the river rose and fell 5 or 6 feet, and continued to do so for 4 hours. It ran up at first with so much violence, that it broke a ship's hawser. In some parts the river opened, and seemed to discharge vast quantities of air; and the agitation in the sea was so great about a league beyond the bar, that air was supposed to have been discharged there also. St Ube's, a sea port town about 20 miles S. of Lisbon, was entirely swallowed up by the repeated shocks and the vast surf of the sea. Huge pieces of rock were detached at the same time from the promontory at the W. end of the town, which consists of a chain of mountains containing fine jasper of different colours. The same earthquake was felt over all Spain, except in Catalonia, Arragon, and Valencia—At Ayamonte (near where the Guadiana falls into the Bay of Cadiz, a little before 10 o'clock on the 1st Nov. the earthquake was felt; having been immediately preceded by a hollow rushing noise. Here the shocks continued for 14 or 15 minutes, damaged almost all the buildings, throwing down some, and leaving others irreparably shattered. In little more than half an hour after, the sea and river, with all the canals, overflowed their banks with great violence, laying under water all the coasts of the islands adjacent to the city, and flowing into the streets. The water came on in vast black mountains, white with foam at the top, and demolished more than one half of a tower at the bar named *De Canala*. In the adjacent strands every thing was irrecoverably lost; for all that

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that was overflowed ſunk, and the beach became a ſea, without the leaſt reſemblance of what it was before. Many perſons periſhed; for though they got aboard ſome veſſels, yet part of theſe foundered; and others being forced out to ſea, the unhappy paſſengers were ſo terrified, that they threw themſelves overboard. The day was ſerene, and not a breath of wind ſtirring. At Cadiz, ſome minutes after 9 A. M. the earthquake began, and laſted about 5 minutes. The water of the ciſterns under ground ruſhed backwards and forwards, ſo that a great froth aroſe. At ten minutes after 11, a wave was ſeen coming from the ſea, at 8 miles diſtance, at leaſt 60 feet higher than uſual. It daſhed againſt the weſt part of the town, which is very rocky. Though theſe rocks broke a good deal of its force, it at laſt came upon the city walls beat in the breaſt work, and carried pieces of the building of eight or ten tons weight to the diſtance of 40 or 50 yards. When the wave was gone, ſome parts, that are deep at low water, were left quite dry; for the water returned with the ſame violence with which it came. At half an hour after 11 came a 2d wave, and after that four other remarkable ones; the firſt at ten minutes before 12; the 2d, half an hour before one; the 3d, ten minutes after one; and the 4th, ten minutes before two. Similar waves, but ſmaller, and gradually leſſening, continued with uncertain intervals till the evening. At Gibraltar, the earthquake was not felt till after ten. It began with a tremulous motion of the earth, which laſted about half a minute. Then followed a violent ſhock: after that, a trembling of the earth for 5 or 6 ſeconds; then another ſhock not ſo violent as the firſt, which went off gradually as it began. The whole laſted about two minutes. Some of the guns on the battery were ſeen to riſe, others to ſink, the earth having an undulating motion. Moſt people were ſeized with giddineſs and ſickneſs, and ſome fell down; others were ſtupified: and many that were walking or riding felt no motion in the earth, but were ſick. The ſea roſe ſix feet every 15 minutes; and then fell ſo low, that boats and all the ſmall craft near the ſhore were left aground, with numbers of ſmall fiſh. The flux and reflux laſted till next morning, having decreaſed gradually from 2 P. M. At Madrid the earthquake came on at the ſame time as at Gibraltar, and laſted about ſix minutes. At firſt every body thought they were ſeized with a ſwimming in their heads; and afterwards, that the houſes were falling. It was not felt in coaches, nor by thoſe who walked on foot, except very ſlightly; and no accident happened, except that two lads were killed by the fall of a ſtone croſs from the porch of a church. At Magala a violent ſhock was felt, the bells rung in the ſteeples; the water of a well overflowed, and as ſuddenly retired. Saint Lucar (at the mouth of the Guadalquivir) was violently ſhocked, and the ſea broke in and did much miſchief. At Seville (16 leagues above) ſeveral houſes were ſhaken down; the famous tower of the cathedral *La Giralda* opened in the four ſides; and the waters were ſo violently agitated, that all the veſſels in the river were driven aſhore.

(9.) EARTHQUAKE OF 1755, EFFECTS OF THE, IN AFRICA. The earthquake was felt almoſt ſeverely in Africa as it had in been Europe. Great part of Algiers was deſtroyed. At Arzilla (a town in Fez), about 10 A. M. the ſea ſuddenly roſe with ſuch impetuoſity, that it lifted up a veſſel in the bay, and dropped it with ſuch force on the land, that it was broke to pieces; and a boat was found two muſket ſhot within land from the ſea. At Fez and Mequinez, great numbers of houſes fell, and multitudes of people were buried in the ruins. At Morocco, by the falling of houſes many people loſt their lives: and about eight leagues from the city the earth opened and ſwallowed up a village with all the inhabitants, who were known by the name of the *Sons of Beſumba*, to the number of about 8000 or 10,000 perſons, together with all their cattle, &c. and, ſoon after, the earth cloſed again in the ſame manner as before. At Sallee, a great deal of damage was done. Near a third part of the houſes were overthrown; the waters ruſhed into the city with great rapidity, and left behind them great quantities of fiſh. At Tangier, the earthquake began at 10 A. M. and laſted 10 or 12 minutes. The ſea came up to the walls (a thing never heard of before); and went down immediately with the ſame rapidity with which it aroſe, leaving a great quantity of fiſh behind it. Theſe commotions were repeated 15 times, and laſted till 6 P. M. At Tetuan, the earthquake began at the ſame time it did at Tangier, but laſted only 7 or 8 minutes. There were three ſhocks ſo extremely violent, that it was feared the whole city would be deſtroyed. In the city of Funchal, in the iſland of Madeira, a ſhock of this earthquake was firſt perceived at 38 minutes paſt 9 A. M. It commenced with a rumbling noiſe in the air, like that of empty carriages paſſing haſtily over a ſtone pavement. The obſervers felt the floor immediately after move with a tremulous motion, vibrating very quickly. The ſhock continued more than a minute; during which ſpace, the vibrations, though continual, were weakened and increaſed in force twice very ſenſibly. The increaſe after the firſt remiſſion of the ſhock was the moſt intenſe. The noiſe in the air accompanied the ſhock during the whole of its continuance, and laſted ſome ſeconds after the motion of the earth had ceaſed; dying away like a peal of diſtant thunder rolling through the air. At three quarters paſt 10, the ſea, which was quite calm, it being a fine day, and no wind ſtirring, retired ſuddenly ſome paces; then riſing with a great ſwell without the leaſt noiſe, and as ſuddenly advancing overflowed the ſhore, and entered the city. It roſe 15 feet perpendicular above the high water mark, although the tide, which flows there 7 feet, was then at half ebb. The water immediately receded; and after having fluctuated 4 or 5 times between high and low water mark, it ſubſided, and the ſea remained calm as before. In the northern part of the iſland the inundation was more violent, the ſea there retiring above 100 paces at firſt, and ſuddenly returning, overflowed the ſhore, forcing open doors, breaking down the walls of ſeveral magazines and ſtorehouſes, leaving great quantities of fiſh aſhore, and in the ſtreets of the village of Machico. All this was the effect of one riſing of the ſea, for it never af-

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ards flowed high enough to reach the high-r mark. It continued, however, to fluctuate much longer before it subsided than at Fun-; and in some places farther to the westward, is hardly, if at all, perceptible.

).) EARTHQUAKE OF 1755, EFFECTS OF THE,)ALECARLIA, &c. Such were the phenomena which this remarkable earthquake was at-ed in those places where it was violent. The ts of it, however, reached to an immense dis-e; and were perceived chiefly by the agita-i of the waters, or some slight motion of the ı. The utmost boundaries of this earthquake he south are unknown; the barbarity of the can nations rendering it impossible to procure intelligence from them, except where the ef-i were dreadful. On the N. however, we are red, that it reached as far as Norway and den. In the former, the waters of several rs and lakes were violently agitated. In the er, shocks were felt in several provinces, and he rivers and lakes were strongly agitated, es-ially in Dalecarlia. The river Dala suddenly rflowed its banks, and as suddenly retired. the same time a lake 3 miles distant, which no communication with it, bubbled up with at violence. At Fahlun, a town in Dalecarlia, eral strong shocks were felt.

11.) EARTHQUAKE OF 1755, EFFECTS OF THE, FRANCE, GERMANY, HOLLAND, ITALY, ITZERLAND, AND THE W. INDIES. Shocks of s great earthquake were felt in several places France; particularly at Bayonne, Bourdeaux, d Lyons: And commotions of the waters were erved at Angoulesme, Bleville, Havre de Grace, . In many places of Germany its effects were ry perceptible. Throughout the duchy of Hol-in, the waters were violently agitated, particu-ly those of the Elbe and Trave. In Branden-rg, the water of a lake called *Libsee*, ebbed and wed six times in half an hour, with a dreadful ise, the weather being then perfectly calm. The me agitation was observed in the waters of the kes called *Muplgoss* and *Netzo*; but at this last ace they also emitted an intolerable stench. In olland, the agitations were more remarkable. t Alphen on the Rhine between Leyden and Voerden, in the afternoon of Nov. 1st the wa-rs were agitated to such a violent degree, that uoys were broken from their chains, large ves-ls snapped their cables, smaller ones were thrown ut of the water upon the land, and others lying n land were set afloat. At Amsterdam, about 1 A. M. the air being perfectly calm, the waters were suddenly agitated in their canals, so that se-veral boats broke loose; chandeliers were observed o vibrate in the churches; but no motion of the arth, or concussion of any building, was observed. At Haerlem, in the forenoon, for near 4 minutes ogether, not only the water in the rivers, canals, &c. but also all kinds of fluids in smaller quanti-ies, as in coolers, tubs, backs, &c. were surpri-singly agitated, and dashed over the sides, though no motion was perceptible in the vessels themselves. In these small quantities also the fluid apparently ascended prior to its turbulent motion; and in many places, even the rivers and canals rose 12 inches perpendicular. At Leyden, between half an hour after 10 and 11 A. M. the waters rose suddenly in some of the canals, and made several very perceptible undulations, so that the boats were strongly agitated. The same motion was perceived in the water of the backs of two brew-houses. Round the island of Corsica, the sea wa violently agitated, and most of the rivers of the island overflowed their banks.—In the city of Mi-lan, and throughout the Milanese, shocks were felt. At Turin there was felt a very violent shock. In Switzerland, many rivers turned suddenly mud-dy without rain. The lake of Neufchatel swelled near two feet above its natural level for a few hours. An agitation was also perceived in the waters of the lake of Zurich. At the island of Antigua, there was such a sea without the bar as had not been known in the memory of man; and after it, all the water at the wharts, which used to be six feet deep, was not 2 inches.—At Barba-does, about 2 P. M. the sea ebbed and flowed in a surprising manner; ran over the wharfs and streets into the houses, and continued thus ebbing and flowing till ten at night.

(12.) EARTHQUAKE OF 1755, EFFECTS OF THE, IN GREAT BRITAIN. The agitation of the wa-ters was perceived in great numbers of places in Great Britain. At Barlborough in Derbyshire, between 11 and 12 A. M. in a boat house on the W. side of a large body of water called *Pibley dam*, was heard a surprising and terrible noise; a large swell of water came in a current from the S. and rose two feet on the sloped damhead at the N. end of the water. It then subsided; but returned im-mediately, though with less violence. The water was thus agitated for three quarters of an hour; growing gradually weaker and weaker every time, till it entirely ceased. At Bushbridge in Surry, at half an hour after ten in the morning, the wea-ther being remarkably still, without the least wind, in a canal near 700 feet long, and 58 feet broad, with a small spring constantly running through it, a very unusual noise was heard at the E. end, and the water there observed to be in great agitation. It rose in a heap in the middle, between 2 and 3 feet above its usual level, and extending length-ways about 30 yards. After this, the heap vibra-ted towards the N. side of the canal with great force, and flowed above 8 feet over the grass walk on that side. On its return back into the canal, it again rose in the middle, and then heeled with yet greater force to the S. side, and flowed over its grass walk. During this latter motion, the bottom on the N. side was left dry for several feet. This appearance lasted for about a quarter of an hour, after which the water became smooth and quiet as before. During the whole time, the sand at the bottom was thrown up and mixed with the water; and there was a continual noise like that of water turning a mill. At Cobham in Surrey, between 10 and 11 o'clock, while a man was watering a horse at a pond fed by springs, the water suddenly ran away from him, and moved towards the S. with such swiftness, that the bottom of the pond was left bare. It returned again with such impetuosity, that the man leaped backwards to secure himself from its sudden approach. The ducks were alarmed at the first agitation, and in-stantly flew all out of the pond. At Dunstall in Suffolk,

Suffolk, the water of a pond roſe gradually for ſeveral minutes in the form of a pyramid, and fell down like a water ſpout. Other ponds in the neighbourhood had a ſmooth flux and reflux from one end to the other. Near the city of Durham, about half an hour after ten, a gardener was alarmed by a ſudden ruſhing noiſe from a pond, as if the head of the pond had been broken down: when caſting his eye on the water, he ſaw it gradually riſe up, without any fluctuating motion, till it reached a grate which ſtood ſome inches higher than the common water level. After this it ſubſided, and then ſwelled again; thus continuing to riſe and fall for 6 or 7 minutes, making four or 5 returns in a minute. The pond was about 40 yards long and 10 broad. At Earſy Court, Berks, about 11 o'clock, as a gardener was ſtanding by a fiſh pond, he felt a violent trembling of the earth, which laſted about a minute. Immediately after he obſerved a motion of the water from the S. to the N. end of the pond, leaving the bottom at the S. end altogether dry for about ſix feet. It then returned, and flowed at the S. end riſing 3 feet up the ſlope bank; and immediately after returned, to the N. bank, riſing there alſo about 3 feet. Between the flux and reflux, the water ſwelled up in the middle of the pond, collected in a ridge about 20 inches higher than the level on each ſide, and boiled like a pot. This agitation from S. to N. laſted about 4 minutes. At Eton-bridge, Kent, in a pond about an acre in ſize, during a dead calm, and no wind ſtirring, ſome perſons heard a noiſe, and ſuppoſing ſomething had fallen in, ran to ſee what was the matter. On their arrival at the pond, to their ſurpriſe they ſaw the water open in the middle, ſo that they could ſee almoſt to the bottom. The water in the mean time daſhed up over a bank two feet perpendicular. This was repeated ſeveral times with a great noiſe. At Eyam-bridge, in the Peak of Derby, the overſeer of the lead mines ſitting in his writing room about 11 o'clock, felt a ſudden ſhock, which very ſenſibly raiſed him up in his chair, and cauſed ſeveral pieces of plaſter to drop from the ſides of the room. The roof was ſo violently ſhaken, that he imagined the engine ſhaft had been falling in. Upon this he immediately ran to ſee what was the matter, but found every thing in perfect ſafety.—At this time two miners were employed in carting, or drawing along the drifts of the mines, the ore and other materials to be raiſed up at the ſhafts. The drift in which they were working was about 120 yards deep, and the ſpace from one end to the other 50 yards or upwards. The miner at the end of the drift had juſt loaded his cart, and was drawing it along: when he was ſurpriſed by a ſhock, which ſo terrified him, that he immediately quitted his employment, and ran to the W. end of the drift to his partner, who was no leſs terrified. They durſt not attempt to climb the ſhaft, leſt that ſhould be running in upon them: but while they were conſulting what means they ſhould take for their ſafety, they were ſurpriſed by a ſecond ſhock more violent than the firſt; which frightened them ſo much, that they both ran precipitately to the other end of the drift. They went down to another miner who worked about 12 yards below them. He told them that the violence of the ſecond ſhock had been ſo great, that it cauſed the rocks to grind upon one another. His account was interrupted by a third ſhock, which, after an interval of 4 or 5 minutes, was ſucceeded by a 4th: and, about the ſame ſpace of time after, by a fifth; none of which were ſo violent as the ſecond. They heard, after every ſhock, a loud rumbling in the bowels of the earth, which continued about half a minute, gradually decreaſing, or ſeeming to remove to a greater diſtance. At Shireburn caſtle, Oxfordſhire, at a little after ten in the morning, a very ſtrange motion was obſerved in the water of a moat which encompaſſes the houſe. There was a pretty thick fog, not a breath of air, and the ſurface of the water all over the moat as ſmooth as a looking-glaſs, except at one corner, where it flowed into the ſhore, and retired again ſucceſſively, in a ſurpriſing manner. In what manner it began to move is uncertain, as nobody obſerved the beginning of its motion. The flux and reflux, when ſeen, were quite regular. Every flood began gently; its velocity increaſed by degrees, when at laſt it ruſhed in with great impetuoſity, till it had attained its full height. Having remained for a little time ſtationary, it then retired, ebbing gently at firſt, but afterwards ſinking away with great ſwiftneſs. At every flux, the whole body of water ſeemed to be violently thrown againſt the bank; but neither during the time of the flux nor that of the reflux, did there appear the leaſt wrinkle of a wave on the other part of the moat. Lord V. Parker, who had obſerved this motion, deſirous to know whether it was univerſal over the moat, ſent a perſon to the other corner of it, at the ſame time that he himſelf ſtood about 25 yards from him, to examine whether the water moved there or not. He could perceive no motion there, or hardly any: but another, who went to the NE. corner of the moat, diagonally oppoſite, found it as conſiderable there as where he was. Lord Parker imagining, that in all probability the water at the corner diagonally oppoſite to where he was would ſink as that by him roſe, he ordered the perſon to ſignify by calling out, when the water by him began to ſink, and when to riſe. This he did; but, to his lordſhip's great ſurpriſe, immediately after the water began to riſe at his own end, he heard his voice calling that it began to riſe with him alſo; and in the ſame manner he heard that it was ſinking at his end, ſoon after he perceived it to ſink by himſelf. A pond juſt below was agitated in a ſimilar manner; but the riſings and ſinkings of it happened at different times from thoſe at the pond where Lord Parker ſtood. At White Rock in Glamorganſhire, about two hours ebb of the tide, and near three quarters after 6 P. M. a vaſt quantity of water ruſhed up with a prodigious noiſe; floated two large veſſels, the leaſt of them above 200 tons; broke their moorings, drove them acroſs the river, and almoſt over ſet them. The whole riſe and fall of this extraordinary body of water did not laſt above ten minutes, nor was it felt in any other part of the river, ſo that it ſeemed to have guſhed out of the earth at that very place. At Loch Lomond in Scotland, about half an hour after 9 A. M. all of a ſudden, without the leaſt guſt of wind, the water

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ter roſe againſt its banks with great rapidity, but immediately ſubſided, till it was as low as any perſon then preſent had ever ſeen it in the greateſt ſummer drought. Inſtantly it returned towards the ſhore, and in 5 minutes roſe again as high as before. The agitation continued at the ſame rate till 15 minutes after 10 A. M. taking 5 minutes to riſe, and as many to ſubſide. From 15 minutes after 10 till 11, the height of every riſe came ſomewhat ſhort of that immediately preceding, taking 5 minutes to flow, and as many to ebb, till the water was entirely ſettled. The greateſt perpendicular height of this ſwell was two feet four inches. A ſtill more remarkable phenomenon attending the earthquake in this lake was, that a large ſtone lying at ſome diſtance from ſhore, but in ſome ſhallow water that it could eaſily be ſeen, was forced out of its place in the lake upon dry land, leaving a deep furrow in the ground all along the way in which it had moved. In Loch Neſs, about half an hour after 9, a very great agitation was obſerved in the water. About 10 the river Oich, which runs on the N. ſide of Fort Auguſtus, into the head of the loch, was obſerved to ſwell very much, and run upwards from the loch with a pretty high wave, about 2 or 3 feet higher than the ordinary ſurface. The motion of the wave was againſt the wind, and it proceeded rapidly for about 200 yards up the river. It then broke on a ſhallow, and flowed 3 or 4 feet on the banks, after which it returned gently to the loch. It continued ebbing and flowing in this manner for about an hour, without any ſuch remarkable waves as the firſt; but about 11 o'clock, a wave higher than any of the reſt came up, and broke with ſo much force on the low ground on the N. ſide of the river, that it run upon the graſs upwards of 30 feet beyond its bank.

(13.) EARTHQUAKE OF 1755, EFFECTS OF THE, IN IRELAND. At Kinſale, between 2 and 5 P. M. the weather being very calm, and the tide near full, a large body of water poured ſuddenly into the harbour with ſuch rapidity, that it broke the cables of two ſloops, each moored with two anchors, and of ſeveral boats lying between Sicily and the town. But juſt at the time that a great deal of miſchief was apprehended by all the veſſels running foul of each other, an eddy whirled them round ſeveral times, and then hurried them back again with the ſame rapidity as before. This was ſeveral times repeated; and while the current ruſhed up at one ſide of the harbour, it poured down with equal violence at the other. A veſſel that lay all this time in the pool did not ſeem to be any ways affected by it; nor was the violence of the currents much perceived in the deeper parts of the harbour, but raged with moſt violence on the flats. The bottom, which is muddy, was much altered; the mud being waſhed from ſome places, and depoſited in others. The perpendicular riſe of the water at one quay was meaſured, and found to be 5½ feet; it is ſaid to have been much higher at another, where it overflowed, and poured into the market-place with ſuch rapidity, that ſome people who were on the quay immediately ran off, and yet could not prevent themſelves from being overtaken and immerſed knee deep in the water. The agitations extended ſeveral miles up the river; but, as in the harbour, were moſt perceived in the ſhalloweſt places. The ſucceſſive riſings and fallings of the water continued about ten minutes, and then the tide returned to its natural courſe. Between 6 and 7 P. M. the water roſe again, though not with ſo great violence as before, and it continued to ebb and flow alternately till 3 A. M. The waters did not riſe gradually at firſt; but, with a hollow and horrid noiſe, ruſhed in like a deluge, riſing 6 or 7 feet in a minute, and as ſuddenly ſubſiding. They were as thick as puddle, very black, and ſtank intolerably. From different accounts it appeared, that the water was affected in a ſimilar manner all along the coaſt of Ireland, W. of Kinſale.

(14.) EARTHQUAKE OF 1755, EFFECTS OF THE, ON FOUNTAINS, MINES, &c. The above (§ 7—13.) are the moſt ſtriking phenomena with which the earthquake of Nov. 1, 1755 was attended on the ſurface of the earth. Thoſe which happened below ground cannot be known but by the changes obſerved in ſprings, &c. which were in many places very remarkable.—At Colares, on the afternoon of the 31ſt Oct. the water of a fountain was greatly decreaſed: on the morning of the 1ſt of Nov. it ran very muddy; and, after the earthquake, returned to its uſual ſtate both as to quantity and clearneſs. On the hills, numbers of rocks were ſplit; and there were ſeveral rents in the ground, but none conſiderable. In ſome places where formerly there had been no water, ſprings burſt forth, which continued to run. Some of the largeſt mountains in Portugal were impetuouſly ſhaken as it were from their foundation; moſt of them opened at their ſummits, ſplit and rent in a wonderful manner, and huge maſſes of them were thrown down into the ſubjacent valleys. From the rock Alvidar, near the hill Fojo, a kind of parapet was broken off, which was thrown up from its foundation into the ſea.—At Varge, on the river Macaas, during the earthquake, many ſprings of water burſt forth, ſome ſpouted up 18 or 20 feet, throwing up ſand of various colours, which remained on the ground. A mountainous point, 7 or 8 leagues from St Ube's, cleft aſunder, and threw off ſeveral vaſt maſſes of rock.—In Barbary, a large hill was rent in two; the two halves fell different ways, and buried two large towns. In another place, a mountain burſt open, and a ſtream iſſued from it as red as blood. At Tangier, all the fountains were dried up, ſo that there was no water to be had till night. A remarkable change was obſerved on the medicinal waters of Toplitz, a village in Bohemia famous for its baths. Theſe waters were diſcovered in 762; from which time the principal ſpring of them had conſtantly thrown out hot water in the ſame quantity, and of the ſame quality. On the morning of the earthquake, between 11 and 12 A. M. the principal ſpring caſt forth ſuch a quantity of water, that in half an hour all the baths ran over. About half an hour before this, the ſpring had flowed turbid and muddy; then having ſtopped entirely for a minute, it broke forth again with prodigious violence, driving before it a conſiderable quantity of reddiſh ochre. After this it became clear, and flowed as pure as before. It ſtill continues to do ſo; but the water is in greater quantity, and hotter, than

before the earthquake. At Angouleſme in France, a ſubterraneous noiſe like thunder was heard; and preſently after the earth opened, and diſcharged a torrent of water mixed with red ſand. Moſt of the ſprings in the neighbourhood ſunk in ſuch a manner, that for ſome time they were thought to be quite dry. In Britain, no conſiderable alteration was obſerved in the earth, except that near the lead mine in Derbyſhire, a cleft was obſerved about a foot deep, ſix inches wide, and 150 yards in length.

(15.) EARTHQUAKE OF 1755, EFFECTS OF THE, ON SHIPS AT SEA. The ſhocks of this earthquake were felt moſt violently at ſea. Off St Lucar, the captain of the Nancy frigate felt his ſhip ſo violently ſhaken, that he thought ſhe had ſtruck the ground; but, on heaving the lead, found he was in a great depth of water. Captain Clark from Denia, in N. Lat. 36° 24′ between 9 and 10 A. M. had his ſhip ſhaken and ſtrained as if ſhe had ſtruck upon a rock, ſo that the ſeams of the deck opened, and the compaſs was overturned in the binacle. The maſter of a veſſel bound to the American Iſlands, being in N. Lat. 25° W. Lon. 40°, and writing in his cabin, heard a violent noiſe, as he ſuppoſed, in the ſteerage; and while he was aſking what the matter was, the ſhip was put in a ſtrange agitation, and ſeemed as if ſhe had been ſuddenly jerked up and ſuſpended by a rope faſtened to the maſt head. He immediately ſtarted up with great terror and aſtoniſhment; and looking out at the cabin window, thought he ſaw land, about a mile diſtant. But, coming upon deck, no land was to be ſeen, but a violent current croſſing the ſhip's way to the leeward. In about a minute, this current returned with great impetuoſity, and at a league diſtant, 3 craggy-pointed rocks appeared throwing up water of various colours reſembling fire. Theſe phenomena, in two minutes, ended in a black cloud, which aſcended very heavily. After it had riſen above the horizon, no rocks were to be ſeen; though the cloud ſtill aſcending was long viſible, the weather being extremely clear. Between 9 and 10 A. M. another ſhip, 40 leagues W. of St Vincent, was ſo ſtrongly agitated, that the anchors, which were laſhed, bounced up, and the men were thrown a foot and an half perpendicularly up from the deck. Immediately after this, the ſhip ſunk in the water as low as the main chains. The lead ſhowed a greath depth of water, and the line was tinged of a yellow colour and ſmelt of ſulphur. The ſhock laſted about ten minutes, but they felt ſmaller ones for 24 hours.—Such were the phenomena of this very remarkable and deſtructive earthquake, which extended over a tract of at leaſt four millions of ſquare miles.

(16) EARTHQUAKES IN CALABRIA AND SICILY, IN 1783. The earthquakes, which in 1783 ruined a great part of Italy and Sicily, though much more confined in their extent, than that of 1755, ſeem to have been not at all inferior in violence. Sir William Hamilton, who wrote a particular account of their effects, informs us, that "If on a map of Italy, and with your compaſs on the ſcale of Italian miles you meaſure off 22, and then fixing the central point in the city of Oppido, form a circle (the radii of which will be 44 miles,) you will include all the towns, villages, &c. that have been utterly ruined, and the ſpots where the greateſt mortality happened, and where there have been the moſt viſible alterations on the face of the earth: then extend your compaſs on the ſame ſcale to 72 miles, preſerving the ſame centre, and form another circle, you will include the whole country that has any mark of having been affected by the earthquake." A circumſtance was remarked, in which this earthquake differed from others, viz. that of two towns ſituated at an equal diſtance from this centre, one on the hill, the other on the plain or in a bottom, the latter always ſuffered moſt. From the moſt authentic accounts received by the king of Sicily's ſecretary of ſtate, it appeared that the part of Calabria which had been moſt affected by this calamity, was comprehended between 38° and 39° of lat. N. that the greateſt force of the earthquake had been exerted from the foot of thoſe mountains of the Apennine called Dijo, Sacro, and Caulene, extending W. to the Tyrrhene ſea: that the towns, villages and farm houſes neareſt theſe mountains, ſituated either on the hills or the plain, were totally ruined by the ſhock of the 5th Feb. about noon: that even the more diſtant towns had been greatly damaged by the ſubſequent ſhocks of the earthquakes, and effectually by thoſe of the 7th, 28th and 28th of Feb. and that of the 1ſt March; that from the firſt ſhock of the 5th of Feb. the earth had been in a continual tremor; and that the motion of the earth had been either whirling like a vortex, horizontal, or by pulſations, or by heavings from the bottom upwards. This variety of motions increaſed the apprehenſions of the miſerable inhabitants, who expected every moment that the earth would open under their feet, and ſwallow them up. Theſe phenomena had been attended with irregular and furious guſts of wind; and from all theſe cauſes, the face of that part of Calabria, comprehended between the 38° and 39° was entirely altered. See CALABRIA. The number of lives loſt was eſtimated at 32,367; but Sir William Hamilton is of opinion, that, including ſtrangers, it could not be leſs than 40,000. The fate of the inhabitants of Scilla was extremely affecting. On the firſt ſhock of the earthquake, Feb. 5th, they had fled along with their prince to the ſea-ſhore, where they hoped for ſafety; but in the night a furious wave overflowed the land for three miles, ſweeping off in its return 2473 of the inhabitants, among whom was the prince himſelf, who were at that time either on the ſtrand, or in boats near the ſhore.

(17.) EARTHQUAKES IN ITALY AND SICILY, IN 1783, SIR W. HAMILTON'S ACCOUNT OF THEM. Sir William Hamilton, who made a tour through the ruined country in 1783, found that the effects in general had been very dreadful. He landed on the 6th of May at Pizzo in Calabria Ultra. This town is ſituated on a volcanic tufa, and had been greatly damaged by the earthquake of Feb. 5th, but completely ruined by that of the 28th March. He was told that the volcano of Stromboli, which is in full view of the town, though diſtant about 50 miles, had ſmoked leſs and thrown up a ſmall

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r quantity of inflamed matter during the earth-
akes, than it had done for ſome years before;
id that ſlight ſhocks ſtill continued to be felt.
r William had ſoon a convincing proof that this
t information was true; for, ſleeping that night
his boat, he was awakened with a ſmart ſhock,
hich ſeemed to lift up the bottom of the boat,
it was not attended with any ſubterraneous noiſe.
om Pizzo he paſſed through a moſt beautiful
untry to Monteleone, formerly interſperſed with
wns and villages: but at that time they all lay
ruins. Monteleone had ſuffered little on the
h Feb. but was greatly damaged on the 28th
arch. The ſhocks of the earthquake ſeemed to
me with a rumbling noiſe from the W. begin-
ig uſually with the horizontal motion, and end-
; with the vorticoſe, by which laſt the greateſt
rt of the buildings in this province were deſtroy-
. Before a ſhock the clouds ſeemed to be ſtill
d motionleſs, but immediately after a heavy
ower of rain, a ſhock quickly followed. Here
: William had an opportunity of ſeeing many
ople who had been thrown down by the vio-
ice of the ſhocks. Several peaſants told him,
at the motion of the earth was ſo violent, that
e heads of the largeſt trees almoſt touched the
ound from ſide to ſide; that during a ſhock,
e horſes and oxen extended their legs wide aſun-
r, that they might not be thrown down; and
at they gave evident ſigns of being ſenſible of
e approach of each ſhock. "I myſelf (ſays he)
ve obſerved, that in thoſe parts, which have
ſered moſt by earthquakes, the braying of an
, the neighing of a horſe, or the crackling of a
oſe, always drove people out of their barracks,
d was the occaſion of many Pater Noſters and
re Marias being repeated, in expectations of a
ock." From Monteleone he deſcended into the
ain, paſſing through many towns and villages
hich had been more or leſs ruined according to
eir vicinity to the plain. The town of Mileto
d not a houſe left ſtanding. At ſome diſtance
ſaw Soriano, and the Dominican convent, a
ap of ruins. Paſſing through the ruined town
St Pietro, in his way to Roſarno, he had a diſtant
ew of Sicily and the ſummit of Etna, which
en ſent forth a conſiderable ſmoke. Juſt before
s arrival at Roſarno, he paſſed over a ſwampy
ain, in many parts of which he was ſhown ſmall
llows in the earth, of the ſhape of an inverted
ne. They were covered with ſand, as was the
l near them. He was informed, that during the
rthquake of Feb. 5th, a fountain of water, mix-
with ſand, had been driven up from each of
eſe ſpots to a conſiderable height. A peaſant
ho had been an eye-witneſs, and was even co-
red with the water and ſand, aſſured him, that
was not hot, as had been repreſented. Before
is appearance, he ſaid, the river was dry; but
on after returned and overflowed its banks.
he ſame phenomenon had been conſtant with
ſpect to all other rivers in the plain, during the
eadful ſhock of the 5th of Feb. This, he thinks,
ay be eaſily explained by the firſt impulſe of the
rthquake having come from the bottom upwards,
hich all the inhabitants of the plain atteſted to
fact: the ſurface of the plain ſuddenly riſing,
e rivers, which are not deep, would naturally
diſappear, and the plain returning with violence
to its former level, the rivers muſt naturally have
returned and overflowed, as the ſudden depreſſion
of the boggy grounds would as naturally force
out the water that lay hid under their ſurface. In
the other parts where this phenomenon had been
exhibited, the ground was always low and ruſhy.
Between this place and Roſarno they paſſed the
river Metauro on a ſtrong timber bridge, 700
palms long. By the cracks made in the banks
and in the bed of the river by the earthquake, it
was quite ſeparated in one part; and the level on
which the piers were placed having been variouſly
altered, the bridge had taken an undulated form,
ſo that the rail on each ſide was curiouſly ſcolop-
ed; but the ſeparated parts having been joined
again, it was then paſſable. At the time of the
earthquake the river was perfectly dry for ſome ſe-
conds, and then returned with violence and over-
flowed, when, the bridge undulated in a moſt ex-
traordinary manner. The town of Roſarno, with
the duke of Monteleone's palace, was entirely ru-
ined; but the walls remained about 6 feet high,
and were at that time fitting up as barracks. The
only building that remained unhurt at Roſarno
was the town gaol, in which were 3 notorious
villains, who would probably have loſt their lives
if they had remained at liberty. From Roſarno
Sir William proceeded to Laureana, where he
was conducted to the place where two tenements
were ſaid to have exchanged ſituations. This fact,
which at the firſt relation appeared ſo incredible,
Sir William aſſures us was true, and eaſily ac-
counted for. Theſe tenements were ſituated in a
valley ſurrounded by high grounds: and the ſur-
face of the earth, which was removed, had pro-
bably been undermined by rivulets from the moun-
tains, then plainly diſcernible on the bare ſpot
which the tenements had quitted. Their courſe
down the valley was ſufficiently rapid to prove
that it had not been a perfect level. The earth-
quake, he ſuppoſes, had opened ſome depoſito-
ries of rain water, in the clay hills which ſurround
the valley; which water, mixed with the looſe
ſoil, taking its courſe ſuddenly through the un-
dermined ſurface, lifting it up with the large o-
live and mulberry trees, and a thatched cottage,
floated the whole piece of ground, with all its ve-
getation, about a mile down the valley, where it
then ſtood with moſt of the trees erect. Theſe
two tenements were about a mile long and half a
mile broad. In the neighbourhood were ſeveral
cracks, none of them above a foot wide; but Sir
William was aſſured, that during the earthquake
they had opened wide, and ſwallowed up an ox
with near 100 goats. In the above mentioned
valley he ſaw the ſame ſort of hollows in the form
of inverted cones, out of which he had been aſ-
ſured that hot water mixed with ſand iſſued during
the earthquakes as at Roſarno; but on proper in-
quiry, no perſon was found who could poſitively
declare that the water had really been hot. Some
of the ſand which was thrown up had a ferrugi-
nous appearance, and ſeemed to have been acted
upon by fire. Paſſing through the ſame beautiful
country to the town of Poliſtene, he did not per-
ceive a ſingle houſe ſtanding. "I travelled (ſays
he) 4 days in the plain, in the midſt of ſuch miſery

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as cannot be deſcribed. The force of the earthquake there was ſo great, that all the inhabitants of the towns were buried, alive or dead, in the ruins of their houſes in an inſtant. The town of Poliſtene was large, but ill ſituated between two rivers that were ſubject to overflow: 2,100 out of 6000, loſt their lives here on the fatal 5th of February." At Caſal Nuova, the princeſs Grace Grimaldi, with 4000 of her ſubjects, periſhed on the ſame day by the exploſion. Some who had been dug alive out of the ruins, told our author, that they had felt their houſes fairly lifted up without having the leaſt previous notice. An inhabitant of Caſal Nuova was at that moment on a hill overlooking the plain; when, feeling the ſhock, and turning round, inſtead of the town he ſaw only a thick cloud of white duſt like ſmoke, the natural effect of the cruſhing of the buidings, and the mortar flying off. Caſal Nuova was ſo effectually deſtroyed by this dreadful ſhock, that neither houſe nor ſtreet remained, but all lay in one confuſed heap of ruins. Caſtillace and Milicuſco, were both in the ſame ſituation. Terra Nuova, ſituated in the ſame plain, ſtood between two rivers, which, with the torrents from the mountains, had cut deep and wide chaſms in the ſoft ſandy clay ſoil, of which it is compoſed. At Terra Nuova the ravine is not leſs than five hundred feet deep, and three quarters of a mile broad. "Here, from the great depth of the ravine, and the violent motion of the earth, two huge portions of the latter, on which a great part of the town ſtood, which conſiſted of ſome hundred houſes, had been detached into the ravine, and nearly acroſs, it, at about the diſtance of half a mile from the place where they formerly ſtood; and what is very extraordinary, many of the inhabitants who had taken this ſingular leap in their houſes, were nevertheleſs dug out alive, and ſome unhurt." Sir William's guide there, who was both a prieſt and phyſician, having been buried in the ruins of his houſe by the firſt ſhock, was immediately blown out of it and delivered by the 2d. There were many well atteſted inſtances of the ſame circumſtance having happened in different parts of Calabria. At Terra Nuova, however, only 400 out of 1600 inhabitants were left alive. In other parts of the plain, ſituated near the ravine, and the town, Sir William ſaw many acres of land, with trees and corn fields, that had been detached into the ravine, without having been overturned: ſo that the crops were growing as well as if they had been planted there. Other ſuch pieces were lying in the bottom in an inclined ſituation; and others again had been quite overturned. In one place two of theſe immenſe pieces of land having been detached, oppoſite to one another, had filled the valley, and ſtopped the courſe of the river, the waters of which were forming a great lake: "and this (ſays our author) is the true ſtate of what the accounts mention of *the mountain that had walked* and joined together, ſtopped the courſe of a river, and formed a lake. At the moment of the earthquake the river diſappeared as at Roſarno; and returning ſoon after, overflowed the bottom of the ravine about 3 feet in depth: ſo that the poor people who had been thrown with their houſes into the ravine from the top of it, and had eſcaped with broken bones, were now in danger of being drowned. The whole town of Mollochidi Sotto was likewiſe detached into the ravine, and a vineyard of many acres lay near it in the bottom in perfect order, but in an inclined ſituation. There was a foot-path through this vineyard which had a ſingular appearance, in its then impracticable ſituation. Some water mills which were on the river, being jammed between two ſuch detached pieces, were lifted up, and were then to be ſeen on an elevated ſituation many feet above the level of the river. In ſeveral parts of the plain, the ſoil, with trees and crops of corn, conſiſting of many acres, had ſunk 8 or 10 feet below the level of the plain, and riſen as many in other places. From Terra Nuova Sir William continued his journey to Oppido. This city ſtands on a mountain of a ferruginous ſort of gritty ſtone, unlike the clay ſoil of its neighbourhood: and is ſurrounded by two rivers in a ravine deeper and broader than that at Terra Nuova. Huge pieces of the plain, on the edge of the ravine, had been detached into this city, had nearly filled it up, and ſtopped the courſe of the rivers, the waters of which were then forming two great lakes. Part of the rock on which the city ſtood was alſo detached, with ſeveral houſes, into the ravine; "But that (ſays Sir William) is a trifling circumſtance, in compariſon of the very great tracts of land with plantations of vines and olives, which had been detached from one ſide of the ravine to the other, though the diſtance is more than half a mile. It is well atteſted, that a countryman, who was ploughing his field in this neighbourhood with a pair of oxen was tranſported with his field and team clear, from one ſide of a ravine to the other, and that neither he nor his oxen were hurt. Having walked over the ruins of Oppido, I deſcended into the ravine, and examined carefully the whole of it. Here I ſaw indeed the wonderful force of the earthquake, which has produced exactly the ſame effects as thoſe deſcribed in the ravine at Terra Nuova, but on a ſcale infinitely greater. The enormous maſſes of the plain, detached from each ſide of the ravine, lie ſometimes in confuſed heaps, forming real mountains, and having ſtopped the courſe of two rivers (one of which is very conſiderable), great lakes are already formed: and if not aſſiſted by nature or art, ſo as to give the rivers their due courſe, muſt infallibly be the cauſe of a general infection in the neighbourhood. Sometimes I met with a detached piece of the ſurface of the plain (of many acres in extent) with the large oaks and olive trees, with corn or lupins under them, growing as well and in as good order at the bottom of the ravine, as their companions, from whence they were ſeparated, do on their native ſoil, at leaſt 500 feet higher, and at the diſtance of about three quarters of a mile. I met with whole vineyards in the ſame order in the bottom, that had likewiſe taken the ſame journey. As the banks of the ravine, from whence theſe pieces came, are now bare and perpendicular, I perceived that the upper ſoil was a reddiſh earth, and the under one a ſandy white clay, very compact, and like a ſoft ſtone. The impulſe theſe huge maſſes received, either from

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n the violent motion of the earth alone, or that ted with the additional one of the volcanic ex- itions ſet at liberty, ſeems to have acted with ater force on the lower and more compact ſtra-, than on the upper cultivated cruſt: for I con- tly obſerved, where theſe cultivated lands lay, under ſtratum of compact clay had been dri- ſome hundred yards farther, and lay in con- d blocks; and, as I obſerved, many of theſe ks were in a cubical form. The under ſoil, ing had a greater impulſe, and leaving the up- in its flight, naturally accounts for the order hich the trees, vineyards, and vegetation fell, remain at preſent in the bottom of the ravine. nother part of the bottom of the ravine, there mountain compoſed of the ſame clay ſoil and ch was probably a piece of the plain detached m earthquake at ſome former period: it is a- t 250 feet high, and 400 feet diameter at its e. This mountain, as is well atteſted, has travel- down the ravine near 4 miles; having been in motion by the earthquake of the 5th Feb. e abundance of rain which fell at that time, the at weight of the freſh detached piece of the n, which I ſaw heaped up at the back of it, nature of the ſoil, of which it is compoſed, and ticularly its ſituation on a declivity, account ll for this phenomenon; whereas the reports ich came to Naples, of a mountain having *leap-* miles, had rather the appearance of a mira- . I found ſome ſingle timber trees alſo with a ip of their native ſoil at their roots, ſtanding ight in the bottom of the ravine, and which l been detached from the bottom of the plain ve mentioned. I obſerved alſo, that many ſuſed heaps of the looſe ſoil, detached by the thquake from the plains on each ſide of the ra- e, had actually run like volcanic lava (having obably been aſſiſted by the heavy rain), and pro- ced many effects much reſembling thoſe of lava, ing their courſe down a great part of the ravine. Santa Criſtina, near Oppido, the like phenome- have been exhibited, and the great force of the thquake of the 5th Feb. ſeems to have been ex- ed on theſe parts, and at Caſal Nuova, and ra Nuova." From Oppido Sir William pro- ded to Seminara, and Palmi. The former town, ng ſituated higher up, had ſuffered leſs than lmi which ſtood nearer the ſea; 1400 lives were t at this place, and ſome ſingular circumſtances curred. The town being a great market for oil re were upwards of 4000 barrels of that liquid it at the time of its deſtruction; ſo that by the aking of theſe barrels and jars, a rivulet of oil from the ruins for many hours into the ſea. re Sir William was informed by his conductor, at he had been buried in the ruins of his houſe the firſt ſhock; and that after the 2d which llowed immediately, he found himſelf ſitting a- ide a beam at leaſt 15 feet high in the air. Af- r Sir William's departure from Palmi, in going rough one of the narrow paſſes among the moun- ins of Bagnara and Solano, he felt a very ſmart ock of an earthquake, attended with a loud ex- oſion like that of ſpringing a mine; but fortunate- it did not detach any rocks or trees from the high ountains which hung over their heads. In this ountry he was aſſured by ſeveral fiſhermen, that during the earthquake on the 5th Feb. at night, the ſea was hot, and that they ſaw fire iſſue from the earth in many parts. This laſt circumſtance was frequently repeated in different parts of the plain, ſo that there ſeems to remain no doubt of its authenticity. The idea of Sir William Hamilton is, that "the exhalations which iſſued during the violent commotions of the earth were full of electrical fire; juſt as the ſmoke of volcanoes conſtantly is during violent eruptions: for I ſaw no mark (ſays he), in any part of my journey, of any volcanic matter having iſſued from the fiſſures of the earth, and I am convinced, that the whole has been done by vapours and exhalations only. The firſt ſhock felt at this place, as I was aſſured, was lateral, and then vorticoſe, and exceedingly violent; but what they call violent here, muſt have been nothing in compariſon of what was felt in the plain of Caſa Nuova, Poliſtene, Palmi, Terra Nuova, Oppido, &c. &c. where all agreed that the violence of the fatal ſhock of February was inſtantaneous, without warning, and from the bottom upwards." At Reggio the ſhock had been much leſs violent than in the places he had hitherto viſited; and "though there was not a houſe in it inhabited or habitable, yet, (ſays he,) after having been ſeveral days in the plain, where every building is levelled with the ground, a houſe with a roof, or a church with a ſteeple, was to me a new and refreſhing object." In this place he had an account from the archbiſhop of the earthquakes of 1779 and 1780, which obliged the inhabitants, in number 16,400, to remain in barracks for ſeveral months, without having done any conſiderable damage to the town. He was informed alſo, that all animals and birds are in a greater or leſſer degree much more ſenſible of an approaching ſhock of an earthquake, than any human being; but that geeſe, above all, ſeem to be the ſooneſt and moſt alarmed at the approach of a ſhock; if in the water they quit it immediately; and will not be driven into it for ſome time after. The ſhock which damaged Reggio came on gently, ſo that the people had time to make their eſcape, and only 126 were killed; but in the plain this ſhock was as inſtantaneous as it was violent and deſtructive. On the 14th May, Sir William Hamilton left Reggio, and ſet ſail for Meſſina, which he viſited next morning, and found that the ſhock, though very violent there, had been far inferior to what he had ſeen the effects of in other places. Many houſes, even in the lower part of the town, were ſtanding, and ſome little damaged; but in the upper and more elevated ſituations, the earthquakes ſeemed to have ſcarce had any effect. "A ſtrong inſtance (ſays our author) of this is, that the convent of Santa Barbara, and that called the *Novitiato de Geſuiti*, both on an elevated ſituation, have not a crack in them; and that the clock of the latter has not been deranged in the leaſt by the earthquakes, which have afflicted this country for four months paſt, and which ſtill continue in ſome degree." Notwithſtanding this comparative mildneſs, the ſhock at Meſſina had been very terrible. All the beautiful front of the palazzate, which extended in very lofty uniform buildings, in the ſhape of a creſcent, had been in ſome parts totally ruined, in others leſs; and there were cracks in the earth of

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the

the quay, a part of which had ſunk above a foot below the level of the ſea. During the earthquake fire had been ſeen to iſſue from the cracks of the quay; but our author is perſuaded that this was only a vapour charged with electrical fire or inflammable air. Here alſo he was informed, that the ſhock of the 5th of February had been from the bottom upwards; but the ſubſequent ones generally horizontal or vorticoſe. A remarkable circumſtance was obſerved at Meſſina, and through the whole coaſt of Calabria, which had been moſt affected by the earthquake, *viz.* that a ſmall fiſh called *cicirelli*, reſembling the Engliſh white bait, but larger, and which uſually lie at the bottom of the ſea buried in the ſand, had, ever after the commencement of the earthquakes to the time this account was written, continued to be taken near the ſurface, and that in ſuch abundance as to be common food for the pooreſt of the people; whereas before the earthquakes this fiſh was rare, and reckoned among the greateſt delicacies. Fiſh of all kinds alſo were taken in greater abundance on theſe coaſts after the commencement of the earthquakes than before; which our author ſuppoſes to have been occaſioned either by the volcanic matter having heated the bottom of the ſea, or that the continual tremor of the earth had forced them out of their retreats. At Meſſina Sir William was told that on the 5th of February, and for three days following, the ſea, about a quarter of a mile from the citadel, roſe, and boiled in an extraordinary manner, and with a moſt horrid and alarming noiſe; the water in other parts of the ſtrait being perfectly calm. "This (ſays he) ſeems to point out exhalations or eruptions from cracks at the bottom of the ſea, which may probably have happened during the violence of the earthquakes; all of which I am convinced have here a volcanic origin." The next inquiry this inquiſitive traveller made, was about the great wave which occaſioned ſuch deſtruction at Scilla, as has already been related, § 16. Having left Meſſina on the 17th May, he proceeded in his boat to the entrance of the Faro, where he met with a prieſt who had been there on the night between the 5th and 6th Feb. when the wave paſſed over that point of land. Here it carried off boats with 24 people, tore up trees by the roots, and left a conſiderable quantity of fiſh behind it. This prieſt had himſelf been covered by the wave, and with difficulty ſaved his life. He at firſt ſaid the water was hot; but on being preſſed with other queſtions, it amounted to no more, than that the water was as warm as it uſually is in ſummer. The wave, he ſaid, roſe to a great height, and came on with ſuch noiſe and rapidity that it was impoſſible to eſcape. On croſſing over to Scilla, Sir William was perfectly ſatisfied concerning the nature of this formidable wave, and found that the following was the true ſtate of the fact: "The prince of Scilla having remarked, that during the firſt horrid ſhock, which happened about noon the 5th Feb. part of a rock near Scilla had been detached into the ſea; and fearing that the rock of Scilla, on which his town and caſtle were ſituated, might alſo be detached, he thought it ſafer to prepare boats, and retire to a little port or beach ſeated at the foot of it, and likewiſe ſurrounded by rocks. But the 2d ſhock of the earthquake about midnight, having detached a whole mountain much higher than that of Scilla, ſituated between the latter and Torre del Cavallo, it fell into the ſea with ſuch violence as to raiſe the fatal wave abovementioned. This having broken on the point of land called *Punto del Faro*, inſtantly returned with great noiſe and celerity upon the beach, where the unfortunate prince and his ſubjects had taken refuge, and either daſhed them with their boats and effects againſt the rocks, or whirled them into the ſea. Thoſe who had eſcaped the firſt and greateſt wave, were carried off by a 2d and 3d leſs conſiderable, but which immediately followed the firſt." Sir William ſpoke with many who had been involved in that wave, and violently hurt by it; but all agreed in aſſerting that the water was not hot. The earthquakes were not perfectly ſettled even in 1784, when Sir William Hamilton wrote the account of the ſtate of Veſuvius, to the Royal Society.

(18.) EARTHQUAKES IN SCOTLAND, ſince AUGUST 10, 1786. Although this kingdom is happily free from the dreadful calamities experienced in many other parts of the world, from theſe terrible convulſions of nature, yet occaſional ſhocks of earthquakes have been felt in Scotland, within theſe 21 years. William Creech, Eſq. in his third letter to Sir J. Sinclair, annexed to the *Statiſtical Account of Edinburgh*, [Vol. VI. p. 624.] among other phyſical phenomena, enumerates the following: Upon the 16th June, 1786, a ſmart ſhock of an earthquake was felt at Whitehaven, in Cumberland, which extended to the Iſle of Man and Dublin; and was alſo felt at the SW. parts of Scotland. Upon the 11th of Auguſt, 1786, a very alarming ſhock of an earthquake was felt about two o'clock A. M. in the N. of England, viz. Northumberland, Cumberland, and in Scotland, acroſs the iſland, and as far N. as Argyllſhire; and in all thoſe places at the ſame inſtant of time. This ſhock extended above 150 miles from S. to N. and 100 from E. to W.—"Upon the 25th Jan. 1787, the river Tiviot became ſuddenly dry, and continued ſo for 4 hours, and then flowed with its uſual fulneſs." "On the 26th Jan. 1787, a ſmart ſhock of an earthquake was felt in the pariſhes of Campſie and Strathblane, 10 miles N. of Glaſgow, and about 10 A. M. A ruſhing noiſe was heard to precede the ſhock from the SE. The night preceding this earthquake, a piece of ground near Alloa, on which a mill was built, ſuddenly ſunk a foot and a half."—"On Thurſday, 5th Nov. 1789, between 5 and 6 P. M. a ſmart ſhock of an earthquake was felt at Crieff, at Comrie, and for many miles round that diſtrict, which is about 55 miles from Edinburgh. (See COMRIE, N° 1.) "At Mr Robertſon's houſe of Lawers, a rumbling noiſe like diſtant thunder had been heard at intervals for two months; and at the time of the ſhock, a noiſe like the diſcharge of diſtant artillery was diſtinctly heard. Mr Dundas and Mr Bruce of Edinburgh, were ſtanding before the fire in the drawing-room, and they deſcribed the ſhock, as if a great mallet had ſuddenly ſtruck the foundation of the houſe with violence. At the village of Comrie, the inhabitants left their houſes and ran to

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o the open fields."—"On the 11th Nov. A. M. n the ſame place, another ſhock was felt, which was much more violent than that of the 5th It was accompanied with a hollow rumbling noiſe. The ice on a piece of water near the houſe of Lawers, was ſhivered to atoms." Mr Creech, after quoting from the London Chronicle, the account of the earthquake at Borgo San Sepolcro, in the 30th Sept. 1789, (ſee BORGO, N° 3.) adds, 'It is very extraordinary, that on the ſame day, near 3 P. M. two or three diſtinct ſhocks were felt at the houſe of Parſon's Green, within a mile of Edinburgh. The houſe is ſituated on the N. ide of Arthur's Seat, which is compoſed of an immenſe blue granite. Several viſitors were in the houſe to dine with the family, and the whole company ran down ſtairs from the drawing-room, and met the ſervants from the kitchen, in the lobby, equally alarmed at what had happened. They deſcribed the ſenſation, as if the houſe had received two or three violent blows in the foundation, ſo that all the furniture ſhook."—"On the 10th Nov 1792, three repeated ſhocks of an earthquake, accompanied with a hollow rumbling noiſe, like that of diſtant thunder, were felt at Loch Rannoch, in Perthſhire." Mr Creech concludes his account of theſe and other phyſical phenomena, with an extract of a letter from "Comrie, in Perthſhire," dated "Nov. 30, 1792," from which we ſhall only quote the facts ſtated, as we cannot agree with the concluſion drawn by the writer, in favour of *M. Dolomieu's* theory, which, for the reaſons aſſigned in § 22, we are perſuaded is falſe.—"We have of late been greatly alarmed with ſeveral very ſevere ſhocks of an earthquake. They were more ſenſible and alarming, than any felt formerly, and the noiſe attending them was uncommonly loud and tremulous. It appeared probably more ſo, from the ſtillneſs of the atmoſphere, and the reverberation of the ſurrounding mountains. The houſes were greatly ſhaken, and the furniture toſſed from its place. The weather had been uncommonly variable, and changed from high guſts of wind, to a deep calm, a few days before the ſevereſt ſhocks of the earthquake. The air was moiſt and hazy, and the clouds ſeemed charged with electricity." This laſt circumſtance is much in favour of what we eſteem the only true theory. See § 22.

(19.) EARTHQUAKES, THEORIES AS TO THE CAUSES OF. Various theories have been invented to explain the phenomena of earthquakes. Till lately, the hypotheſes of modern philoſophers were much the ſame with thoſe of the ancients. Anaxagoras ſuppoſed the cauſe of earthquakes to be ſubterraneous clouds burſting out into lightning, which ſhook the vaults that confined them. Others imagined, that the arches, which had been weakened by continual ſubterraneous fires, at length fell in. Others derived theſe double convulſions from the rarefied ſteam of waters heated by ſome neighbouring fires, (a hypotheſis lately revived by M. Dolomieu, ſee § 22, and ſome, among whom was Epicurus, and ſeveral of the Peripatetics, aſcribed them to the ignition of certain inflammable exhalations. This laſt hypotheſis has been adopted by many of the moſt celebrated moderns, as Gaſſendus, Kircher, Schottos, Varenius, Des Cartes, Du Hamel, Honorius, Fabri, &c. The philoſopher laſt mentioned, indeed ſuppoſed, that waters prodigiouſly rarefied by heat, might ſometimes occaſion earthquakes. The others ſuppoſed, that there are many and vaſt cavities under ground, which have a communication with one another: ſome of which abound with waters; others with vapours and exhalations, ariſing from inflammable ſubſtances, as nitre, bitumen, ſulphur, &c. Theſe combuſtible exhalations they ſuppoſed to be kindled by a ſubterraneous ſpark, or by ſome active flame gliding through a narrow fiſſure from without, or by the fermentation of ſome mixture; and when this happens, that they may neceſſarily produce pulſes, tremors, and ruptures at the ſurface, according to the number and diverſity of the cavities, and the quantity and activity of the inflammable matter. This hypotheſis they illuſtrated by a variety of experiments, ſuch as mixtures of iron filings and brimſtone buried in the earth, gun-powder confined in pits, &c. by all which a ſhaking of the earth will be produced. Dr Woodward ſuggeſts another hypotheſis. He ſuppoſes that the ſubterraneous heat or fire, which is continually elevating water out of the abyſs, which, according to him, occupies the centre of the earth, to furniſh rain, dew, ſprings, and rivers, may be ſtopped in ſome particular part. When this obſtruction happens, the heat cauſes a great ſwelling and commotion in the waters of the abyſs; and at the ſame time, making the like effort againſt the ſuperincumbent earth, that agitation and concuſſion of it is occaſioned, which we call an earthquake. M. Amontons ſuggeſts a hypotheſis entirely different from all theſe. According to the philoſophical principles, which ſuppoſe the atmoſphere to be about 45 miles high, and that the denſity of the air increaſes in proportion to the abſolute height of the ſuperincumbent column of fluid; it is ſhown, that at the depth of 43,528 fathoms below the ſurface of the earth, air is but one 4th lighter than mercury. Now, this depth of 43,528 fathoms is only a 74th part of the ſemidiameter of the earth; and the vaſt ſphere beyond this depth, in diameter 6,451,538 fathoms, may probably be only filled with air; which will be here greatly condenſed, and much heavier than the heavieſt bodies we know in nature. But it is found by experiment, that the more air is compreſſed, the more does the ſame degree of heat increaſe its ſpring, and the more capable does it render it of a violent effect; and that for inſtance, the degree of heat of boiling water increaſes the ſpring of the air above what it has in its natural ſtate, in our climate, by a quantity equal to a 3d of the weight wherewith it is preſſed. Whence we may conclude, that a degree of heat, which on the ſurface of the earth will only have a moderate effect, may be capable of a very violent one below. And as we are certain, that there are in nature, degrees of heat much greater than that of boiling water, it is poſſible there may be ſome, whoſe violence, further increaſed by the immenſe weight of the air, may be ſufficient to break and overturn this ſolid orb of 43,528 fathoms; whoſe weight, compared to that of the included air, would

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would be but a trifle.—Though none of these hypotheſes were ſufficient for explaining the phenomena of earthquakes in a ſatisfactory manner, one or other of them continued to be adopted by almoſt all philoſophers till 1749.

(20.) EARTHQUAKES, THEORIES OF Dr STUKELY, AND Sig. BECCARIA, RESPECTING. In March 1749, an earthquake was felt at London and ſeveral other places in Britain. Dr Stukely, who had been much engaged in electrical experiments, began to ſuſpect, that phenomena of this kind ought to be attributed not to vapours or fermentations generated in the bowels of the earth, but to ELECTRICITY. In a paper publiſhed by him on this ſubject, he rejects all the above hypotheſes for the following reaſons:—1. That there is no evidence of any remarkable cavernous ſtructure of the earth; but that, on the contrary, there is reaſon to preſume, that it is in a great meaſure ſolid, ſo as to leave little room for internal changes and fermentations within its ſubſtance; nor do coal-pits, when on fire, ever produce any thing reſembling an earthquake. 2. In the earthquake at London, in March 1749, there was no ſuch thing as fire, vapour, ſmoke, ſmell, or an eruption of any kind obſerved, though the ſhock affected a circuit of 50 miles in diameter. This conſideration alone of the extent of ſurface ſhaken by an earthquake, he thought ſufficient to overthrow the ſuppoſition of its being owing to the expanſion of any ſubterraneous vapours. For, as ſmall fire balls burſting in the air propagate a ſulphureous ſmell to the diſtance of ſeveral miles, it cannot be ſuppoſed, that ſo immenſe a force, acting inſtantaneouſly on that compaſs of ground, ſhould never break the ſurface of it, nor become diſcoverable either to the ſight or the ſmell, beſides that ſuch a fermentation would require a long time. That ſuch an effect, therefore, ſhould be produced inſtantaneouſly, can be accounted for by electricity only, which acknowledges no ſenſible tranſition of time, nor any bounds. 3. If vapours and ſubterraneous fermentations, exploſions and eruptions, were the cauſe of earthquakes, they would abſolutely ruin the whole ſyſtem of ſprings and fountains, wherever they had once been; which is contrary to fact, even when they have been frequently repeated. In the earthquake in Aſia Minor, A. D. 17, which deſtroyed 13 great cities, and ſhook a maſs of earth 300 miles in diameter, nothing ſuffered but the cities; neither the ſprings nor the face of the country being injured. 4. That any ſubterraneous power, ſufficient to move 30 miles in diameter, muſt be lodged at leaſt 15 or 20 miles below the ſurface; and therefore muſt move an inverted cone of ſolid earth, the baſe of which is 30 miles in diameter, and the axis 15 or 20; an effect impoſſible to any natural power whatever, except electricity. So in Aſia Minor, ſuch a cone muſt have been 300 miles in the diameter of the baſe, and 200 in the axis: which not all the gun-powder that has been made ſince the invention of it, much leſs any vapours generated ſo far below the ſurface, could poſſibly effect. 3. A ſubterraneous exploſion will not account for the manner in which ſhips, far from land, and even fiſh, are affected during an earthquake. A ſubterraneous exploſion would only produce a gradual ſwell, and not give ſo quick an impulſe to the water as would make it feel like a ſtone. From theſe circumſtances the Doctor concluded, that an earthquake was a ſhock of the ſame kind as thoſe in electrical experiments. And this hypotheſis was confirmed by the phenomena attending earthquakes; particularly thoſe of 1749 and 1750, which gave riſe to his publication. The weather for 5 or 6 months before, had been uncommonly warm; the wind S. and SW. without rain; ſo that the earth muſt have been in a ſtate peculiarly ready for an electrical ſhock. Before the earthquake at London, all vegetables had been uncommonly forward. And electricity is well known to quicken vegetation. The aurora borealis had been frequent about that time; and juſt before the earthquake, had been twice repeated in ſuch colours as had never been ſeen before. It had alſo removed ſoutherly, contrary to what is common in England; ſo that the Italians, and thoſe among whom earthquakes were frequent, actually foretold the earthquake. The year had been remarkable for fire balls, lightning, and coruſcations; and theſe are meteors of an electrical nature. In ſuch circumſtances, nothing, he ſays, is wanting to produce an earthquake, but the preſence of ſome non-electric body; which muſt be had *ab extra* from the atmoſphere. Hence he infers, that if a non-electric cloud diſcharge its contents upon any part of the earth, in that highly electrical ſtate, an earthquake muſt neceſſarily enſue. As the diſcharge from an excited tube produces a commotion in the human body, ſo the diſcharge of electric matter from many miles of ſolid earth muſt needs be an earthquake; and the ſnap from the contact, the horrid uncouth noiſe attending it. Dr Stukely had been informed, that a little before the earthquake, a large and black cloud ſuddenly covered the atmoſphere, which probably occaſioned the ſhock by the diſcharge of a ſhower. A ſound was obſerved to roll from the Thames towards Temple-Bar before the houſes ceaſed to nod, juſt as the electrical ſnap precedes the ſhock. This noiſe (which generally precedes earthquakes) he thought could be accounted for only on electrical principles; for, in a ſubterraneous eruption, the direct contrary would happen. The flames and ſulphureous ſmells, which are ſometimes obſerved in earthquakes, might, he thought, be more eaſily accounted for, on the ſuppoſition of their being electrical phenomena, than from their being occaſioned by eruptions from the bowels of the earth. So alſo the ſuddenneſs of the concuſſion, felt at the ſame inſtant over ſuch a large ſurface, and the little damage alſo which earthquakes generally occaſion; ſufficiently point out what ſort of motion it is; not a convulſion of the bowels of the earth; but an uniform vibration along its ſurface, like that of a muſical ſtring, or a glaſs when rubbed on the edge with one's finger. The circumſtance of earthquakes chiefly affecting the ſea-coaſt, places along rivers, &c. is a farther argument of their being electrical phenomena. This is illuſtrated by a particular account of the direction in which the earthquake was conveyed. The laſt argument he uſes is taken from the effects which it had on perſons of weak conſtitutions, who were, for a day or two after it happened, troubled with pains in the back, rheumatiſms, hyſterics,

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hyſterics, and nervous diſorders; juſt in the ſame manner as they would have been after an actual electrification: to ſome, theſe diſorders proved fatal. Dr Stukely does not attempt to account for the manner in which the earth and air are put into this ſtate. The ſame hypotheſis was advanced by Signior Beccaria, without knowing any thing of Dr Stukely's diſcoveries. But this learned Italian imagined the electric matter to be lodged deep in the bowels of the earth, agreeably to his hypotheſis concerning lightning.—Now, as the quantity of electric matter in the ſimpleſt thunder-ſtorms is ſo inconceivably great, that it is impoſſible to be contained by any cloud or number of clouds; and as, during the progreſs of a thunder-ſtorm which he obſerved, though the lightning frequently ſtruck to the earth, the ſame clouds were the next moment ready to make a ſtill greater diſcharge; it was evident, that they muſt have received at one place, the moment a diſcharge was made from them in another. Let us ſuppoſe theſe clouds ever ſo great, if the lightning proceeded only from them, the quantity muſt be leſſened by every diſcharge; and no recruits, that any new clouds might bring, can bear any proportion to the diſcharge which muſt enſue, from the colliſion of ſo great a number as combine to form a thunder-ſtorm. It ſeems therefore moſt likely, that the electric matter is continually darting from the clouds in one place, while it is diſcharged from the earth in another; and, conſequently, that the clouds ſerve as conductors of the electric fluid from thoſe places of the earth which are overloaded with it, to thoſe which are exhauſted. This theory being admitted, he thinks earthquakes may be aſcribed to the ſame cauſe. For if the equilibrium of the electric matter be loſt in the bowels of the earth; ſo that the beſt method of reſtoring it ſhall be by the fluid burſting into the air, and traverſing ſeveral miles of the atmoſphere, to come at the place where it is wanted; it may be eaſily imagined, that violent concuſſions will be given to the earth by the ſudden paſſage of ſo powerful an agent. This, he ſays, was confirmed by the flaſhes of light, reſembling lightning, which have been frequently ſeen to ruſh from the top of Mount Veſuvius, when aſhes, &c. have been carried out of it into the air, and ſcattered over a large tract of country. And it is well known that volcanoes have a near connection with earthquakes. A rumbling noiſe like thunder, and flaſhes of light riſing from the ground, have been generally obſerved to attend earthquakes. And lightning itſelf has been known to be attended with ſmall ſhakings of the earth. He alſo conſidered *ignes fatui* in mines, as a proof that the electric fluid was ſometimes collected in the bowels of the earth.

(21.) EARTHQUAKES, THEORY OF DR PRIESTLEY RESPECTING. Dr Prieſtley, in his *Hiſtory of Electricity*, obſerves upon theſe theories, that a more probable hypotheſis may be formed out of them both. "Suppoſe (ſays he) the electric matter to be accumulated in one part of the ſurface of the earth, and on account of the dryneſs of the ſeaſon not eaſily to diffuſe itſelf; it may force its way into the higher regions of the air, forming clouds in its paſſage out of the vapours which float in the atmoſphere, and occaſion a ſudden ſhower, which may further promote the paſſage of the fluid. The whole ſurface, thus unloaded, will receive a concuſſion, like any other conducting ſubſtance, on parting with, or receiving a quantity of the electric fluid. The ruſhing noiſe will likewiſe ſweep over the whole extent of the country. And upon this ſuppoſition alſo the fluid in its diſcharge from the country, will naturally follow the courſe of the rivers, and alſo take the advantage of any eminences to facilitate its aſcent into the higher regions of the air." The Doctor, making experiments with a battery on the paſſage of the electrical fluid over different conducting ſubſtances, and, among theſe, over water;—and remarking a reſemblance between its paſſage over the ſurface of the water, and that which Dr Stukely ſuppoſed to ſweep the ſurface of the earth, when a conſiderable quantity of it is diſcharged to the clouds during an earthquake; immediately ſuſpected that the water over which it paſſed, and which was viſibly thrown into a tremulous motion, muſt receive a concuſſion reſembling that which is given to the waves of the ſea on ſuch occaſions. To try this, he himſelf and others preſent put their hands into the water at the time that the electrical flaſh paſſed over its ſurface; and they felt a ſudden concuſſion given to them, exactly like that which affects ſhips at ſea during an earthquake. This percuſſion was felt in various parts of the water, but was ſtrongeſt near the place where the exploſion was made. "This ſimilarity in the effect (he ſays) is a conſiderable evidence of a ſimilarity in the cauſe. Pleaſed with this reſemblance of the earthquake, I endeavoured to imitate that great natural phenomenon in other reſpects: and it being froſty weather, I took a plate of ice, and placed two ſticks about three inches high on their ends, ſo that they would juſt ſtand with eaſe; and upon another part of the ice I placed a bottle, from the cork of which was ſuſpended a braſs ball with a fine thread. Then, making the electrical flaſh paſs over the ſurface of the ice, which it did with a very loud report, the nearer pillar fell down, while the more remote ſtood; and the ball which had hung nearly ſtill, immediately began to make vibrations about an inch in length, and nearly in a right line from the place of the flaſh. I afterwards diverſified this apparatus, erecting more pillars, and ſuſpending more pendulums, &c. ſometimes upon bladders ſtretched on the mouth of open veſſels, and at other times on wet boards ſwimming in a veſſel of water. This laſt method ſeemed to anſwer the beſt of any: for the board repreſenting the earth, and the water the ſea, the phenomena of them both during an earthquake may be imitated at the ſame time; pillars, &c. being erected on the board, and the electric flaſh being made to paſs either over the board, over the water, or over them both."

(22.) EARTHQUAKES, THEORY OF, UPON THE MOST PROBABLE HYPOTHESIS. The three laſt hypotheſes, (§ 20, 21.) though ſomewhat differing, yet agree in the main; but if a particular ſolution of the phenomena is required, every one of them will be found deficient. The editors of the *Encyclopædia Britannica*, in their laſt edition, urge the fol-

lowing objections to them, and offer a much more plauſible theory, a part of which we ſhall quote in their own words:—"If, according to Dr Stukely's hypotheſis, the electric matter is lodged only on the ſurface of the earth, or but a ſmall depth below, how are we to account for thoſe violent effects which often take place in the bowels of the earth? In the earthquake at Liſbon, a large quay ſunk to an unfathomable depth. We are certain that the cauſe of the earthquake muſt have been below this depth, however great it was, and have opened the earth for an immenſe way downwards. At the ſame time an hill in Barbary clave aſunder, and the two halves of it fell different ways. This ſhews, that the cauſe of the earthquake operated not on the ſurface of the hill, but on the ſolid foundation and contents of it; nor can it be explained by any ſuperficial action whatever. From what the miners at Eyam Bridge in Derbyſhire obſerved, it is alſo evident, that the ſhock was felt at the depth of 396 feet below the ſurface of the ground, more than at the ſurface itſelf; and conſequently there is all the reaſon in the world to think, that the cauſe lay at a depth vaſtly greater. Again, though the earthquake at London was ſuppoſed to begin with a black cloud and ſhower; yet in that of 1755, the effects of which were incomparably greater, the air was calm and ſerene almoſt in every place where it was felt. It does not appear, that there is at any time a conſiderable difference between the electricity of the atmoſphere and that of the earth, or indeed that there can be ſo. For if the earth is electrified *plus* and the atmoſphere *minus*, there are innumerable points on the ſurface of the earth, which muſt be imperceptibly drawing off the ſuperfluous electric matter into the air. The vapours alſo, with which the atmoſphere abounds, would always be ready in the ſame ſervice; and thus thunder and lightning might indeed ſometimes be produced, but not earthquakes. But laſtly, neither the air nor the earth do always ſhow any remarkable ſigns of electricity before earthquakes happen. For, the ſummer before the earthquake at Mancheſter, in 1777, there had ſcarce been any thunder, lightning, or other ſigns of electricity in the atmoſphere, and vegetation had been extremely backward; and, according to the beſt accounts, the weather continued remarkably fine. For theſe reaſons, Dr Stukely's hypotheſis ſeems not to be ſatisfactory. That of Sighior Beccaria is not indeed liable to the above mentioned objections; but ſeems highly improbable on another account. The atmoſphere is known to be a ſubſtance through which the electric matter makes its way with the utmoſt difficulty. It is a vaſtly worſe conductor than water or than moiſt earth. If therefore the equilibrium of this fluid is loſt in the bowels of the earth, it is impoſſible to give a reaſon, why it ſhould not rather go to the places where it is wanted through the earth itſelf, than through the atmoſphere. Beſides, if this was the caſe, the ſhock of an earthquake could only be felt at thoſe places where the electric fluid iſſued from the earth, and where it entered. All the intermediate places, ought to be free from any ſhock, and to be ſenſible only of a violent concuſſion in the atmoſphere; but of this we have no example in any hiſtory of earthquakes whatever. Dr Prieſtley's hypotheſis is liable to the ſame objections with that of Dr Stukely; for any ſuperficial operation will never account for thoſe effects above mentioned, which take place at great depths below the ſurface. His experiment cannot be admitted as any way concluſive with regard to the cauſe of earthquakes, becauſe no quantity of electric fire is ſeen to paſs over the earth and ſea, like the flaſh attending the exploſion of an electric battery; and the force of his earthquake (being but juſt able to throw down a ſtick that could hardly ſtand by itſelf) ſeems by far too little. To give an explanation of the phenomena of earthquakes, which ſhall be free from the objections above mentioned, and from all others, it will be neceſſary in the firſt place, to conſider thoſe parts of the ſyſtem of nature, which ſeem to be moſt affected during the terrible phenomena we treat of. Theſe are, the air, the ſolid earth, and the water. Of theſe the two former are electrics *per ſe*; the latter is a conductor, though a bad one. (See ELECTRICITY.) Hence it follows, 1. That in proportion to the quantity of earth which is mixed with any quantity of water, that mixture will approach nearer to the nature of an electric *per ſe*, and *vice verſa*. 2. That whatever quantity of electricity is communicated to the ſolid earth, will be quickly taken off from it by the water which is mixed with it, in the ſame manner that the electric matter is carried off from an excited globe by a metallic conductor. 3. The whole earth is moiſt, and therefore in ſome degree a conductor. Nevertheleſs, as earth of all kinds, when perfectly dry, is found to be an electric capable of receiving a charge like glaſs, it is therefore poſſible, that the electric power of the earth may be excited to ſuch a degree, that the moiſture of the ſolid parts cannot eaſily contain the quantity of electricity communicated. 4. In this caſe, the earth muſt either give undoubted ſigns of its being excited in the ſame manner that other excited electrics do, or the electricity muſt be diſcharged ſomewhere elſe. 5. To receive any ſuperfluous quantity of electric matter, that may be communicated to the ſolid earth, the waters of the ocean are always ready. Theſe, being a much better conductor than earth, muſt be a principal mean of preſerving the equilibrium of electricity in the different parts of the earth; and hence we ſee a natural reaſon why the waters of the ocean ſhould cover ſo large a proportion of the globe as they are known to do. See OCEAN. 6. Fire is alſo a conductor of electricity. Therefore, wherever a quantity of electric matter is collected in any part of the ſolid earth, if it can neither be conveniently received by the moiſture which the earth naturally contains, nor by the ocean in its neighbourhood, it will diſcharge itſelf by any volcano that happens to be in an active ſtate, near the place where that collection of electric matter is. 7. The electric fluid being violently reſiſted by the ſuperincumbent atmoſphere, has always a tendency to diſcharge itſelf in thoſe places where that reſiſtance is leaſt. The tops of high mountains, therefore, where the weight of the atmoſphere is greatly diminiſhed, will alſo afford a ready paſſage for the electric fluid, when it is collected in very great quantity

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quantity in the bowels of the earth. 8. If, from ſome natural cauſes, the electric matter ſhall happen to be collected in the bowels of the earth in any particular place, and at the ſame time ſuch obſtacles are thrown in its way, that it can neither diſcharge itſelf into the ocean, nor into the atmoſphere by the tops of high mountains, nor by the more open paſſages of valcanoes; the moſt terrible conſequences muſt enſue: the matter being pent up, and the cauſe by which it is collected continuing ſtill to act, its impulſe becomes at laſt irreſiſtible. It then flies againſt every obſtacle with inconceivable violence. It breaks out in all thoſe places where there is the leaſt reſiſtance, and therefore the ſhock is directed a great number of different ways at once. Houſes, ſteeples, trees, &c. by their height take off ſomewhat of the preſſure of the atmoſphere; and therefore the electric matter flies againſt them very violently. The houſes and other buildings being bad conductors, are thrown down; the trees affording a readier paſſage to the fluid are not hurt, though even they alſo are ſometimes ſplit. The height of the mountains renders them the objects of the deſtructive force of this fluid much more than any buildings whatever. Hence they are often rent, and rocks thrown down from them. The water contained in the ſolid parts of the earth, being a conductor of electricity, becomes overloaded with it; and when it can receive no more, is forced to yield to the impulſe of the reſt, and therefore is thrown out of the earth in great quantities. For the ſame reaſon, the waters on the ſurface of the earth are moſt violently agitated. The ſmall quantities contained in wells are thrown out at the tops of them: The rivers and lakes, which contain too great a quantity of water to be thrown off from the earth, riſe in billows: The ocean itſelf, receiving more electric matter than can be immediately diſperſed through the whole body of water, or evaporated into the atmoſphere, retreats from the land, and is raiſed in vaſt mountains. The ſolid earth being unable either to conduct the fluid quietly to thoſe parts where it is wanted, or to retain it, is violently ſhaken or rent in multitudes of places; and this not only on the ſurface, but to great depths. The electricity being now in ſome meaſure diſcharged from the earth, the ocean ruſhes forward with fury to diſcharge in its turn the exceſs of electric matter it juſt before received from the earth. If there are volcanoes in the neighbourhood, the violent diſcharge of electricity is ſure to manifeſt itſelf by ſetting them in a flame; and thus, till the equilibrium is reſtored, all nature ſeems to be threatened with diſſolution. —Even in thoſe places where the force of the electric fluid is not able to ſhake the ſolid parts of the earth, it manifeſts its power by agitating the waters in the manner above deſcribed. Water being a much better conductor of electricity than earth, this ſubtile fluid, as ſoon as it can get out from the ſolid earth, flies to the water. The conſequence is, that the water immediately ſwells up, and is attracted by whatever part of the earth has leſs electricity than itſelf. Hence thoſe ſtrange irregular motions of the waters in different places, ſo particularly obſerved at the time of the earthquake at Liſbon; and which it ſeems impoſſible to account for from any other cauſe than an immediate diſcharge of electric matter from the earth into them. 9. As it is impoſſible that any part of the earth can be electrified, without communicating a proportionable ſhare of electricity to the animals that live upon it, and have a conſtant communication with it, it thence follows, that there can be no conſiderable commotion in the electric matter lodged in the bowels of the earth, without affecting that which is contained in the bodies of the animals. Hence the brutes, who ſeem to be more ſenſible of ſuch commotions than we, run about, and ſhow ſigns of fear, before the earthquake comes on; and hence the giddineſs, ſickneſs, &c. which the human race are ſubject to, during the time of the ſhock, even though they do not feel it, as was the caſe at Gibraltar. 10. As the atmoſphere hath a communication with the earth, it is ſcarce to be ſuppoſed that the earth can, for any length of time, contain a conſiderable quantity of electric matter, without communicating to the atmoſphere a proportionable quantity. Before an earthquake, therefore, we muſt ſuppoſe the electricity of the earth and air to be in perfect equilibrio. Hence the weather is ſerene, there is no wind, nor any other ſign in the atmoſphere, of the terrible cataſtrophe that is about to enſue. But the moment the diſcharge is made from the earth, the equilibrium between the terreſtrial and atmoſpherical electricity is broken; the air either begins to receive the fluid from the earth, or the earth from the air. As there is not then time for the collection of thunder clouds by which the electricity may be brought down in ſudden flaſhes of lightning, the fluid breaks through the ſubſtances of the air itſelf with diſmal and horrid noiſes, which always accompany an earthquake. That this is the caſe, ſeems highly probable from an experiment of M. de Romas, when, having brought down a vaſt quantity of electric matter from the clouds by means of a kite, he heard the noiſe it made in the air, like the continual blowing of a ſmall forge bellows. In general, a conſiderable change of weather takes place at the time of an earthquake, though not always. In the earthquake which happened in England in 1777, there was no remarkable change of weather there; but, ſoon after, there was a great deal of thunder and lightning in the ſouthern parts of Scotland; which ſeems to indicate, that the electric fluid diſcharged from the earth in England had taken its courſe northward, and produced the phenomena before mentioned in Scotland. The ſame obſervation may likewiſe be made with regard to 1789, when there were ſlight ſhocks of an earthquake both in England and Scotland. (See § 18.) That in England was followed by an uncommon frequency of thunder and lightning in the ſouthern parts of Scotland; by the progreſs of the electric matter northward after it was diſcharged into the atmoſphere: but the ſhocks which happened in the northern part of Scotland (*viz.* about Crief and Comrie in Perthſhire) were not followed by any thunder to the ſouthward; becauſe the electric matter, though diſcharged into the atmoſphere, cannot return to the ſouth without firſt going north, and riſing up into the higher regions." The Encyclopædiſts, however, acknow-

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acknowledge that, "in the earthquakes in Calabria in 1783, (see § 16, 17,) there were some circumstances which seem to militate against this theory. The most remarkable of these is their attacking the places situated on the plain, much more than those which stood on the higher grounds. In a memoir on this earthquake by M. Dolomieu, that author endeavours to exclude electricity from having any share in the matter: and ascribes the whole phenomena to steam occasioned by the rains of 1782-3, accumulated in caverns under Calabria, and heated by the fires of Ætna. But not to mention other evidences, a single circumstance, which M. Dolomieu himself mentions, is a sufficient proof of electricity being concerned; and that is the presentiment which animals had of its approach. "The presentiment of animals (says he) at the approach of earthquakes, is a singular phenomenon, and which cannot fail to surprise us so much the more, as we know not by what organs it is communicated to them. Every species of animals experiences it, especially dogs, geese, and poultry. The howlings of the dogs in the streets of Messina were so loud, that orders were issued to kill them." "Now, we know, (say the Encyclopædists,) that many animals have a presentiment of a change of weather; which may happen either from a change of the density of the atmosphere, or from some alteration in its electricity: but steam pent up in the bowels of the earth could affect no animal until it began to exert its effects. Sir William Hamilton likewise informs us, that geese seemed more affected by this cause when in the water than out of it; which may easily be explained upon electrical principles, but not at all, at least not without the most extravagant suppositions, by steam pent up in caverns nobody knows where. Again, it is evident, that M. Dolomieu's hypothesis is supported in the worst manner imaginable, viz. by arguing from things unknown to what we see; but the true method of argument always is from what we see to things unknown. By this error he has made choice of causes which cannot possibly answer the purpose. Let any quantity of water be poured into the focus of mount Ætna; nay, let the sea itself break into it: the consequence could only have been what happened in 1755, viz. not an earthquake in Calabria, but a vast effusion of boiling water from the top of the mountain itself. Nature here made the experiment; and we have no reason to imagine that any other consequence would have followed, though it had been repeated ever so often. Our author seems also to have forgot, that aqueous steam is capable of condensation, and that when it is admitted into a cold place it instantly loses its expansive power. Let us suppose caverns upon caverns extended in any way he pleases: the greater their bulk, the more will he be embarrassed; for thus the steam would have room to circulate; and far from producing those dreadful convulsions, must have returned quietly into water, without being able to stir the earth in the least. It would appear indeed that the power of aqueous steam is very much over-rated both by M. Dolomieu and other writers. An anonymous author in the *Journal de Physique* for August 1785, has drawn a comparison between volcanoes and steam engines; and expresses his surprise that nobody has taken notice of it sooner. "It is known, (says he,) that vapour occupies a space 15,000 or 16,000 times greater than the bulk of the water which produced it; hence it follows, that the smaller the space is in which it is contained, the force of its expansion will be the greater. It has sometimes happened, that vapour, in a steam engine, not having sufficient play, has burst the vessels in which it was contained, destroyed the building, and thrown the stones and boiling water to a great distance."—"That the power of steam-engines (say the Edinburgh Encyclopædists,) is very great, there is no doubt; but all that we see them usually perform, is little more than merely overcoming the pressure of the atmosphere on the piston of the cylinder. Now this pressure is equally strong over the whole surface of the earth; so that before the ground could be shaken in the smallest degree, the whole pressure of the atmosphere incumbent upon it must be removed. But if we begin to make any calculations with regard even to this force, which must be removed as a preliminary, we shall find it to be inconceivably great. A square mile contains 27,878,400 square feet; and upon each of these the pressure is 2160 pounds. The atmospherical pressure on a square mile is the product of these two numbers, or 60,217,344,000 pounds; but the great earthquake of 1755 shook no less than 4,000,000 of square miles of the earth; and therefore must in the first place have overcome a pressure of more than 240,000 million of millions of pounds: and after all this, it had still a much greater obstacle, viz. the immense weight and cohesion of the earth itself. Dr Stukely has calculated, (see § 20.) that no conceivable quantity of gunpowder could have moved the earth shaken by the earthquake in Asia Minor, which affected a circle of 300 miles diameter: but the earthquake of 1755 must have required not only a much greater power to move the earth, as affecting a surface much greater than that of a circle 300 miles in diameter: but also the atmospherical pressure above mentioned, which does not enter into the doctor's calculation. There cannot therefore be any conceivable quantity of water, of fire, or of steam in the bowels of the earth, sufficient to produce such effects; nor is there any power in nature to which we can with the smallest probability attribute them, electricity alone excepted. Calculations have indeed been made, that the force of steam is 28 times greater than that of gunpowder: but this seems only to be in one particular case, viz. when water is thrown upon melted copper; which cannot possibly take place in the bowels of the earth. In other cases water explodes with much less violence; and, when thrown upon melted glass, does not explode at all. The very violent effects of water when thrown upon copper in fusion, therefore, most probably are to be attributed to a decomposition of the water, one part of it being united to the calx of the metal, and the other suddenly converted into an aerial vapour; the instantaneous production and rarefaction of which seems in most cases to be the cause of EXPLOSION. The simple pressure of steam, and the bursting of a vessel by it when long continued, cannot at all be introduced

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introduced as a parallel caſe, nor are the effects in any degree ſimilar; becauſe we cannot imagine ſolid metallic veſſels in the bowels of the earth to confine the ſteam till it acquire ſuch ſtrength. At all events the ſteam muſt have penetrated the looſe earth, which it could not fail to meet with in many places, looſened it, and condenſed itſelf; and if any perſon will cover a ſteam engine with ſtones and rubbiſh inſtead of a cloſe lid, he will certainly find this to be the caſe." The editors of the *Encyclopædia Britannica*, therefore, juſtly conclude, that "The only power with which we are acquainted, and which is capable of producing earthquakes, is that of the ELECTRICAL FLUID."

(23.) EARTHQUAKES, USES, AND ULTIMATE CAUSES OF. As Nature, or rather the Author of Nature, does nothing in vain, it may not be improper to conſider, what uſes earthquakes may be ſuppoſed to anſwer in the general ſyſtem. As they are the effects of the very higheſt natural power, it cannot be ſuppoſed, that they are produced merely for the purpoſes of deſtruction; and, on the other hand, as they certainly do a great deal of miſchief, it ſeems as difficult to aſſign any benevolent purpoſe. It is ſuppoſed, indeed, that earthquakes are the means by which Nature raiſes mountains and land from the bottom of the ſea; but this can never be admitted. We have many inſtances of mountains being ſwallowed up and loſt by earthquakes, but not a ſingle well atteſted one of a mountain being raiſed by them; and even when VOLCANOES are taken into the account, by which ſome mountains and iſlands have certainly been raiſed, the balance appears againſt them, and more land appears to have been ſunk by them than ever was raiſed. It ſeems moſt probable, therefore, that earthquakes are accidental, and that the miſchief they do is only to prevent a greater evil. This we ſee takes place throughout the whole ſyſtem of nature. Thunder and lightning, violent rains, ſtorms of wind, &c. are all productive of much damage on certain occaſions; but we by no means ſuppoſe theſe phenomena to take place merely for deſtruction; and therefore we name ſuch effects *accidents*. To the ſame account, on a larger ſcale, muſt we place earthquakes; and it only remains to conſider, what are the diſaſters ſtill more terrible than earthquakes, which we ſhould have occaſion to dread, did they not interpoſe to prevent them. Theſe evils are naturally to be dreaded from any general commotion of the electric fluid diſperſed through the whole globe of earth. That it does pervade it to the centre, is what we can have no reaſon to doubt; but in the internal parts it ſeems to lie dormant, or to be employed in operations which never manifeſt themſelves to us. Towards the ſurface it is ſet in motion by the light of the ſun; which is the very ſame fluid. See ELECTRICITY. This produces a conſtant current through the bowels of the earth from the equator towards the poles; for as the equatorial parts abſorb more of the light than thoſe farther S. or N. it muſt naturally be driven out in the northern and ſouthern regions in proportion to the quantity abſorbed at the equator. Earthquakes are the ſhocks occaſioned by its paſſing in great quantity from one place where it is preſſed and confined, to another from which it has a free paſſage; or from a part of the earth poſitively electrified, to one that is negatively ſo. Let us ſuppoſe, however, that ſuch obſtructions are thrown in its way, that it cannot get out of the earth by any paſſage. The conſequence of this muſt very ſoon be, that the motion of the light acting upon the equatorial parts would be propagated through the whole globe; and this would be productive of conſequences much more terrible than any we can conceive. We ſee that by ſetting it in motion in a ſmall part of the atmoſphere or of the earth, the moſt violent effects enſue; but ſhould this tremendous fluid be obliged to *put forth all its ſtrength*, the earth muſt be ſhaken from the centre. Inſtead of plantations and little hills removed from their places, as in Calabria, (§ 16, 17.) it is probable that the largeſt iſlands and continents would be detached from their baſes, or perhaps an univerſal diſſolution enſue. Happily, however, ſuch an effect can never take place, becauſe the electric matter always vents itſelf by the ſuperficial parts; for the depths to which even the cauſes of earthquakes and volcanoes deſcend, are undoubtedly ſuperficial in compariſon of the vaſt thickneſs of the body of the earth itſelf. The great bulk of electric fluid therefore lies quietly in the central parts; and is never moved by the commotions of that which lies on the ſurface, any more than the water at the bottom of the ocean is moved by the ſtorms which ſuffle the upper part. In the earthquakes in Calabria, the progreſs of the electric matter northward might be traced both through the bowels of the earth and through the atmoſphere. The great ſhocks happened in February, but continued more or leſs through the whole ſummer. It was obſerved that Stromboli ſmoked leſs than uſual, and no particular eruption happened either of Ætna or Veſuvius. This ſhowed that the electric matter was going ſomewhere elſe; nor was it long of diſcovering the courſe it had taken. In the beginning of ſummer a violent volcanic eruption took place in Greenland; its extent and power, however, were not known; but in the beginning of June a volcanic earthquake commenced in Iceland, and continued for 11 days without intermiſſion. This was followed by the moſt extraordinary effuſion of lava recorded in hiſtory, which continued till the 12th of Auguſt. All this time there were violent and numerous thunder ſtorms, firſt in the S. and then in the N. of Europe; the air was covered with a never ceaſing haze, not of a moiſt nature, as our author in the *Journal de Phyſique* ſuppoſes, and which he abſurdly ſays *dried* grapes in Burgundy, but plainly of ſome other kind, and which prevented the light of the ſun from having its uſual effect. Six days after the immenſe volcanic eruption in Iceland had ceaſed, the great meteor made its appearance, which no doubt was the very ſame quantity of electric matter that had raiſed ſuch horrid commotions in the earth and atmoſphere, returning through the higher ſpaces to the S. from whence it had originally proceeded. Here it may be neceſſary to obviate an objection. In the time of a thunder ſtorm, the parts of the earth which lie directly under the cloud are divided for ſome ſpace downward into alternate

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alternate zones positively and negatively electrified; the lightning from the cloud ſtrikes not the uppermoſt ſtratum directly, but only as it is impoſſible to avoid it, becauſe it lies betwixt the cloud and the zone by which the electric matter is attracted. (See LIGHTNING.) It may then be aſked, Why an earthquake is not produced by the diſcharge of theſe two oppoſite electricities into one another directly, without the production of any thunder? Here we muſt obſerve, that the electricity is originally accumulated in the atmoſphere, where the vapours ſerve as conductors, and the ſurrounding air and upper ſurface of the earth being electrified the ſame way, prevent the electric matter from ſilently diſcharging itſelf, by inſulating the clouds in the ſame manner that the conductor of a machine is inſulated by the electric ſubſtance on which it ſtands. The flaſh of lightning muſt therefore burſt out from theſe conductors in the ſame manner that a ſpark proceeds from the prime conductor of an electrical machine, rather than from the globe or atmoſphere next to it, though both are undoubtedly very highly electrified at the time the machine is ſet in motion. This continual flaſhing of the atmoſpherical electricity towards the earth, prevents any high degree of it from accumulating in either of the terreſtrial zones, ſo as to produce any diſcharge between them, which would indeed produce a ſhock of an earthquake. But where there is a difference between the electricity of the atmoſphere and that of the earth, an earthquake cannot happen. Electrical exploſions from the earth, which ſometimes happen, demonſtrate the truth of what is argued from the principles of electricity, § 22, viz. that juſt before an earthquake there is a perfect equilibrium between the electricity of the atmoſphere and that of the ſurface of the earth. When this equilibrium is broken, the earth diſcharges its ſuperfluous quantity either ſilently, by means of trees, graſs, &c. or ſometimes by exploſions in different places; but as there is no general conductor, there cannot be any general diſcharge of the whole at once. The ſingular caſe of the diſcharge in July 1785, whereby a man and two horſes were killed at Coldſtream, was owing only to the accidental preſence of a proper conductor, viz. the iron of the cart-wheels paſſing over the ſpot where the electric matter happened to be collected in great quantity. Had not this taken place, it is poſſible that a fire ball might have riſen from the earth; for the exploſion produced effects extremely ſimilar to thoſe of the burſting of fire-balls: (ſee METEOR,) but ſtill this could have had no effect in producing any ſhock of an earthquake; becauſe the latter would have required a general diſcharge betwixt two great ſtrata of earth, where there cannot be any conductor to make partial ones. In the time of earthquakes, however, there are undoubtedly many ſuch electrical diſcharges from the earth; and they are probably the cauſe of thoſe conical hollows obſerved by Sir William Hamilton. When water is abundant in any part of the earth, it ſerves as a conductor for ſome quantity of the electricity, and that fluid is violently thrown out into the air: but where there is a deficiency of water, the fire breaks forth in its proper form with loud exploſions, as was obſerved, as well as the water ſpouts, in Calabria in 1783. That year alſo the quantity of electtic matter diſcharged by the earth into the air was manifeſt by the vaſt number of thunder ſtorms which immediately followed them.—Having thus explained all the phenomena attending earthquakes, it remains only to ſhow how the equilibrium of electricity can be broken in the earth, ſo as to produce theſe phenomena. The ultimate cauſe of this is mentioned under the article AURORA BOREALIS, § II, 3. The warmth of the ſun brings down to the earth much greater quantities of electric matter in the regions within the tropics than in the northern and ſouthern climates. It is impoſſible that there can be a perpetual accumulation of electricity in one part of the earth, unleſs there is a paſſage for it into the atmoſphere through ſome other. Hence, if the electric matter deſcends from the air into one place of the earth, it muſt neceſſarily aſcend from the earth into the air in ſome other place. There muſt be therefore a continual current of electricity through the bowels of the earth, beginning at the equator, and extending N. and S. to both poles. While this current has a free paſſage from the earth in the northern and ſouthern regions, every thing goes on quietly; and whatever ſtorms may happen in the atmoſphere, the ſolid earth cannot be affected. Innumerable circumſtances, however, may tend to hinder this diſcharge, and conſequently to accumulate the electric matter in particular places. One obvious cauſe is an exceſſive froſt in any part of the earth whence the electric matter was uſually diſcharged. This renders the air itſelf ſo electric, that it cannot receive the fluid at the ſame time that the water on the ſurface of the earth, being hard frozen, becomes electric alſo, and incapable of conducting. Very dry ſeaſons alſo contribute to produce the ſame effect; and thus the accumulation of electricity in the warmer climates becomes prodigiouſly great. Hence perhaps the exceſſive cold, which prevailed over all Europe in 1782, was a principal cauſe of the earthquakes in 1783. It muſt, however, be obſerved, that with regard to the operations of nature we cannot always reaſon analogically from our electric experiments. If a quantity of electricity is collected in any ſubſtance by artificial means, that quantity is taken off in a moment by the touch of any metallic ſubſtance or other good conductor. As the whole earth, therefore, is filled with a conducting ſubſtance, viz. water, it may very naturally be aſked, Why does not the ſuperfluous quantity of electric matter collected in one place immediately diſperſe itſelf through all other parts of the earth by means of the water with which it abounds?—To obviate this difficulty, it needs only be remembered, that as the earth is quite full of electric matter all round, no quantity can enter any particular part without being reſiſted by the reſt which is diffuſed through the whole globe. This reſiſtance will be proportioned to the facility with which it can eſcape at other places; and this it never can do, unleſs the earth is in a proper condition for emitting, and the atmoſphere for receiving, it. The preſſure, therefore, upon the accumulated quantity of electric matter from becomes exceedingly great, and its diſpoſition to

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burſt out with vilence is every day increaſed. At laſt as the ſun ſtill continues to occaſion the deſcent of more and more of the electric fluid, that particular part of the earth becomes fully charged. The conſequence of this is, that the waters of fountains become foul; the electric matter being lodged in great quantity in the water, forces it into unuſual agitations, by which the earth is mixed with it. The ocean, for the ſame reaſon, is raiſed in huge billows, &c.; and theſe appearances prognoſticate the ſhock, in the ſame manner that ſlight flaſhes from the knob of an electrified bottle prognoſticate a diſcharge of all the electricity contained in it. Beſides the earthquakes above deſcribed, of which the cauſe ſeems to depend entirely on a collection of electric matter in the earth, there are others often felt in the neighbourhood of volcanoes, which are owing to the efforts of the burning matter to diſcharge itſelf. Theſe, however, are but ſlight, and ſeldom extend to any conſiderable diſtance from the volcano. See VOLCANO.

* EARTHSHAKING. *adj.* [*earth* and *ſhake.*] Having power to ſhake the earth, or to raiſe earthquakes.—

By the *earthſhaking* Neptune's mace,
And Tethys grave majeſtic pace. *Milton.*

(1.) * EARTHWORM. *n. ſ.* [*earth* and *worm.*] 1. A worm bred under ground.—Worms are found in ſnow commonly, like *earthworms*, and therefore it is not unlike that it may likewiſe put forth plants. *Bacon's Natural Hiſtory.*—Upon a ſhower, after a drought, *earthworms*, and landſnails innumerable come out of their lurking places. *Ray.* 2. A mean ſordid wretch.—

Thy vain contempt, dull *earthworm*, ceaſe;
I wont for refuge fly. *Norris.*

(2.) EARTH WORM. See LUMBRICUS, N° 2.

* EARTHY. *adj.* [from *earth.*] 1. Conſiſting of earth.—

Long may'ſt thou live in Richard's ſeat to ſit,
And ſoon lie Richard in an *earthy* pit! *Shak.*

—Lamps are inflamed by the admiſſion of new air, when the ſepulchres are opened, as we ſee in fat *earthy* vapours of divers ſorts. *Wilkins.* 2. Compoſed or partaking of earth; terrene.—

Him lord pronounc'd, he, O indignity!
Subjected to his ſervice angel-wings,
And flaming miniſters to watch and tend
Their *earthy* charge. *Milton.*

3. Inhabiting the earth; terreſtrial.—

Thoſe *earthy* ſpirits black and envious are;
I'll call up other gods of form more fair. *Dryd.*

4. Relating to earth.—

Mine is the ſhipwreck, in a wat'ry ſign;
And in an *earthy*, the dark dungeon thine.
Dryden.

5. Not mental; groſs; not refined.—

Teach me, dear creature, how to think and ſpeak:
Lay open to my *earthy* groſs conceit,
Smother'd in errors, feeble, ſhallow, weak,
The folded meaning of your words deceit.
Shakeſpeare.

EARTON, a village near Liverpool.

(1.) * EARWAX. *n. ſ.* [*ear* and *wax.*] The cerumen or exudation which ſmears the inſide of the ear.—The ear being to ſtand open, becauſe there was ſome danger that inſects might creep in thereat; therefore hath nature loricated or plaiſtered over the ſides of the hole with *earwax*, to intangle inſects. *Ray.*

(2.) EAR WAX. See ANATOMY, § 550.

(1.) * EARWIG. *n. ſ.* [*eare* and *wigga, a grub*, Saxon.] 1. A ſheath-winged inſect, imagined to creep into the ear.—

Himſelf he on an *earwig* ſet;
Yet ſcarce he on his back could get
So oft and high he did curvet. *Drayton.*

—*Earwigs* and ſnails ſeldom infect timber. *Mortimer.* 2. By way of reproach, a whiſperer; a prying informer.

(2.) EARWIG, in zoology. See FORFCULA.

* EARWITNESS. *n. ſ.* [*ear* and *witneſs.*] One who atteſts, or can atteſt any thing as heard by himſelf.—All preſent were made *earwitneſſes*, even of each particular branch of a common indictment. *Hooker.*—The hiſtories of mankind, written by eye or *earwitneſſes*, are built upon this principle. *Watt's Logick.*

EASBACH, a village in Herefordſhire.

(1.) EASBY, near Richmond, Yorkſhire.

(2.) EASBY, E. of Stockſley, Yorkſhire.

EASDALE, a ſmall iſland of the Hebrides, annexed to Argyllſhire, about one mile and a half in diameter. It is famous for affording the beſt and greateſt quantity of ſlate (*ardeſia tegularis*) of any part of equal extent in Great Britain. The ſlate occupies the whole iſland, traverſed in many places with baſaltic veins, and thin layers of quartoſe and calcareous ſtones. It is upwards of 100 years ſince the ſlate was quarried here, and it has been wrought to ſo great extent of late, that above 5,000,000 of ſlates are annually ſhipped from the iſland; giving employment to about 300 workmen. It muſt ſoon, however, be abandoned, or wrought at a conſiderably greater expenſe, for from the conſtant demand for the ſlate, the ſurface is now almoſt on a level with the ſea. But it is thought that the adjacent iſlands of Luing and Seil would afford ſlate of the ſame quality.

* EASE. *n. ſ.* [*aiſe*, French.] 1. Quiet; reſt; undiſturbed tranquillity; not ſolitude.—

We ſhould not find her half ſo brave and bold
To lead it to the wars and to the ſeas;
To make it ſuffer watchings, hunger, cold,
When it might feed with plenty, reſt with *eaſe*.
Davies.

The prieſt on ſkins of off'rings takes his *eaſe*,
And nightly viſions in his ſlumber ſees. *Dryd.*

2. Freedom from pain; a neutral ſtate between pain and pleaſure.—That which we call *eaſe* only an indolency, or a freedom from pain. *L'Eſtrange.*—It is a ſmall crime to wound himſelf by anguiſh of heart, to deprive himſelf of all the pleaſure, or *eaſes*, or enjoyments of life? *Temple.* 3. Reſt after labour; intermiſſion of labour.—Give yourſelves *eaſe* from the fatigue of waiting. *Swift.* 4. Facility; not difficulty.—

The willing metal will obey thy hand,
Following with *eaſe*, if favour'd by thy fate;
Thou art foredoom'd to view the Stygian ſtate;
If not, no labour can the tree conſtrain,
And ſtrength of ſtubborn arms and ſteel are vain.
Dryden.

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5. Unconſtraint; freedom from harſhneſs; formality, forced behaviour, or conceits.—

True *eaſe* in writing comes from art, not chance;
As thoſe move eaſieſt who have learn'd to dance. *Pope.*

6. *At* EASE. In a ſtate of undiſturbed leiſure; without pain; without anxiety.—Men of parts and penetration were not idly to diſpute *at* their *eaſe*, but were to act according to the reſult of their debates. *Locke.*—Nobody is under an obligation to know every thing: knowledge and ſcience in general is the buſineſs only of thoſe who are *at eaſe* and leiſure. *Locke.*

* *To* EASE. *v. a.* [from the noun.] 1. To free from pain.—Help and *eaſe* children the beſt you can; but by no means bemoan them. *Locke.* 2. To aſſuage; to mitigate; to alleviate.—Thy father made our yoke grievous, now therefore *eaſe* thou ſomewhat the grievous ſervitude. 2. *Chron.*—Though he ſpeaks of ſuch medicines as procure ſleep, and *eaſe* pain, he doth not determine their doſes *Arbuthnot.*—

Will he for ſacrifice our ſorrows *eaſe*?
And can our tears reverſe his firm decrees?
Prior.

3. To relieve from labour, or any thing that offends: with *of* before the thing.—I will *eaſe* me *of* mine adverſaries. *Iſaiah*, 1. 24.—Nobody feels pain that he wiſhes not to be *eaſed of*, with a deſire equal to that pain, and inſeparable from it. *Locke.*

* EASEFUL. *adj.* [*eaſe* and *full.*] Quiet; peaceable; fit for reſt.—

I ſpy a black, ſuſpicious, threat'ning cloud,
That will encounter with our glorious ſun,
Ere he attain his *eaſeful* weſtern bed. *Shak.*

(1.) EASEL, *n. ſ.* among painters, the frame whereon the canvas is laid.

(2.) EASEL PIECES, ſuch ſmall pieces, either portraits or landſcapes, as are painted on the eaſel; thus called to diſtinguiſh them from larger pictures drawn on walls, ceilings, &c.

* EASEMENT. *n. ſ.* [from *eaſe.*] 1. Aſſiſtance; ſupport; relief from expences.—He has the advantage of a free lodging, and ſome other *eaſements*. *Swift.* 2. [In law.] A ſervice that one neighbour has of another by charter or preſcription, without profit; as a way through his ground, a ſink, or ſuch like. *Cowel.*

* EASILY. *adv.* [from *eaſy.*] 1. Without difficulty.—Sounds move ſwiftly, and at great diſtance; but they require a medium well diſpoſed, and their tranſmiſſion is *eaſily* ſtopped. *Bacon.*—

She aſk'd the reaſon of his woe;
She aſk'd, but with an air and mien
That made it *eaſily* foreſeen
She fear'd too much to know. *Prior.*

2. Without pain; without diſturbance; in tranquillity.—Is it not to bid defiance to all mankind to condemn their univerſal opinions and deſigns, if, inſtead, of paſſing your life as well and as *eaſily*, you reſolve to paſs it as ill and as miſerably as you can? *Temple.* 3. Readily; without reluctance.—I can *eaſily* reſign to others the praiſe of your illuſtrious family. *Dryden.*—

Not ſoon provok'd ſhe *eaſily* forgives;
And much ſhe ſuffers, as ſhe much believes.
Prior.

* EASINESS. *n. ſ.* [from *eaſy.*] 1. Freedom from difficulty.—*Eaſineſs* and difficulty are relative terms, and relate to ſome power; and a thing may be difficult to a weak man, which yet may be eaſy to the ſame perſon, when aſſiſted with a greater ſtrength. *Tillotſon.*—The ſeeming *eaſineſs* of Pindarick verſe has made it ſpread; but it has not been conſidered. *Dryden.* 2. Flexibility; compliance; readineſs; not oppoſition; not reluctance.—His yielding unto them in one thing might happily put them in hope, that time would breed the like *eaſineſs* of condeſcending further unto them. *Hooker.*—Since the cuſtom of *eaſineſs* to alter and change laws is ſo evil, no doubt but to bear a tolerable ſore is better than to venture on a dangerous remedy. *Hooker.*—Give to him, and he ſhall but laugh at your *eaſineſs*; ſave his life, but, when you have done, look to your own. *South.*—The ſafeſt way to ſecure honeſty, is to lay the foundations of it early in liberality, and an *eaſineſs* to part with to others whatever they have or like themſelves. *Locke.* 3. Freedom from conſtraint; not effort; not formality.—

Abſtruſe and myſtick thoughts you muſt expreſs
With painful care, but ſeeming *eaſineſs*;
For truth ſhines brighteſt through the plaineſt dreſs. *Roſcommon.*

4. Reſt: tranquillity; eaſe; freedom from pain.—I think the reaſon I have aſſured hath a great intereſt in the reſt and *eaſineſs* we enjoy when we ſleep. *Ray.*

EASING, in the ſea-language, ſignifies the ſlackening a rope or the like. Thus, to eaſe the bow-line or ſheet, is to let them go ſlacker; to eaſe the helm, is to let the ſhip go more large, more before the wind, or more larboard.

EASINGTON, the name of 4 Engliſh villages: 1. in Bucks, 2 miles from Tame: 2. in Glouceſterſhire, on the Severn, 6 miles from Stroud: 3. in Holderneſs, Yorkſhire and 4. in Yorkſhire NW. of Whitby.

EASINGWOLD, a town in the N. Riding of Yorkſhire, with a market on Friday. The principal trade is in bacon and butter. It lies 13 miles NNW. of York, and 210 N. of London. Lat. 1. 4. W. Lat. 54. 10. N.

EASK, a lake of Ireland, 4 miles NE. of Donegal.

(1.) * EAST. *n. ſ.* [*eoſt*, Saxon; *beos*, Erſe.] The quarter where the ſun riſes: oppoſite to the *Weſt*.—They counting forwards to the *Eaſt*, did allow 180 degrees to the Portugals eaſtward. *Abbot.* 2. The regions in the eaſtern parts of the world.—

I would not be the villain that thou think'ſt,
For the whole ſpace that's in the tyrant's grafp
And the rich *Eaſt* to boot. *Shakſp.*

The gorgeous *Eaſt*, with richeſt hand,
Pours on her kings barbarick, pearl and gold.
Milton.

(2.) EAST, one of the four cardinal points of the world; being that point of the horizon where the ſun is ſeen to riſe when in the equinoctial. In Italy, and throughout the Mediterranean, the eaſt wind is called the LEVANTE: in Greek ἀπηλιώτης, becauſe it comes from the ſide of the ſun, ἀπ' ἠλίου; in Latin, *eurus.*

EAST-

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EASTBOURN, a town of Suſſex, in a valley almoſt ſurrounded with hills, ſeated near the ſea, and much frequented for bathing. It lies near Beachy Head, 16 miles SE. of Lewes, and 64 SE. of London. Lon. 0. 22. E. Lat. 50. 49. N.

EASTBRIDGE, two villages: 1. in Kent, N. of Rummey Marſh: 2. near Siſewell, Suffolk.

EASTBURY, two ſmall towns: 1. in Dorſhire, 4 miles from Blandford: 2. near Barking, Eſſex.

EASTCHURCH, in the iſle of Sheppey, Kent.

EASTCOT, near the Tamar, Cornwall.

(1.) * EASTER. *n. ſ.* [*eaſtre*, Saxon; *ooſter*, Dutch.] The day on which the Chriſtian church commemorates our Saviour's reſurrection.—Didſt thou not fall out with a taylor for wearing his new doublet before *Eaſter*? *Shakeſp.*—Victor's unbrotherly heat towards the Eaſtern churches, in the controverſy about *Eaſter*, fomented that difference into a ſchiſm. *Decay of Piety.*

(2.) EASTER is called by the Greeks, Πασχα, and by the Latins *Paſcha*, from פסח, a Hebrew word ſignifying *paſſage*, applied to the Jewiſh feaſt of the paſſover. It is called *eaſter* in Engliſh, from the Saxon goddeſs EOSTRE, whoſe feſtival was held in April. The Aſiatic churches kept their feaſter upon the very ſame day that the Jews obſerved their paſſover, and others on the firſt Sunday after the firſt full moon in the new year. This controverſy was determined in the council of Nice; when it was ordained that eaſter ſhould be kept upon one and the ſame day, which ſhould always be Sunday, in all chriſtian churches in the world. But though the Chriſtian churches differed as to the time of celebrating Eaſter, yet they all agreed in ſhewing particular reſpect and honour to this feſtival. On this day, priſoners and ſlaves were ſet free, and the poor liberally provided for. The eve or vigil of this feſtival was celebrated with more than ordinary pomp, which continued till midnight, it being a tradition of the church that our Saviour roſe a little after midnight, but in the laſt the vigil laſted till cock-crowing. It was in conformity to the cuſtom of the Jews, in celebrating their paſſover on the 14th day of the firſt month, the primitive fathers ordered that the 14th day of the moon, from the calendar new moon which immediately follows the 21ſt of March, at which time the vernal equinox happened upon that day, ſhould be deemed the paſchal full moon, and that the Sunday after ſhould be Eaſter-day; and it is upon this account that the Engliſh rubric has appointed it upon the firſt Sunday after the firſt full moon immediately following the 21ſt day of March. Whence it appears that the true time for celebrating Eaſter, according to the intention of the council of Nice, was to be the firſt Sunday after the firſt full moon following the vernal equinox, or when the ſun entered into the firſt point of Aries; and this was pope Gregory's principal deſign in reforming the calendar, to have Eaſter celebrated according to the determination of the council of Niece. For finding eaſter, ſee CHRONOLOGY, *Index.*

(3.) EASTER, GOOD, } Two villages in Eſſex,
(4.) EASTER, HIGH, } between Hatfield and Chelmsford.

(5.) EASTER ISLAND, an iſland in the ſouth Sea, thought to have been firſt diſcovered, in 1686, by one DAVIS an Engliſhman, who called it. *Davis's Land.* It was next viſited by Commodore Roggewein, a Dutchman, in 1722; who gave it the name of *Eaſter Iſland*: and publiſhed many fabulous accounts concerning the country and its inhabitants. It was alſo viſited by a Spaniſh ſhip in 1770, the captain of which gave it the name of *St Carlos.* The only authentic accounts of this iſland however, which have yet appeared, are thoſe publiſhed by Captain Cook and Mr Forſter, who viſited it in March 1774. (See COOK, N° III. § 9.) According to theſe accounts, the iſland is about 10 or 12 leagues in circumference, and of a triangular figure; its greateſt length from NW. to SE. is about 4 leagues, and its greateſt breadth two. The hills are ſo high that they may be ſeen at the diſtance of 15 or 16 leagues. The N. and E. points of the iſland are of a conſiderable height; between them, on the SE. ſide, the ſhore forms an open bay, in which Captain Cook thinks the Dutch anchored in 1722. He himſelf anchored on the W. ſide of the iſland, 3 miles N from the S. point. This, he ſays, is a good road with eaſterly winds, but a dangerous one when the wind blows from the contrary quarter, as the other on the SE, ſide muſt be with eaſterly winds: ſo that there is no good accomodation to be had for ſhipping round the whole iſland. The iſland is extremely barren; and bears evident marks not only of a volcanic origin, but of having been not very long ago entirely ruined by an eruption. As they approached the S. point, Mr Forſter informs us, that they obſerved of broken rocks, whoſe cavernous appearance, and black and ferruginous colour, ſeemed to indicate that they had been thrown up by ſubterraneous fire. Two detached rocks lie about a quarter of a mile off this point; one of them is ſingular on account of its ſhape, and repreſents a huge column; and both were inhabited by multitudes of ſea-fowls. On landing and walking into the country, they found the ground covered with rocks and ſtones of all ſizes, which appeared to have been expoſed to a great fire, where they ſeemed to have acquired a black colour and porous texture. Several ſhrivelled ſpecies of graſſes grew among theſe ſtones, and ſoftened the deſolate appearance of the country. The farther they advanced, the more ruinous the face of the country ſeemed to be. The roads were intolerably rugged, and filled with heaps of volcanic ſtones, among which the Europeans could not make their way but with the greateſt difficulty; but the natives leaped from one ſtone to another with ſurpriſing agility and eaſe. As they went northward along the iſland, they found the ground ſtill of the ſame nature; till at laſt they met with a large rock of black melted lava, which ſeemed to contain ſome iron, and on which was neither ſoil nor graſs, nor any mark of vegetation. Notwithſtanding this general barrenneſs, however, there are ſeveral large tracts covered with cultivated ſoil, which produces potatoes of a gold yellow colour, as ſweet as carrots, plantains, and ſugar-canes. The ſoil is a dry hard clay; and the inhabitants uſe the graſs which grows between the ſtones in other parts of the iſland as a manure, and for preſervin their vegetables when young from the heat

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of the ſun. The moſt remarkable curioſity belonging to this iſland is a number of Coloſſian ſtatues; of which however very few remain entire. Theſe ſtatues are placed only on the ſea-coaſt. On the E. ſide of the iſland were ſeen the ruins of three platforms of ſtone work, on each of which had ſtood four of theſe large ſtatues; but they were all fallen down from two of them, and one from the third: they were broken or defaced by the fall. Mr Wales meaſured one that had fallen, which was 15 feet in length, and ſix broad over the ſhoulders: each ſtatue had on its head a large cylindric ſtone of a red colour, wrought perfectly round. Others were found that meaſured near 27 feet, and upwards of 8 feet over the ſhoulders; and a ſtill larger one was ſeen ſtanding the ſhade of which was ſufficient to ſhelter all the party, conſiſting of near 50 perſons, from the heat of the ſun. The workmanſhip is rude, but not bad, nor are the features of the face ill formed; the ears are long, according to the diſtortion practiſed in the country, and the bodies have hardly any thing of a human figure about them. How theſe iſlanders, wholly unacquainted with any mechanical power, could raiſe ſuch ſtupendous figures, and afterwards place the large cylindric ſtones upon their heads, is truly wonderful! The moſt probable conjecture is, that the ſtone is factitious; and that each figure was gradually erected, by forming a temporary platform round it, and raiſing it as the work advanced: but they are at any rate ſtrong proofs of the ingenuity and perſeverance of the iſlanders in the age when they were built, as well as that the anceſtors of the preſent race had ſeen better days than their deſcendants enjoy. The water of this iſland is in general brackiſh, there being only one well perfectly freſh, which is at the E. end of the iſland: and when the natives repair to it to ſlake their thirſt, they waſh themſelves all over; and if there is a large company, the firſt leaps into the middle of the hole, drinks, and waſhes himſelf without ceremony; after which another takes his place, and ſo on in ſucceſſion. This cuſtom was much diſreliſhed by their new friends, who ſtood greatly in need of this valuable article, and did not wiſh to have it contaminated by ſuch ablutions. The people are of a middle ſize. In general they are rather thin; go entirely naked; and have punctures on their bodies, a cuſtom common to all the inhabitants of the South Sea iſlands. Their greateſt ſingularity is the ſize of their ears, the lobe of which is ſtretched out ſo that it almoſt reſts on their ſhoulder; and is pierced with a very large hole, capable of admitting four or five fingers with eaſe. The chief ornaments for their ears are the white down of feathers, and rings which they wear in the inſide of the hole, made of the leaf of the ſugar cane, which is very elaſtic, and for this purpoſe is rolled up like a watch ſpring. Some were ſeen clothed in the ſame cloth uſed in Otaheite, tinged of a bright orange colour with turmeric. Theſe our voyagers ſuppoſed to be chiefs. Their colour is a cheſnut brown; their hair black, curling, and remarkably ſtrong: and that on the head as well as the face is cut ſhort. The women are ſmall and ſlender limbed; they have punctures on the face, reſembling the patches ſometimes uſed by European ladies; they paint their face all over with a reddiſh brown ruddle, and above this they lay a fine orange colour extracted from turmeric root; the whole is then variegated with ſtreaks of white ſhell lime. But the moſt ſurpriſing circumſtance of all with regard to theſe people, is the apparent ſcarcity of women among them. The niceſt calculation that could be made never brought the number of inhabitants in this iſland to be above 700, and of theſe the females bore no proportion in number to the males. Either they have but few females, or elſe their women were reſtrained from appearing during the ſtay of the ſhip; notwithſtanding, the men ſhewed no ſigns of a jealous diſpoſition, or the women any ſcruples of appearing in public; in fact, they ſeemed to be neither reſerved nor chaſte; and the large pointed cap which they wore gave them the appearance of profeſſed wantons. But as all the women who were ſeen were liberal of their favours, it is probable that all the married and modeſt ones had concealed themſelves from their impetuous viſitants in ſome inſcrutable part of the iſland; and what further ſtrengthens this ſuppoſition is, that heaps of ſtones were ſeen piled up into little hillocks, which had one ſteep perpendicular ſide, where a hole went under ground. The ſpace within, ſays Mr Forſter, could be but ſmall; and yet it is probable that theſe cavities ſerved, together with their miſerable huts, to give ſhelter to the people at night; and they may communicate with natural caverns, which are very common in the lava currents of volcanic countries. The few women that appeared were the moſt laſcivious of their ſex, that perhaps have been ever noticed in any country, and ſhame ſeemed to be entirely unknown to them. Eaſter Iſland is 36 in circumference. Lon. 109. 46. W. Lat. 27. 5. S.

EASTERFORD, a town S. of Coggſhall, Eſſex.

EASTERGATE, SW. of Arundel, Suſſex.

EASTERLAKE, N. of Stamford, Nottingham.

* EASTERLING. *n. ſ.* [from *eaſt.*] 1. A native of ſome country eaſtward to another.—

He oft in battle vanquiſhed
Thoſe ſpoilful, rich, and ſwarming *Eaſterlings*. *Spenſer.*

2. A ſpecies of waterfowl.

* EASTERLY. *adj.* [from *Eaſt.*] 1. Coming from the parts toward the Eaſt.—When the *eaſterly* winds or breezes are kept off by ſome high mountains from the vallies, whereby the air, wanting motion, doth become exceeding unhealthful. *Raleigh.* 2. Lying towards the Eaſt. Theſe give us a view or the moſt *eaſterly*, ſoutherly, and weſterly parts of England. *Graunt.* 3. Looking towards the eaſt.—Water he chuſes clear, light, without taſte or ſmell, drawn from ſprings with an *eaſterly* expoſition. *Arbuthnot.*

EASTERMEAR, a village in Hampſhire, SW. of Peterſfield, with a fair on Sept. 19.

(1.) * EASTERN. *adj.* [from *Eaſt.*] 1. Dwelling or found in the Eaſt; oriental.—

Like *eaſtern* kings a lazy ſtate they keep. *Pope.*
Eaſtern tyrants from the light of heaven
Seclude their boſom ſlaves. *Thomſon.*

2. Lying or being towards the Eaſt.—The *eaſtern* end of the iſle riſes up in precipices. *Addiſon.*

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Going toward the East.—A ship at sea has no certain method in either her *eastern* or western voyages, or even in her less distant sailing from the coasts, to know her longitude, or how much she is gone eastward or westward, as can easily be known in any clear day or night, how much she is gone northward or southward. *Addison.* 4. Looking towards the East.—

The angel caught
Our ling'ring parents, and to th' *eastern* gate
Led them direct. *Milton.*

(2.) EASTERN ISLAND, on the east side of Chesapeak bay, at the mouth of Chester river.

(3.) EASTERN PRECINCT, in Somerset county, New Jersey, contains 2068 inhabitans, of whom 468 are slaves.

(4.) EASTERN RIVER, a settlement in Hancock county, in the district of Maine, containing 240 inhabitants.

(5.) EASTERN SHORE, the lesser division of the State of Maryland, lying E. of Chesapeak bay, and containing 8 counties. See MARYLAND.

EASTERTON, a village in Dauphin county, Pennsylvania, on the E. side of Sulquehanna river, 4 miles N. by W. of Harrisburg, and 111 NW. by W. of Philadelphia.

EASTFIELD, a village in Northamptonshire.

EAST-GREAT, near Wimpley, Cambridgesh.

(1.) EASTHAM, a township of the United States, in Barnstable county, Massachusetts, 10 miles long; seated on Cape Cod, about 98 miles SE. of Boston. It contained 1834 inhabitants in 1797.

(2—5.) EASTHAM, the name of 4 English villages; viz. 1. in Cheshire, near the Mersey: 2. in Essex, 7 miles from London: 3. in Somersetshire. near Hinton: and 4 in Worcestersh. near Tenbury.

(1.) EAST-HAVEN, a township of Connecticut, in New-Haven county, E. of New-Haven harbour.

(2.) EAST-HAVEN, a township of Vermont, in Essex county, W. of Maidstone; 11 miles SE. of Willoughby's Lake, and 18 N. by W. of the 15 mile Falls, on the Connecticut.

(3.) EAST-HAVEN, a village of Scotland, on the coast of Angus-shire, between Dundee and Arbroath.

EASTHOP, the name of 3 English villages: viz. 1. in Essex, near Colchester: 2. in Lincolnshire: and 3. in Shropshire.

EASTHORP, the name of 3 English villages; viz. 1. in Nottinghamshire: 2. in Wilts, near Highworth: and, 3. in Yorkshire.

EAST INDIES. See INDIES.

EASTINGTON, a village in Gloucestershire.

EAST-LAND, a village in Yorkshire.

EASTLENTON, a town in Gloucestershire,

EASTLING, in Kent, W. of Badlesmere.

EASTLINGTON, in Purbeck isle, Dorsetsh.

EASTMANSTREET, a village in Wiltshire.

(1.) EAST-NESS, or EASTONNESS, a cape in the German ocean, on the east coast of England, and county of Suffolk, between Southwold and Lowestoff.

(2.) EAST-NESS, on the coast of Yorkshire, near Rydal.

(1.) EASTON, a town of the United States, in Maryland, the capital of Talbot county, formerly named *Talbot Court-House*. It consists of about 150 houses, a court-house, market, &c. It is seated on the E. side of Chesapeak Bay, near the branches of the river Treadhaven, 12 miles above its confluence with the Choptank; 5 miles S. by W. of Williamsburg; 37 S. of Chester, 50 SE. by S. of Baltimore, and 118 SW. of Philadelphia; from which it lies in Lon. 1. 0. W. Lat. 38. 49. N.

(2.) EASTON, or EASTOWN, a township of Massachusetts, in Bristol county, containing 1466 inhabitants, in 1797; and famous for its manufactures in iron and steel. Captain Elipheket Leonard introduced the latter in 1786. Good mill saws are also made, and a manufacture of linseed oil was begun in 1792, which produces annually about 5000 gallons of oil from 3000 bushels of seed. Easton is seated near the head of the river Raynham, 6 miles NW. of the town so named, and 12 W. of Bridgewater.

(3.) EASTON, a township of New York in Washington county, containing 2539 inhabitants in 1797, of whom 347 were electors, and 48 slaves.

(4.) EASTON, a town of Pennsylvania, the capital of Northampton county seated at the mouth of the Lehigh, on the W. side of the Delaware. It contains above 150 houses regularly built, with a church, court-house, register office, and an academy. It is 12 miles NE. of Bethlehem, and 70 N. of Philadelphia: from which it lies in Lon. 0. 4. W. Lat. 40. 41. N.

(5—21.) EASTON, the name of 20 English villages: viz. 1. in Devonshire: 2. in Gloucestershire, near Bristol: 3. in Hampshire, near Winchester: 4. in ditto, NW. of Whitchurch: 5. In Huntingdonshire, S. of Spaldwick: 6. in the SE. of Leicestershire: 7. in Lincolnshire, between Stamford and Grantham: 8 in Norfolk, SW. of Hingham; 9. NW. of Norwich: 10. in Somersetshire, between Bath and Keynsham: 11. in ditto near Wells: 12. in Suffolk, NW. of Wickham: 13. in ditto, 6 miles from Woodbridge: 14. in Sussex, near Selsey island: 15. in the isle of Wight, in E. Medina: 16. in Wiltshire two miles from Chippenham: 17. in Yorkshire, N. of Fordlingham:—

(22.) EASTON, GREAT, in Leicestershire.

(23.) EASTON, GREAT, } in Essex, on the op-
(24.) EASTON, LITTLE, } posite sides of the Chelmer: 6 miles from Dunmow.

EASTONNESS. See EASTNESS, N° 1.

EASTON'S BAY, and } on the S. coast of Rhode
EASTON'S BEECH, } island.

EASTON'S POINT, in Rhode Island, lies between Easton's Bay and Saucheft Bay.

EASTOUR, a village in Dorsetshire.

EASTOWN. See EASTON, N° 2.

(1.) EAST POINT, the extreme E. point of the island of St John, in the gulf of St Lawrence.

(2.) EAST POINT, the NE. extremity of New Holland. Lat. 10. 42. S.

EASTRINGTON, near Howdon, Yorkshire.

EASTROW, a village near Whitby, Yorksh.

EASTRY, SW. of Sandwich, Kent.

EAST-TOWN, a town of Pennsylvania, in Chester County.

EASTWALL, E. of Church-Stretton, Salop.

* EASTWARD. *adv.* [*East*, and *toward.*] Towards the East.—The moon which performs its motion swifter than the sun gets *eastward* out of

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of his rays, and appears when the ſun is ſet. *Brown.*

EASTWAY, a village in Cornwall.

EASTWELL, in Kent, near Aſhford.

EASTWOOD, a pariſh of Scotland, in the county of Renfrew, about 4 miles in length and nearly 3 in breadth. The general appearance preſents that fine variety of landſcape for which the county of Renfrew is diſtinguiſhed. The little hills, which riſe on every ſide, are adorned with plantations and natural woods; while a number of ſmall rivers meander amongſt fertile fields in the bottom of the vallies. The lands are all incloſed, and each farm affords ample proof of the great increaſe in agricultural knowledge and induſtry. There are ſeveral manufactures carried on to a conſiderable extent, particularly the weaving of muſlin and cotton, bleaching and calico-printing. The lately built village of Pollockſhaws, about 3¼ miles from Glaſgow, on the road to Paiſley, lies in the pariſh; as alſo the village of Thornlie-hill, in the neighbourhood of which there is a ſtratum of Schiſtus, well deſerving the attention of the naturaliſt. It is ſeveral yards in thickneſs, and contains a great variety of marine productions in a petrified ſtate. The orthoceratites, both plain and fulcated, retain the original ſhell, and many of the ſpecimens of ſhells are filled with iron-ſtone, containing a quantity of calcareous matter.

* EASY. *adj.* [from *eaſe*] 1. Not difficult.—The ſervice of God, in the ſolemn aſſembly of ſaints, is a work, though *eaſy*, yet withal very weighty, and of great reſpect. *Hooker.*—How much is it in every one's power to make reſolutions to himſelf, ſuch as he may keep, is *eaſy* for every one to try. *Locke.* 2. Not cauſing difficulty.—The whole iſland was probably cut into ſeveral *eaſy* aſcents, and planted with variety of palaces. *Addiſon.* 3. Quiet; at reſt; not haraſſed; unmoleſted; ſecure; not anxious.—Thoſe that are *eaſy* in their conditions, or their minds, refuſe often to enter upon publick charges or employment. *Temple.*—Keep your thoughts *eaſy* and free, the only temper wherein the mind is capable of receiving new informations. *Locke.*—A marriage of love is pleaſant, a marriage of intereſt *eaſy*, and a marriage where both meet happy. *Addiſon.* 4. Free from pain.—

Bold adventure to diſcover wide
That diſmal world, if any clime perhaps
Might yield them *eaſier* habitation. *Milton.*

Pleaſure has been the bus'neſs of my life,
And every change of fortune *eaſy* to me,
Becauſe I ſtill was eaſy to myſelf. *Dryden.*

5. Complying; unreſiſting; credulous.—

Baited with reaſons not unplauſible,
Win me into the *eaſy* hearted man,
And hug him into ſnares. *Milton.*

With ſuch deceits he gain'd their *eaſy* hearts,
Too prone to credit his perfidious arts. *Dryd.*

6. Ready; not unwilling.—

Pity and he are one;
So merciful a king did never live,
Loth to revenge, and *eaſy* to forgive. *Dryden.*

7. Free from want of more.—They ſhould be allowed each of them ſuch a rent as would make them *eaſy*. *Swift.* 8. Not conſtrained; not ſtiff.

Praiſe the *eaſy* vigour of a line,
Where Denham's ſtrength and Waller's ſweetneſs join. *Pope.*

(1.) * *To* EAT. *v. a.* preterite *ate*, or *eat*; part. *eat*, or *eaten*. [*etan*, Saxon; *itan*, Gothick; *ith*, Erſe.] 1. To devour with the mouth.—Locuſts ſhall *eat* the reſidue of that which is eſcaped from the hail, and ſhall *eat* every tree which groweth. *Exod.* x. 5.—Even wormwood *eat* with bread will not bite, becauſe it is mixed with a great quantity of ſpittle. *Arbuthnot.* 2. To conſume; to corrode.—They entail a ſecret curſe upon their eſtates, which does either inſenſibly waſte and conſume it, or *eat* out the heart and comfort of it. *Tillotſon.*—There ariſes a neceſſity of keeping the ſurface even, either by preſſure or *eating* medicines, that the eminence of the fleſh may not reſiſt the fibres of the ſkin in their tendency to cover the wound. *Sharp.* 3. To ſwallow back; to retract. This is only uſed of a man's word.—They cannot hold, but burſt out thoſe words, which afterwards they are forced to *eat*. *Hakewill.*

(2.) * *To* EAT. *v. n.* 1. To go to meals; to take meals; to feed.—He did *eat* continually at the king's table. 2 *Sam.* ix. 13.—And when the ſcribes and phariſees ſaw him *eat* with publicans and ſinners, they ſaid unto his diſciples, How is it that he *eateth* with publicans and ſinners? *Matt.* ii. 16. 2. To take food.—He that will not *eat* till he has a demonſtration that it will nouriſh him, he that will not ſtir 'till he infallibly knows the buſineſs he goes about will ſucceed, will have little elſe to do but ſit ſtill and periſh. *Locke.* 3. To be maintained in food.—The righteous *eateth* to the ſatisfying of his ſoul, but the belly of the wicked ſhall want. *Prov.* xiii. 25.—

Thou art paſt the tyrant's ſtroke;
Care no more to cloath and *eat*. *Shakſpeare.*

4. To make way by corroſion.—The plague of ſin has even altered his nature, and *eaten* into his very eſſentials. *South.*—A prince's court *eats* too much into the income of a poor ſtate. *Addiſon.*

(1.) * EATABLE. *adj.* [from *eat.*] That may be eaten.

(2.) * EATABLE. *n. ſ.* Any thing that may be eaten.—

If you all ſorts of perſons would engage,
Suit well your *eatables* to ev'ry age. *King.*

* EATER. *n. ſ.* [from *eat.*] One that eats any thing.—The Caribees and the Cannibals, almoſt all are *eaters* of man's fleſh. *Abbot.*—A knave, a raſcal, an *eater* of broken meats. *Shakſpeare.* 2. A corroſive.

(1.) * EATH. *adj.* [*eath*, Saxon.] Eaſy; not difficult. An old word.—

Where eaſe abounds, it's *eath* to do amiſs. *Fairy Queen.*

The way was ſtrait and *eath*. *Fairfax.*

(2.) * EATH. *adv.* [from the adjective.] Eaſily. An old word.—

When hath the world not try'd,
From the right way full *eath* may wander wide. *Hubberd.*

* EATINGHOUSE. *n. ſ.* [*eat* and *houſe.*] A houſe where proviſions are ſold ready dreſſed.—An hungry traveller ſtept into an *eatinghouſe* for his dinner. *L'Eſtrange.*

EATINTON, LOWER, } Two villages in War-
EATINGTON, UPPER, } wickſhire, between Banbury and Stratford upon Avon.

(1.) EATON, a ſmall town of the United States

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States, in New Hampshire, containing 253 citizens in 1797. It lies in Strafford county; 3 miles N. of the lake Great Ossipee, and 36 N. by W. of Portsmouth.

(2.) EATON, a town of England, in Buckinghamshire, separated from Windsor by the Thames, over which there is a bridge of communication; famous for its collegiate school, founded by Henry VI. for a provost, 10 priests, 4 clerks, 6 choristers, 25 poor grammar scholars, with a master to teach them, and 25 poor old men. It is a kind of seminary for King's College, Cambridge, the fellows of which are all from this school.

(3—11.) EATON, the name of 9 English villages: viz. 1. in Cheshire, 3 miles from Chester: 2. in Herefordsh. near Leominster: 3. in Leicestersh. N. of Waltham: 4. in Northamptonsh. between Wellingborough, and Northampton: 5. in Nottinghamsh. seated on the Idle: 6. in Shropshire, NE. of Bishop's Castle: 7. in ditto, NW. of Bolas: 8. in ditto, near Pitchford: and 9. in Somersetsh. between Kingswood and Bristol Channel.

(12—25.) EATON also makes part of the names of 14 other English villages, which room permits us not to specify particularly.

EATONTOWN, or EDENTOWN, a village of New Jersey, a mile S. of Shrewsbury.

EAU, [Fr.] signifies water; (See EA) and hence makes part of the names of several compositions in perfumery, pharmacy, &c. such as,

1. EAU DE CARMES, carmelite water. See PHARMACY, *Index*.

2. EAU DE LUCE, a fragrant alkaline liquor which was some years ago in great repute, particularly among the fair sex, and of which the leading perfection is, that it shall possess and retain a milky opacity. We are told by Mr Nicholson in the 2d volume of this valuable journal, that, having learned from a philosophical friend that the common recipes for making this compound did not succeed, and that the use of mastic in it had hitherto been kept a secret, he made the following experiments to procure a good *eau de luce*. "One dram of the rectified oil of amber was dissolved in 1 ounces of the strongest ardent spirit of the shops; its specific gravity being ·840 at 60° of Fahrenheit. A portion of the clear spirit was poured upon a larger quantity of fine powdered mastic than it was judged could be taken up. This was occasionally agitated without heat; by which means the gum resin was for the most part gradually dissolved. One part of the oily solution was poured into a phial, and to this was added one part of the solution of mastic. No opacity or other change appeared. Four parts of strong caustic volatile alkali were then poured in and immediately shaken. The fluid was of a dense opaque white colour, affording a slight ruddy tinge when the light was seen through a thin portion of it. In a second mixture, four parts of the alkali were added to one of the solution of mastic; it appeared of a less dense and more yellowish white than the former mixture. More of the gum resinous solution was then poured in; but it still appeared less opaque than that mixture. It was ruddy by transmitted light. The last experiment was repeated with the oily solution instead of that of mastic. The white was much less dense than either of the foregoing compounds, and the requisite opacity was not given by augmenting the dose of the oily solution. No ruddiness nor other remarkable appearance was seen by transmitted light. These mixtures were left at repose for two days; no separation appeared in either of the compounds containing mastic; the compound, consisting of the oily solution and alkali, became paler by the separation of a cream at the top. It appears, therefore, that the first of these three mixtures, subject to variation of the quantity of its ingredients, and the odorant additions which may be made is a good eau de luce." In a subsequent number of the same work we find the following recipe by one of the author's correspondents, who had frequently proved its value by experience. "Digest 10 or 12 grains of the whitest pieces of mastic, selected for this purpose and powdered, in two ounces of alcohol; and, when nearly dissolved, add 20 grains of elemi. When both the resins are dissolved, add 10 or 15 drops of rectified oil of amber, and 15 or 20 of essence of bergamot: shake the whole well together, and let the fæces subside. The solution will be of a pale amber colour. It is to be added in very small portions to the best *aqua ammoniæ puræ*, until it assumes a milky whiteness, shaking the phial well after each addition, as directed by Macquer. The strength and causticity of the ammoniac are of essential consequence. If, upon the addition of the first drop or two of the tincture, a dense opaque coagulated precipitate is formed, not much unlike that which appears on dropping a solution of silver into water slightly impregnated with common salt, it is too strong, and must be diluted with alcohol. A considerable proportion of the tincture, perhaps on to four, ought to be employed to give the liquor the proper degree of opacity."

* EAVES. *n. s.* [*yfe*, Saxon.] The edges of the roof which overhang the house.—

His tears run down his beard like Winter drops
From *eaves* of reeds. *Shakesp.*

—If in the beginning of Winter the drops of the *eaves* of houses come more slowly down than they use, it portendeth a hard and frosty Winter. *Bacon.*—

* *To* EAVESDROP. *v. a.* [*eaves* and *drop*.] To catch what comes from the eaves; in common phrase, to listen under windows.

(1.) * EAVESDROPPER. *n. s.* [*eaves* and *drop*.] A listener under windows; an insidious listener.—

Under our tents I'll play the *eavesdropper*,
To hear if any mean to shrink from me. *Shak.*

(2.) EAVES DROPPERS are called *evil members of the commonwealth*, in the stat. of West. 1. c. 33. They may be punished either in the court-leet by way of presentment and fine, or in the quarter-sessions by indictment and binding to good behaviour.

EAUSE, or EAUZE, an ancient town of France, in the department of Gers, and ci-devant province of Armagnac, 17 miles SW. of Condom. Lon. 0. 10. E. Lat. 43. 51. N.

EAWDEN, a village in Northumberland, between Alnham and Branton.

EAWOOD, in Suffex, N. of Haylsham.

EAYLADA, a river of European Turkey, in the province of Janna.

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EBAL,

EBAL, in ancient geography, a mountain of Samaria, near Schechem. Between it and GERIZZIM on the ſouth ſide of it, there is a valley of 200 paces. On Ebal and Gerizzim, (the former extremely bare and barren, and the latter extremely verdant and fertile,) the Hebrews were ranked, ſix tribes on each, who echoed *Amen* to the bleſſings and curſes pronounced by the prieſts in the intervening valley. Deut. xxvii. xxviii. Joſh. viii. 30, &c.

(1.) * EBB. *n. ſ.* [*ebba, ewflod*, Saxon; *ebbe*, Dutch.] 1. The reflux of the tide towards the ſea: oppoſed to *flow*.—

Hither the ſeas at ſtated times reſort,
And ſhove the loaden veſſels into port;
Then with a gentle *ebb* retire again,
And render back their cargo to the main.
Addiſon.

2. Decline; decay; waſte.—You have finiſhed all the war, and brought all things to that low *ebb* which you ſpeak of. *Spenſer.*—This tide of man's life, after it once turneth and declineth, ever runneth with a perpetual *ebb* and falling ſtream, but never floweth again. *Raleigh.*—

Thus all the treaſure of our flowing years,
Our *ebb* of life for ever takes away. *Roſcommon.*

—The greateſt age for poetry was that of Auguſtus Cæſar, yet painting was then at its loweſt *ebb*, and perhaps ſculpture was alſo declining. *Dryden.*

(2.) EBB, in modern metaphor, is often uſed in a ſenſe directly oppoſite to thoſe above ſtated by Dr Johnſon, (*def.* 2. § 1.) The late learned Prof. BEATTIE takes notice of this, with his uſual humour, in his Dialogue between Dean Swift, a London Bookſeller and Mercury, already often quoted. See DESCRIPTION, § 2, and the other articles there referred to. He introduces Swift as ſaying to Mercury—"You mentioned *plunge* as an unfaſhionable verb.—Mercury. *Ingurgitate* is more genteel; becauſe it is long, uncommon, ſonorous, and to thoſe who have no Latin utterly unintelligible. He was *ingurgitated in the loweſt ebb of diſtreſs* is fine language. Swift. *Ebb*, that muſt mean *abatement* of diſtreſs? Mercury. Formerly it might have been ſo; but you may now ſee *loweſt ebb* uſed for *greateſt depth*, and it is thought elegant becauſe new."

* *To* EBB. *v. n.* [from the noun.] 1. To flow back towards the ſea: oppoſed to *flow*.—

Though my tide of blood
Hath proudly flow'd in vanity till now,
Now it doth turn and *ebb* back to the ſea. *Shak.*

2. To decline; to decay; to waſte.—

But oh, he *ebbs!* the ſmiling waves decay!
For ever lovely ſtream, for ever ſtay! *Halifax.*

EBBA, ST, the daughter of a king of Northumberland during the Heptarchy, who upon her father's being defeated, reſolved to take refuge in Scotland, and accordingly ſet ſail in a veſſel bound for ſome port in the Frith of Forth; but a contrary wind ariſing, the ſhip being unable to weather the Head, put in at Coldingham, and being hoſpitably received by the prior, ſhe was ſoon appointed abbeſs: after which the promontory was named *St Ebba's St Abb's Head*.

EBBERTON, or EBRINGTON, a village in Glouceſterſhire, 2 miles from Campden.

EBBING OF THE TIDE. See TIDE.

EBBORD, a village in Devonſhire.

EBCHESTER, near Darwentcote, Durham.

EBDOMARIUS, } See HEBDOMARIUS, and
EBDOMARY. } HEBDOMARY.

EBDOME. See HEBDOME.

EBDOWN, a village in Wiltſhire.

EBELLEBEN, a town of Germany, in the circle of Upper Saxony, and county of Schwatzburg, a fief of the elector of Saxony, ſituated on the Elbe, 20 miles NW. of Erfurt, and 11 NE. of Muhlhauſen.

EBELSTOT, or } a town of Denmark, in Jut-
EBELTOFT, } land, and dioceſe of Aarhuus, 15 miles ENE. of Aarhuus.

* EBEN. EBON. EBONY. See EBONY.

EBENDORF, a town of Germany, in the archduchy of Auſtria, 9 miles W. of Ziſterſdorf.

(1.) EBENEZER, [Heb. the ſtone of help,] the name of a field where the Philiſtines defeated the Hebrews, and ſeized on the ſacred ark; and where afterward, at Samuel's requeſt, the Lord diſcomfited the Philiſtines with thunder and hail, and gave the Hebrews a noted deliverance. On this occaſion Samuel ſet up a ſtone, and gave it this deſignation, to mark that the Lord had helped them; and from it the whole field adjacent received its name. It is ſaid to have been about 40 miles SW. of Shiloh. 1 Sam. iv. 1. and vii. 12.

(2.) EBENEZER, a town of the United States, in Georgia, the capital of Effingham county, ſeated on the SW. bank of Savannah river, 5 miles from Abercorn, 25 NNW. of Savannah, 75 SE. of Louiſville, and 860 SW. of Philadelphia. It contains but a few houſes, and was ſettled in 1735, by a number of Proteſtants driven out of Saltſburg, in the electorate of Bavaria, by perſecution.

EBENFELD, a town of Germany, in the duchy of Carniola, 3 miles S. of Stein.

EBENFURTH, a town of Auſtria, on the Leyſa, built by the Knights Templars, 18 miles S. of Vienna.

EBENHAUSEN, a town of Germany, in the circle of Franconia, and biſhopric of Wurzburg, 5 miles NNW. of Schweinfurt.

EBENHEIT, a town of Germany, in the circle of Upper Saxony, and margravlate of Meiſſen, 2 miles NE. of Konigſtein.

EBENSFELD, a town of Germany, in the duchy of Stiria, 6 miles W. of Pettau.

EBENTHAL, a town of Germany, in the duchy of Carinthia, 2 miles SSE. of Clagenfurt.

EBENUS, the EBONY TREE; a genus of the decandria order, belonging to the diadelphia claſs of plants; and in the natural method ranking under the 32d order, *Papilionaceæ*. The ſegments of the calyx are the length of the corolla, and the latter has ſcarce any alæ: there is one rough ſeed. There are two ſpecies; viz.

1. EBENUS CRETICA, a native of the iſland of Crete, and of ſome others in the Archipelago. It riſes with a ſhrubby ſtalk 3 or 4 feet high; which puts out ſeveral ſide branches garniſhed with hoary leaves at each joint, compoſed of 5 narrow ſpear-ſhaped lobes, which join at their tails to the foot-ſtalk, and ſpread out like the fingers of a hand. The branches are terminated by thick ſpikes of large purple flowers, which are of the butterfly or pea-

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a-bloom kind. The plants may be propagated om ſeeds ſown in autumn. In this country the ants muſt be protected during the winter, as ey are unable to bear the cold.

2 EBENUS PINNATA, a biennial, and a native the Levant. Theſe plants conſtitute the genus enus of botaniſts; but the wood of this name ould ſeem to be the production of various trees. e EBONY.

EBENY, a town in the iſle of Oxney, Kent.

EBENZWEIER, a town of Auſtria, 4 miles of Gmunden.

EBER, or HEBER. See HEBER.

EBERACA, BURG, or BURG EBRACH, a town Germany, in the circle of Franconia, and biopric of Bamberg, 7 miles SW. of Bamberg, d 32 E. of Wurzburg.

(1.) EBERBACH, a town of Germany, in the ectorate of Mentz, 13 miles WNW. of Mentz.

(2.) EBERBACH, a town of Germany in the cir- of the Lower Rhine, and palatinate of the hine, on the Neckar, celebrated for its wine, 11 iles E. of Heidelberg.

EBERBEG, or EBERNBERG, a town of France, the department of Mont Tonnerre, late of Gerany, in the palatinate of the Rhine. It has a rt, and is ſeated at the conflux of the Nahe and lſen, 5 miles SW. of Creutznach. Lon. 7. 52. . Lat. 49. 38. N.

EBERMANSTADT, a town of Franconia, and iſhopric of Bamberg, on the Wiſent, 13 miles SE. of Bamberg.

EBERN, a town of Germany, in the circle of ranconia, and biſhopric of Wurzburg, 24 miles . of Schweinfurt, and 40 NE. of Wurzburg.

EBERNDORF, a town of Germany, in the uchy of Carinthia, 14 miles E. of Clagenfurt.

EBERNSTEIN, a town of Germany, in the uchy of Carinthia, on the river Gortſchitz, 12 iles NNE. of Clagenfurt.

EBERSBACH, a town of Germany, in the circle of Weſtphalia, and principality of Naſſau Dilenburg, 6 miles NNE. of Dillenburg.

EBERSBERG, a town of Germany, in the archuchy of Auſtria, 8 miles SW. of Ens.

(1.) EBERSDORF, a town of Germany, in he duchy of Stiria, 5 miles SSE. of Hardeberg.

(2.) EBERSDORF, a town of Upper Saxony, in he territory of Erzgeberg, 3 miles SSW. of Frankenberg.

(3.) EBERSDORF, or KOTTING EBERSTORF, a own of Auſtria, on the Danube, 6 miles ESE. of Vienna.

EBERSHARD, a town and caſtle of Hungary, miles SE. of Preſburg.

EBERSPERG, a town of Bavaria, 19 miles E. of Munich.

EBERSPEUNT, a town of Bavaria, 34 miles ENE. of Munich.

EBERSTADT, a town of Germany, in the circle of the Upper Rhine, and principality of Heſſe Darmſtadt, 4 miles S. of Darmſtadt.

EBERSTALLZELL, a town of Auſtria, 8 miles S. of Wells.

(1.) EBERSTEIN, a town of France, in the department of the Lower Rhine, and ci-devant province of Alſace, 8 miles SW. of Straſburg. Lon. 7. 46. E. Lat. 48. 29. N.

(2.) EBERSTEIN, a principality and county of Germany, in Suabia, between Baden and Wurtemburg, ſubject to the Margrave of Baden.

(3.) EBERSTEIN, a town and fort in the above county (N° 2.) 6 miles SE. of Baden, and two W. of Kuppenheim.

EBERSTHAL, or EBERSTAL, a town of Germany, in the circle of the Lower Rhine, and electorate of Mentz, 2 miles S. of Krautheim; but on which ſide of the Rhine, and conſequently whether annexed to the French republic or not, we cannot diſcover, as neither of theſe towns are to be found in the maps.

EBERSTON, a village of England, in Yorkſhire, between Pickering and Scarborough.

EBERTON, or IBBERTON, a town in Dorſetſhire, N. of Helton.

EBERVIL, or EBERVILLE, a town of France, in the department of Puy de Dome, and ci-devant province of Auvergne; ſeated on the Scioule, 8 miles from Riom. Lon. 3. 15. E. Lat. 45. 56. N.

(1.) EBHER, a river of Perſia, in the province of Irak.

(2.) EBHER, a town of Perſia, on the river (N° 1.) containing about 2500 houſes, with many moſques, bazars, &c. 40 miles W. of Caſbin.

EBINGEN, or EHINGEN, a town of Suabia, in the duchy of Wurtemburg, 36 miles S. of Stutgart, and 22 S. of Tubingen.

EBION, the author of the hereſy of the EBIONITES, was a diſciple of Cerinthus, and his ſucceſſor. To the errors of his maſter, he had added new opinions of his own. He began his preaching in Judea; he taught in Aſia, and even at Rome. His tenets infected the iſle of Cyprus. St John oppoſed both Cerinthus and Ebion in Aſia; and it is thought that he wrote his goſpel, in the year 97, particularly againſt this hereſy.

EBIONITES, ancient heretics, who roſe in the very firſt age of the church, and formed themſelves into a ſect in the 2d century, denying the divinity of Jeſus Chriſt. Origen takes them to have been ſo called from the Hebrew word *ebion*, which ſignifies *poor*; becauſe, they were poor in underſtanding. Euſebius is of opinion they were thus called, as having poor thoughts of Jeſus Chriſt, taking him for no more than a mere man. It is more probable the Jews gave this appellation to the Chriſtians in general out of contempt; becauſe in the firſt age few but poor people embraced the Chriſtian religion. This opinion Origen himſelf ſeems to give into, in his book againſt Celſus, where he ſays, that they called *Ebionites*, ſuch among the Jews as believed that Jeſus was truly the expected Meſſiah. There is even ſome probability, that the primitive Chriſtians aſſumed the name themſelves, in conformity to their profeſſion. It is certain, Epiphanius obſerves, they valued themſelves on being poor, in imitation of the apoſtles. The ſame Epiphanius, however, is of opinion, that there had been a man of the name of EBION, the founder of the ſect, contemporary with the Nazarenes and Cerinthians. He gives a long and exact account of the origin of the Ebionites, making them to have riſen after the deſtruction of Jeruſalem, when the firſt Chriſtians, called *Nazarenes*, went out of it to live at Pella. The

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Ebionites seem to have been a branch of Nazarenes: only they altered and corrupted the purity of the faith held among those first adherents to Christianity. For this reason, Origen distinguishes two kinds of Ebionites, in his answer to Celsus: the one believed that Jesus Christ was born of a virgin; and the other, that he was born after the manner of other men. The first were orthodox in every thing, except that to the Christian doctrine they joined the ceremonies of the Jewish law, with the Jews, Samaritans, and Nazarenes; together with the traditions of the Pharisees. They differed from the Nazarenes, chiefly as to what regards the authority of the sacred writings; for the Nazarenes received all for scripture contained in the Jewish canon; whereas the Ebionites rejected all the prophets, and held the very names of David, Solomon, Isaiah, Jeremiah, and Ezekiel, in abhorrence. They also rejected all St Paul's epistles, whom they treated with the utmost disrespect. They received nothing of the Old Testament but the Pentateuch; which should intimate them to have descended rather from the Samaritans than from the Jews. They agreed with the Nazarenes in using the Hebrew gospels of St Matthew, otherwise called the Gospel of the Twelve Apostles; but they had corrupted their copy in many places; and particularly, had left out the genealogy of our Saviour, which was preserved entire in that of the Nazarenes, and even in those used by the Cerinthians. Some, however, have made this gospel canonical, and of greater value than our present Greek gospel of St Matthew: See NAZARENES. These last, whose sentiments, as to the birth of our Saviour, were the same with those of the Ebionites, built their error on this very genealogy. Besides the Hebrew gospel of St Matthew, the Ebionites had adopted several other books, under the names of St James, John, and the other apostles: they also made use of the Travels of St Peter, which are supposed to have been written by St Clement; but altered them so, that there was scarce any thing of truth left in them. They even made that saint tell a number of falsehoods, the better to authorise their own practices: See St Epiphanius, who is very diffusive on the ancient heresy of the Ebionites, *Hær.* 30. But his account deserves little credit, as, by his own confession, he has confounded the other sects with the Ebionites, and has charged them with errors to which the first adherents to this sect were utter strangers.

EBLANA. See DUBLIN, N° II. § 3.

EBMAT, a town of Upper Saxony, and circle of the Vogtland, 5 miles S. of Oelsnitz.

EBN ZOHR. See AVENZOAR, N° 1 and 2.

* EBON. EBEN } *n. s.* [*ebenus*, Latin.] A hard,
(I.) * EBONY. } heavy, black, valuable wood, which admits a fine gloss.—If the wood be very hard, as *ebony*, or lignum vitæ, they are to turn: they use not the same tools they do for soft woods. *Moxon.*

(II.) EBONY, or CRETAN EBONY. See EBENUS. It is brought from the Indies, exceedingly hard and heavy, susceptible of a very fine polish, and on that account used in mosaic and inlaid works, toys, &c. There are divers kinds of ebony: the most usual among us are black, red, and green, all produced in the island of Madagascar, where the natives call them indifferently *hazou mainthi*, q. d. *black wood*. The island of St Maurice, belonging to the Dutch, likewise furnishes part of the ebonies used in Europe.

1. EBONY, BLACK. Authors and travellers give very different accounts of the tree that yields the black ebony. By some of their descriptions it seems to be a sort of palm tree: by others, a cytisus, &c. The most authentic is that of M. Flacourt, who resided many years in Madagascar as governor; he assures us, that it grows very high and big, its bark being black, and its leaves resembling those of our myrtle, of a deep, dusky, green colour. Tavernier assures us, that the islanders always bury trees, when cut down, to make them the blacker, and to prevent their splitting when wrought. F. Plumier mentions another black ebony tree, discovered by him at St Domingo, which he calls *spartium portulacæ foliis aculeatum ebeni materiæ*. Pliny and Dioscorides say the best ebony comes from Ethiopia, and the worst from India; but Theophrastus prefers the Indian. Black ebony is much preferred to that of other colours. The best is a jet black, free of veins and rind, very massive, astringent, and of an acrid pungent taste. Its rind, infused in water, is said to purge pituita, and cure venereal disorders; whence Matthiolus took guaiacum for a sort of ebony. It yields an agreeable perfume when laid on burning coals: when green, it readily takes fire from the abundance of its fat. If rubbed against a stone, it becomes brown. The Indians make statues of their gods, and sceptres for their princes, of this wood. It was first brought to Rome by Pompey, after he had subdued Mithridates. It is now much less used among us than anciently; since the discovery of so many ways of giving other hard woods a black colour. The cabinet-makers, inlayers, &c. make pear-tree and other woods pass for ebony, by giving them a black colour, by a few washes of a hot decoction of galls; and when dry, adding ink, and polishing them with a stiff brush, and a little hot wax. Others burn their wood black.

2. EBONY, GREEN, grows in Madagascar, St Maurice, the Antilles, and especially in the isle of Tobago. The tree that yields it is very bushy; its leaves are smooth, and of a fine green colour. Beneath its bark is a white blea, about two inches thick; all beneath which, to the very heart, is a deep green, approaching towards a black, though sometimes streaked with yellow veins. Its use is not confined to mosaic work: it is likewise good in dyeing, as yielding a fine green tincture.

3. EBONY, RED, or GRENADILAL, is a species of which little is known but the name and colour.

(III.) EBONY, FALSE. See POINCIANA.

(IV.) EBONY, MOUNTAIN. See BAUHINIA.

(V.) EBONY OF THE ALPS, a species of CYTISUS.

EBORACUM, in ancient geography, a famous city of the Brigantes in Britain, now called YORK. The emperors Septimius Severus and Constantius Chlorus, resided and died in it. It was a Roman colony, and the station of the Legio Sexta Victrix. Its name in the ancient British language is *Caer-frock*, or *Caer-effroc*.

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EBRAL, a village near Oſweſtry, Salop.

EBRBUHARITES, a ſect among the Mahometans, ſo named from their founder *Ebrbuhar*, a diſciple of Nacſchibendi. They profeſs great ſanctity, with a total dereliction of all worldly things; yet are regarded by the other Muſſulmans, as little better than heretics, becauſe they do not go in pilgrimage to Mecca. From this labour they excuſe themſelves, by pretending that the purity of their ſouls, their ſublime contemplations, extacies, &c. ſhew them Mecca and Mahomet's tomb without ſtirring from their cells.

EBREICHSTORF, a town of Auſtria, 8 miles NNE. of Ebenfurt.

EBREUIL, or } a town of France, in the de-
EBREUILLE, } partment of Allier, ſeated on the Scioule; containing about 3000 citizens, 6 miles W. of Gannat.

* EBRIETY. *n. ſ.* [*ebrietas*, Latin.] Drunkenneſs; intoxication by ſtrong liquors.—Bitter almonds, as an antidote againſt *ebriety*, hath commonly failed. *Brown.*

* EBRILLADE. *n. ſ.* [French.] A check of the bridle which a horſeman gives a horſe, by a jerk of one rein, when he refuſes to turn.

* EBRIOSITY. *n. ſ.* [*ebrioſitas*, Latin.] Habitual drunkenneſs.—That religion which excuſeth Noah in ſurpriſal, will neither acquit *ebrioſity* nor ebriety in their intended perverſion. *Brown.*

EBRO, a large river of Spain, which riſes in the mountains of Santillane, on the confines of Old Caſtile, runs through Biſcay and Arragon, paſſes by Saragoſſa, and continuing its courſe through Catalonia, falls with great rapidity into the Mediterranean, about 20 miles below Tortoſa. It was anciently called IBERUS.

EBSFLEET, a town in Thanet iſle, Kent.

EBSTORF, a town of Lower Saxony, in the principality of Luneburg, celebrated for its honey, 47 miles WNW. of Ultzen.

EBUDÆ, or WESTERN ISLES. See HEBRIDES.

* EBULLITION. *n. ſ.* [*ebullio*, Lat.] 1. The act of boiling up with heat. 2. Any inteſtine motion.—The diſſolution of gold and ſilver diſagree; ſo that in their mixture there is great *ebullition*, darkneſs, and, in the end, a precipitation of a black powder. *Bacon.*—Iron, in aqua fortis, will fall into *ebullition* with noiſe and emication; as alſo a craſſe and fumid exhalation, cauſed from the combat of the ſulphur of iron with the acid and nitrous ſpirits of aqua fortis. *Brown.* 3. That ſtruggling or effervescence which ariſes from the mingling together any alkalizate and acid liquor; any inteſtine violent motion of the parts of a fluid, occaſioned by the ſtruggling of particles of different properties. *Quincy.*—When aqua fortis, or ſpirit of vitriol, poured upon filings of iron, diſſolves the filings with a great heat and *ebullition*, is not the heat and *ebullition* effected by a violent motion of the parts; and does not their motion argue, that the arid parts of the liquor ruſh towards the parts of the metal with violence, and run forcibly into its pores, 'till they get between its outmoſt particles and the main maſs of the metal? *Newton.*—A violent cold, as well as heat, may be produced by this *ebullition*; for if ſal ammoniack, or or any pure volatile alkali, diſſolved in water, be mixed with an acid, an *ebullition*, with a greater degree of cold, will enſue. *Arbuthnot.*

EBUSUS, in ancient geography, the greater of the two iſlands called PITYUSÆ, in the Mediterranean, near the E. coaſt of Spain. SW. of Majorca. Famous for its paſtures and for figs. Now called IVICA, 100 miles in compaſs without any noxious animals.

EBWITH, a river of England, in Monmouthſhire, which runs into the Uſk, at Newport Haven.

EBWORTH, a village in Glouceſterſhire.

ECADEMUS. See ACADEMUS.

ECALESIA, or HECALESIA. See HECALESIA.

ECALGRAIN, a bay of the Engliſh Channel, on the weſt coaſt of France, between Cape Anderville, and Nez de Jobourg.

ECASTOR, or MECASTOR, in antiquity, an oath wherein Caſtor was invoked. It was a cuſtom for men never to ſwear by Caſtor, nor the women by Pollux.

ECATÆA, or HECATÆA. See HECATÆA.

ECATERINENSLAF. See CATHERINENSLAF.

ECATESIA. See HECATESIA.

ECATOMBÆON. See HECATOMBÆON.

ECAVESSADE, in the manege, is uſed for a jerk of the caveſſon.

(1.) ECBATANA, in ancient geography, the royal reſidence and capital of Media, built by Deices king of the Medes, according to Herodotus: Pliny ſays, by Seleucus; but that could not be, becauſe it is mentioned by Demoſthenes. It was ſituated on a gentle declivity, 12 ſtadia from Mount Orontes, and was in compaſs 150 ſtadia. Here ſtood the royal treaſury and tombs. It was an open unwalled town, but had a very ſtrong citadel, encompaſſed with 7 walls within, and riſing above each other. The extent of the utmoſt was equal to the whole extent of Athens, according to Herodotus; the ſituation favouring this conſtruction, as being a gentle aſcent, and each wall was of a different colour.

(2.) ECBATANA, another town of Perſia, inhabited by the Magi.

* ECCENTRICAL. ECCENTRICK. *adj.* [*eccentricus.*] 1. Deviating from the centre. 2. Not having the ſame centre with another circle: ſuch circles were ſuppoſed by the Ptolemaick philoſophy.—Aſtronomers, to ſolve the phænomena, framed to their conceit *eccentricks* and epicycles, and a wonderful engine of orbs. *Bacon.*—Whence is it that planets move all one and the ſame way in orbs concentric, while comets move all manner of ways in orbs very *eccentrick*? *Newton.* 3. Not terminating in the ſame point; not directed by the ſame principle.—Whatſoever affairs paſs ſuch a man's hands, he crooketh them to his own ends; which muſt needs be often *eccentrick* to the ends of his maſter. *Bacon.* 4. Irregular; anomalous; deviating from ſtated and conſtant methods.—This motion, like others of the times, ſeems *eccentrick* and irregular. *King Charles.*—A character of an *eccentrick* virtue, is the more exact image of human life, becauſe it is not wholly exempted from its frailties. *Dryden.*—

Then from whate'er we can to ſenſe produce,
Common and plain, or wond'rous and abſtruſe,

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From nature's constant or *eccentrick* laws,
The thoughtful soul this gen'ral inference draws,
That an effect must presuppose a cause. *Prior.*

* ECCENTRICITY. *n. f.* [from *eccentrick.*] 1. Deviation from a centre. 2. The state of having a different centre from another circle.—In regard of *eccentricity*, and the epicycle wherein it moveth, the motion of the moon is unequal. *Brown.*—By reason of the sun's *eccentricity* to the earth, and obliquity to the equator, he appears to us to move unequally. *Holder.* 3. Excursion from the proper orb.—The duke at his return from his *eccentricity*, for so I account favourites abroad, met no good news. *Wotton.* 4. *Eccentricity* of the earth is the distance between the focus and the centre of the earth's elliptick orbit. *Harris.*

ECCHELES, a village in Cheshire, seated on the Mersey, W. of Cheadle.

ECCHELLENSIS, Abraham, a learned Maronite, whom the president Le Jai employed in the edition of the Polyglott Bible. Gabriel Sionita, his countryman, drew him to Paris, to make him his fellow labourer in publishing that bible. They fell out: Gabriel complained to the parliament, and defamed his associate; their quarrel made a great noise. The congregation *de propaganda fide* associated him, in 1636, with those whom they employed in making an Arabic translation of the scriptures. They recalled him from Paris, and he laboured in that translation at Rome, in 1652. While he was professor of the Oriental languages at Rome, he was pitched upon by the great duke Ferdinand II. to translate from Arabic into Latin the 5th, 6th, and 7th of *Apollonius's Conics*; in which he was assisted by John Alphonso Borelli, who added commentaries to them. He died at Rome, in 1664.

ECCHO. See ECHO, N° II.

(1.) * ECCHYMOSIS. *n. f.* [ἐκχυμωσις.] Livid spots or blotches in the skin, made by extravasated blood. *Quincy.*—*Ecchymosis* may be defined an extravasation of the blood in or under the skin, the skin remaining whole. *Wiseman.*—Luxations are accompanied with tumour and *ecchymosis*. *Wisem.*

(2.) ECCHYMOSIS, [from ἐκχυω, to *pour out*, or from ἐκ, *out of*, and χυμος, *juice*;] an effusion of humours from their respective vessels, under the integuments; or, as Paulus Ægineta says, "When the flesh is bruised by the violent collision of any object, and its small veins broken, and the blood is gradually discharged from them." This blood, when collected under the skin, is called an *ecchymosis*, the skin in the mean time remaining entire; sometimes a tumor is formed by it, which is soft and livid, and generally without pain. If the quantity of blood is not considerable, it is usually resorbed; if much, it suppurates: it rarely happens that any farther inconvenience follows; though, in a very bad habit of body, a mortification may be the result.

(1.) ECCLES, [from Ἐκκλησια, a congregation,] a parish of Scotland, in Berwickshire, on the borders of Roxburghshire, 8 miles long from E. to W. and nearly 6 broad; containing above 11,000 acres of ground, scarce one of which is waste. The soil is good, consisting of loam, gravel, and deep clay, with a mixture of sand; which last prevails most, and has been much improved by lime. The farms are all inclosed in the best modern manner, and no place produces more luxuriant crops of wheat, peale, barley, oats, and grass. The population in 1801, was 1682.

(2.) ECCLES, a village in the above parish, anciently the seat of a monastery of the Cistertian Nuns, founded in 1154, or 1155, by Corspatrick E. of March, and consecrated to the virgin Mary. The village and lands were, in 1569, disponed by Marietta Hamilton, prioress of Eccles, to Alexander Hamilton of Innerwick.

ECCLESBURN, a river of England, which runs into the Derwent, in Derbyshire.

ECCLESFECHAN, a town of Scotland, in Dumfries-shire, 15 miles E. of Dumfries. It is a considerable market town, and one of the stages on the London road from Edinburgh by Carlisle. It has a fair once a month, and contains above 500 inhabitants.

ECCLESGREIG, [q. d. *Ecclesia Gregorii*, i. e. *Gregory's Church*,] a parish of Scotland, called also ST CYRUS. See CYRUS, N° 4.

ECCLESHALL, a town in Staffordshire, seated on a branch of the river Sow; 7 miles NW. of Stafford, and 142 of London. Lon. 2. 9. W. Lat. 53. 2. N.

ECCLESIAMAGIRDLE, a place in Perthshire, in the parish of Dron, near which a singular phenomenon occured in 1783. "In that part of the Ochils, (says the rev. Mr David Dow,) which fronts the house of Ecclesiamagirdle, after a very long series of rainy weather, the hill, about 100 paces from the summit, burst open with a loud explosion like thunder, which was heard two miles across the valley. A violent and rapid torrent, mixed with earth, stones, and broken rocks, issued from the opening, and rushed down with an impetuosity, which swept all before it. The inhabitants of some houses, which stood immediately below, alarmed at once with the noise and torrent, which directed its course full towards them, were preparing to flee for safety, when happily the torrent deviated into a different tract; and after continuing to flow for 10 or 12 hours, it ceased, without having done any material injury, and has remained quiet every since." *Stat. Acc.* IX. 482.

ECCLESIANI, } in church history, a title gi-
ECCLESIANS, } ven by the adherents of the emperors, to those who adhered to the interest of the church, during the disputes between the emperors and popes.

ECCLESIASTES, a canonical book of the Old Testament, the design of which is to show the vanity of all sublunary things. It was composed by Solomon; who enumerates the several objects on which men place their happiness, and then shows the insufficiency of all wordly enjoyments. The Talmudists make king Hezekiah to be the author of it; Grotius ascribes it to Zorobabel, and others to Isaiah; but the generality of commentators believe this book to be the produce of Solomon's repentance, after having experienced all the pleasures, follies, and vanities of life.

(1.) * ECCLESIASTICAL. ECCLESIASTICK. *adj.* [*ecclesiasticus*, Lat.] Relating to the church; not civil.—Is discipline an *ecclesiastical* matter or civil? If an *ecclesiastical*, it must belong to the cle-

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ty of the miniſters. *Hooker.*—A church of England man has a true veneration for the ſcheme eſtabliſhed among us of *eccleſiaſtick* government. *Swift.*

(2.) ECCLESIASTICAL CORPORATIONS. See CORPORATIONS, § IV. N° ii.

(3.) ECCLESIASTICAL COURTS. In the time of the Anglo-Saxons, there was no diſtinction between the lay and the eccleſiaſtical juriſdiction: the county court was as much a ſpiritual as a temporal tribunal: the rights of the church were aſcertained and aſſerted at the ſame time, and by the ſame judges, as the rights of the laity. For this purpoſe the biſhop of the dioceſe, and the alderman, or the ſheriff of the county, ſat together in the county court, and had there the cognizance of all cauſes, as well eccleſiaſtical as civil; a ſuperior deference being paid to the biſhop's opinion in ſpiritual matters, and to that of the lay judges in temporal. This union of power was advantageous to them both: the preſence of the biſhop added weight and reverence to the ſheriff's proceedings; and the authority of the ſheriff was equally uſeful to the biſhop, by enforcing obedience to his decrees in ſuch refractory offenders as would otherwiſe have deſpiſed the thunder of mere eccleſiaſtical cenſures. But this moderate plan did not ſuit the ambitious views of the court of Rome. It ſoon became an eſtabliſhed maxim in the papal ſyſtem of policy, that all eccleſiaſtical perſons, and cauſes, ſhould be entirely ſubject to eccleſiaſtical juriſdiction only: which was alledged to be lodged in the Pope, by divine indefeaſible right and inveſtiture from Chriſt himſelf, and derived from the Pope to all inferior tribunals. It was not, however, till after the Norman conqueſt, that this doctrine was received in England; when William I. (whoſe title was eſpouſed by the monaſteries which he endowed, and by the foreign clergy whom he brought over from France and Italy, and planted in the beſt preferments of the Engliſh church), eſtabliſhed this fatal encroachment, and ſeparated the eccleſiaſtical court from the civil. Whether he was influenced by bigotry, or by policy, to diſcountenance the laws of king Edward abounding with the ſpirit of Saxon liberty, is uncertain. But the latter, if not the cauſe, was undoubtedly the conſequence of this ſeparation: for the Saxon laws were ſoon overborn by the Norman juſticiaries, when the county court fell into diſregard by the biſhop's withdrawing his preſence, upon ſpiritual cauſes being prohibited from being tried in the ſecular courts. K. Henry I. at his acceſſion, among other reſtorations of the laws of king Edward the Confeſſor, revived this of the union of the civil and eccleſiaſtical courts. This however was ill reliſhed by the Popiſh clergy, who, under the guidance of that arrogant prelate, Abp. Anſelm, very early diſapproved of a meaſure that put them on a level with the profane laity; and therefore, in their ſynod at Weſtminſter, 3 Hen. I. they ordained, that no biſhop ſhould attend the diſcuſſion of temporal cauſes; which ſoon diſſolved this newly effected union. And when, upon the death of Henry I. the uſurper Stephen was brought in and ſupported by the clergy, one article of the oath impoſed upon him was, that eccleſiaſtical perſons and cauſes ſhould be ſubject only to the biſhop's juriſdiction. As about that time the conteſt began, about the laws of England and thoſe of Rome, the temporal courts adhering to the former, and the ſpiritual adopting the latter, as their rule, this widened the breach, and made a coalition afterwards impracticable; which probably would otherwiſe have been effected at the reformation. Eccleſiaſtical courts are various; as the ARCHDEACON'S COURT, the Court of ARCHES, the CONSISTORY, the PECULIARS, the PREROGATIVE, and the great court of appeal in all eccleſiaſtical cauſes, viz. the Court of DELEGATES. See theſe articles. In theſe ſpiritual courts, it muſt be acknowledged to their honour, that though they continue to decide many queſtions of temporal cognizance, yet juſtice is in general ſo impartially adminiſtered, that the boundaries of their power are now ſo well known, that no material inconvenience ariſes from this juriſdiction continuing in the ancient channel, which has prevailed for 7 centuries. The eſtabliſhment of the civil law proceſs in all the eccleſiaſtical courts was a maſter-piece of papal policy, as it made a coalition impracticable between them and the national tribunals without manifeſt hazard. And this conſideration had undoubtedly its weight in cauſing the meaſure to be adopted, though many other cauſes concurred. In particular, the pandects, or collections of civil law, being written in Latin, and referring to the will of the prince and his delegated officers, ſufficiently recommended them to the court of Rome. To keep the laity in the darkeſt ignorance, and to monopolize the little ſcience which then exiſted among the clergy, were deep principles of papal policy. And as the Popes affected in all points to imitate the imperial grandeur, as the ſpiritual prerogatives were moulded on the pattern of the temporal, ſo the canon law proceſs was formed on the model of the civil law; the prelates embracing, with ardour, a method of judicial proceedings, which were carried on in a language unknown to the bulk of the people, which baniſhed the intervention of a jury (that bulwark of liberty,) and which placed an arbitrary power of deciſion in the hands of one man. The proceedings in the eccleſiaſtical courts are therefore regulated according to the civil and cannon laws; or rather to a mixture of both, new-modelled by their own particular uſages, and the interpoſition of the courts of common law. For, if the proceedings in the ſpiritual court be ever ſo regularly conſonant to the rules of the Roman law, yet if they be manifeſtly repugnant to the fundamental maxims of the municipal laws, to which, upon principles of ſound policy, the eccleſiaſtical proceſs ought in every ſtate to conform, a prohibition will be awarded againſt them. But, under theſe reſtrictions, their ordinary courſe of proceeding is, firſt, by *citation*, to call the party injuring before them. Then by *libel*, or by articles drawn out in a formal *allegation*, to ſet forth the complainant's ground of complaint. To this ſucceeds the *defendant's anſwer* upon oath; when, if he denies or extenuates the charge, they proceed to *proofs* by witneſſes examined, and their depoſitions taken down in writing by an officer of the court. If the defendant has any circumſtances to offer, in his defence, he muſt propound them in what is called his *defenſive allegation*, to which he is intitled

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intitled in his turn to the *plaintiff's anſwer* upon oath, and may from thence proceed to *proofs* as well as his antagoniſt. The canonical doctrine of purgation, whereby the parties were obliged to anſwer, upon oath to any matter, however criminal, that might be objected againſt them (tho' long ago over-ruled in the court of chancery, the genius of the Engliſh law having broken through the bondage impoſed on it by its clerical chancellors, and aſſerted the doctrines of judicial as well as civil liberty), continued till the middle of the 17th century, to be upheld by the ſpiritual courts; when the legiſlature was obliged to interpoſe, to teach them a leſſon of ſimilar moderation. By the ſtatute of 13 Car. II. cap. 12. it is enacted, that it ſhall not be lawful for any biſhop, or eccleſiaſtical judge, to adminiſter to any perſon the oath uſually called the oath *ex officio*, or any other oath whereby he may be compelled to confeſs, accuſe, purge himſelf of any criminal matter, whereby he may be liable to any cenſure or puniſhment. When all the pleadings and proofs are concluded, they are referred to the conſideration, not of a jury, but of a ſingle judge; who takes *information* by hearing advocates on both ſides, and thereupon forms his *interlocutory decree*, or *definitive ſentence*, at his own diſcretion: from which there generally lies an *appeal*, to the ſeveral ſtages mentioned in the articles above referred to; though, if the ſame be not appealed from him in 15 days, it is final, by the ſtatute 25 Hen. VIII. c. 19. But the point in which theſe juriſdictions are the moſt defective, is that of enforcing their ſentences when pronounced; for which they have no other proceſs but that of *excommunication*; which would be often deſpiſed by obſtinate or profligate men, did not the civil law ſtep in with its aid. See EXCOMMUNICATION.

(4.) ECCLESIASTICAL STATE. See CLERGY.

(5.) ECCLESIASTICAL STATE, in geography, the ci-devant Pope's dominions in Italy. They conſiſted, before the late revolutions, of the following provinces: Campagna, St Peter's Patrimony, Umbria, Ancona, Urbino, Romagna, Bologna, and Ferrara. The five firſt of theſe now conſtitute the ROMAN REPUBLIC: the three laſt are included in the CISCALPINE. See theſe articles. Avignon and Venaiſſin in France, now included in the French republic, alſo belonged to the Eccleſiaſtical State; as well as the duchy of Benevento, in Naples, which laſt, is all that his holineſs now retains of his ancient dominions. The kingdom of Naples, and the duchies of Parma and Placentia alſo held as fiefs of the papal ſee. Pope Paul IV. who ſucceeded Marcellus II. in 1555, boaſted, that he had 22,800 pariſhes, and 4400 monaſteries under his juriſdiction.

(1.) * ECCLESIASTICK. *adj.* See ECCLESIASTICAL, § 1.

(2.) * ECCLESIASTICK. *n. ſ.* [from the adjective.] A perſon dedicated to the miniſtries of religion.—The ambition of the *eccleſiaſticks* deſtroyed the purity of the church. *Burnet.*

ECCLESIASTICUS, an apocryphal book, ſo called, from its being read in the church, *eccleſia*, as a book of piety and inſtruction, but not of infallible authority. The author was a Jew, called *Jeſus*, or *Joſhua*, the ſon of Sirach. The Greeks call it the *Wiſdom of the ſon of Sirach.*

ECCLESMACHAN, [*q. d. Eccleſia Machani*, St Machan's church,] a pariſh of Scotland, in the county of Linlithgow, 12 miles W. of Edinburgh. It is about 4 miles long and 1 broad. The air is mild, the ſurface level and fertile. Coal and free-ſtone abound; but at preſent there is no coal wrought. On the confines of the NW. extremity lie the hills of Bathgate, where formerly lead mines were wrought, which were very productive of ſilver. Near the church is a weak ſulphureous ſpring, called the Bullion well, which is reſorted to in ſcrophulous caſes. The population in 1801, was 303.

(1.) ECCLESTON, a town of Lancaſhire, 24 miles S. of Lancaſter. Lon. 2. 55. W. Lat. 53. 40. N.

(2.) ECCLESTON, NE. of Leek, Staffordſhire.

(3.) ECCLESTON, S. of Cheſter, on the Dee.

(4.) ECCLESTON, GREAT, } Two villages in
(5.) ECCLESTON, LITTLE, } Lancaſhire.

ECCLISIS, *n. ſ.* [Ἔκκλισις, Gr.] A luxation.

ECCO, in muſic books, ſignifies the repetition of part of a tune, in imitation of an echo.

* ECCOPROTICKS, *n. ſ.* [ἐκ and κοπρος.] Such medicines as gently purge the belly, ſo as to bring away no more than the natural excrements lodged in the inteſtines.—The body ought to be maintained in its daily excretions by ſuch means as are *eccoproticks. Harvey.*

ECCRINOLOGICA, [Ἐκκρινολογικα, Gr.] that part of medicine which treats of excretions.

ECDICI, [Ἔκδικοι,] among the ancients, patrons of cities, who defended their rights, and took care of the public money. Their office reſembled that of the modern ſyndics.

ECDYSIA, an ancient feſtival held by the Phoſtians, in honour of Latona.

ECHALAR, a town of Spain, in Navarre, 20 miles N. of Pampeluna.

(1.) ECHALLENS, a town of Switzerland, in the canton of Bern, 6 miles from Lauſanne.

(2.) ECHALLENS, a ci-devant bailiwic of Switzerland, belonging to the cantons of Bern and Friburg.

ECHAPE, [Fr. *echappee*, a prank,] in the manege, a horſe begot between a ſtallion and a mare of different breeds and countries.

ECHAPER, [Fr. *echapper*, to eſcape,] in the manege, a term uſed in the academies implying to give a horſe a head, or to put on at full ſpeed.

ECHARDSAU, a town of Auſtria, 12 miles E. of Entzerſdorf.

ECHARRI, a town of Spain, in Navarre, 17 miles W. of Pampeluna.

ECHAUBROIGNES, a town of France, in the department of the Two Sevres, 4 miles N. of Chatillon.

ECHAUFFOU, a town of France, in the department of Orne, containing about 2000 citizens: 9 miles W. of Aigle.

ECHBRUNE, a town of France, in the department of the Lower Charente, 12 miles S. of Saintes.

ECHELLE, a town of France, in the department of Ardennes, and diſtrict of Rocroy, 8 miles S. of Rocroy.

ECHELLES, a town of France, in the department of Mont Blanc, (ci-devant Savoy) ſeated in a valley

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a valley on the river Guier-Vif, between Grenoble and Chamberry, 10 miles SW. of the latter.

ECHELSBEKE, a town of France, in the department of the North, and ci-devant province of Flanders; 5 miles N. of Bergues.

ECHENAY, a town of France, in the department of Upper Maine, 7 miles ENE. of Joinville.

ECHENEIS, the REMORA, in ichthyology; a genus belonging to the order of thoracici. The head is fat, naked, depreſſed, and marked with a number of tranſverſe ridges; it has ten rays in the branchioſtege membrane; and the body is naked. See *Plate* CXXIV. *fig.* 2. There are two ſpecies, both natives of the Indian ocean: viz.

1. ECHENEIS NEUCRATES, the ſucking fiſh, with an undivided tail, and 16 ſtriæ on the head.

2. ECHENEIS REMORA, the ſucking fiſh with a forked tail, and 18 ſtriæ on the head. Both theſe ſpecies of fiſhes are often found adhering ſo ſtrongly to the ſides of the ſharks and other great fiſh, by means of the ſtructure of their head, as to be got off with difficulty. This fiſh was believed, by all the ancients, to have moſt wonderful powers, and to be able, by adhering to the bottom, to arreſt the motion of a ſhip in its fulleſt courſe; and in love affairs, to deaden the warmeſt affections of both ſexes. *Plin.* lib. ix. c. 25.

ECHEVIN, in the ci-devant French and Dutch polity, a magiſtrate elected by the inhabitants of a city or town, to take care of their common concerns, and the decoration and cleanlineſs of the city. At Paris before the revolution, there were a prevot and 4 echevins; in other towns, a mayor and echevins. At Amſterdam there were 9 echevins; and at Rotterdam, 7. In France, they took cognizance of rents, taxes, the navigation of rivers, &c. In Holland, they judged of civil and criminal cauſes; and if the criminal confeſſed himſelf guilty, they could ſee their ſentence executed without appeal.

ECHILLEUSE, a town of France, in the department of the Loiret, 7 miles E. of Pithiviers.

* ECHINATE. } *adj.* [from *echinus*, Latin.]
* ECHINATED. } Briſtled like an hedgehog; ſet with prickles.—An *echinated* pyrites in ſhape approaches the *echinated* cryſtalline balls. *Woodward on Foſſils.*

ECHINITES, in natural hiſtory, the name by which authors call the foſſile centronia, frequently found in our chalk pits. See CENTRONIA.

ECHINOPHORA, in botany: A genus of the digynia order, belonging to the pentandria claſs of plants; and in the natural method ranking under the 45 order, *Umbellatæ*. The male florets are lateral, with the central one hermaphrodite; there is one ſeed, ſunk into an indurated involucrum.

ECHINOPS, in botany: A genus of the polygamia ſegregata order, belonging to the ſyngeneſia claſs of plants; and in the natural method ranking under the 49th order, *Compoſitæ*. The calyx is uniflorous; the corollæ tubulated, and hermaphrodite; the receptacle briſtly; the pappus indiſtinct.

ECHINORINCHUS, a genus of the vermes inteſtina: the body is round, proboſcis cylindrical, retractile, and crowned with hooked prickles. They are found fixed firmly to the viſcera of various animals, generally the inteſtines; and often remain on the ſame ſpot during the whole life of the animal; they are moſtly gregarious, and are eaſily diſtinguiſhed from the tænia by their round inarticulate body. There are 48 ſpecies, infeſting the mammalia, birds, reptiles, and fiſh.

ECHINOU, a town of European Turkey, in the province of Albania, 8 miles NE. of Zeiton.

(I.) * ECHINUS. *n. ſ.* [Latin.] 1. A hedgehog. 2. A ſhell fiſh ſet with prickles. 3. [With botaniſts.] The prickly head, cover of the ſeed, or top of any plant. 4. [In architecture.] A member or ornament, taking its name from the roughneſs of the curving, reſembling the prickly rind of a cheſnut, and not unlike the thorny coat of a hedgehog.—This ornament is uſed by modern architects in cornices of the Ionick, Corinthian, and Compoſite orders; and generally ſet next to the abacus, being carved with anchors, darts, and ovals or eggs. *Harris.*

(II.) ECHINUS, in zoology, a genus of inſects belonging to the order of vermes molluſca. The body is roundiſh, covered with a bony cruſt, and often beſet with moveable prickles; and the mouth is below and conſiſts of five valves. There are 17 ſpecies all natives of the ſea.

1. ECHINUS ESCULENTUS, or eatable echinus, is of a hemiſpherical form, covered with ſharp ſtrong ſpines, above half an inch long; commonly of a violet colour; moveable; adherent to ſmall tubercles elegantly diſpoſed in rows. Theſe are their inſtruments of motion by which they change their place. See *Plate* CXXIV, *fig.* 3. This ſpecies is taken in dredging, and often lodges in cavities of rocks juſt within low water mark. They are eaten by the poor in many parts of England, and by perſons of rank abroad. In old times they were a favourite diſh. They were dreſſed with vinegar, honied wine or mead, parſley or mint; and thought to agree with the ſtomach. They were the firſt diſh in the famous ſupper of Lentulus, when he was made *flamen Martialis*, or prieſt of Mars. By ſome of the concomitant diſhes, they ſeem to have been deſigned as a whet for the ſecond courſe, to the holy perſonages, prieſts, and veſtals invited on that occaſion. Many ſpecies of ſhell fiſh made part of that entertainment.

2. ECHINUS LACUNOSUS, or oval echinus, is of an oval depreſſed form; on the top it is of a purple colour, marked with a quadrefoil, and the ſpaces between tuberculated in waved rows; the lower ſide ſtudded, and divided by two ſmooth ſpaces. Length, 4 inches. When clothed, it is covered with ſhort thick-ſet briſtles mixed with very long ones. See *Plate* CXXIV, *fig.* 4.

3. ECHINUS MARINUS, the SEA URCHIN, has an arched ſhell varying in its figure, in different individuals: and beſides a great number of protuberances, has two remarkable apertures for the mouth and the anus.

(III.) ECHINUS TERRESTRIS, the LAND URCHIN. See ERINACEUS.

ECHIRE, a town of France, in the department of the Two Sevres, ſeated on the Sevre Niortoiſe, 4 miles N. of Niort.

ECHITES, in botany: A genus of the monogynia order, belonging to the pentandria claſs of plants; and in the natural method ranking under the 30th order, *Contortæ*. There are two long and

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and ſtraight follicles; the ſeeds pappous; the corolla funnel-ſhaped, with the throat naked.

ECHITES CORYMBOSA a ſpecies of this genus, is ſaid to yield the CAOUTCHOUC, or elaſtic gum according to Jacquin. See GUM, ELASTIC.

ECHIUM, VIPER'S BUGLOSS, in botany: A genus of the monogynia order, belonging to the pentandria claſs of plants; and in the natural method ranking under the 41ſt order, *Aſperifoliæ*. The corolla is irregular, with the throat naked. There are ſeven ſpecies, three of which are natives of Britain. None of them have any remarkable property, except the

ECHIUM VULGARE, or common bugloſs, the flowers of which are very grateful to bees. It is a native of many parts of Britain. The ſtem is rough with hairs and tubercles. The leaves are ſpear ſhaped, and rough with hair. The flowers come out in lateral ſpikes. They are firſt red, afterwards blue; ſometimes purple or white. Cows and ſheep are not fond of the plant; horſes and goats refuſe it.

(I.) * ECHO. *n. ſ.* [ἠχω; *echo*, Lat.] 1. Echo was ſuppoſed to have been once a nymph, who pined into a ſound for love of Narciſſus.—The pleaſant myrtle may teach the unfortunate *Echo* in theſe woods, to reſound the renowned name of a goddeſs. *Sidney*. 2. The return or repercuſſion of any ſound.—The ſound, filling great ſpaces in arched lines, cannot be guided; therefore there hath not been any means to make artificial *echoes*. *Bacon*. 3. The ſound returned.—

Babbling *Echo* mocks the hounds,
Replying ſhrilly to the well-tun'd horns,
As if a double hunt were heard at once. *Shak.*

O woods, O fountains, hillocks, dales and bow'rs!
With other *echo* late I taught your ſhades
To anſwer, and reſound far other ſong! *Milton.*

'Tis not enough no harſhneſs gives offence;
The ſound muſt ſeem an *echo* to the ſenſe. *Pope.*

(II.) ECHO, or ECCHO, is formed from the Greek ἠχω, *ſound*. The ancients being wholly unacquainted with the true cauſe of the echo, aſcribed it to ſeveral cauſes ſufficiently whimſical. The poets, who were not the worſt of their philoſophers, pretended it was a perſon of that name metamorphoſed, and that ſhe affected to take up her abode in particular places; for they found that ſhe was not to be met with every where. (See § VII.) But the moderns, who know ſound to conſiſt in a certain tremor or vibration in the ſonorous body communicated to the contiguous air, and by that means to the ear, give a more conſiſtent account of echo. See ACOUSTICS, *Sect.* IV. A tremulous body, ſtriking on another ſolid body, may be repelled without deſtroying or diminiſhing its tremor; and conſequently a ſound may be redoubled by the reſilition of the tremulous body, to the air. But a ſimple reflection of the ſonorous air is not enough to ſolve the echo: for then every plain ſurface of a ſolid hard body, being fit to reflect a voice or ſound, would redouble it; which we find does not hold. To produce an echo, therefore, it ſhould ſeem, that a kind of concameration or vaulting were neceſſary, to collect, and by collecting to heighten and increaſe, and afterwards reflect the ſound; as we find is the caſe in reflecting the rays of light, where a concave mirror is required. In fact, as often as a ſound ſtrikes perpendicularly on a wall, behind which is any thing of a vault or arch, or even another parallel wall; ſo often will it be reverberated in the ſame line, or other adjacent ones. For an echo to be heard, therefore, it is neceſſary that the ear be in the line of reflection: for the perſon who made the ſound to hear its echo, it is neceſſary he be perpendicular to the place which reflects it: and for a manifold or tautological echo, it is neceſſary there be a number of walls, and vaults or cavities, either placed behind or fronting each other. A ſingle arch or concavity, &c. can ſcarce ever ſtop and reflect all the ſound; but if there be a convenient diſpoſition behind it, part of the ſound propagated thither, being collected and reflected as before, will preſent another echo: or, if there be another concavity, oppoſed at a due diſtance to the former, the ſound reflected from the one upon the other will be toſſed back again by this laſt, &c. Many of the phenomena of echoes are well conſidered by the biſhop of Leighs, &c. who remarks, that any ſound, falling directly or obliquely on any denſe body of a ſmooth ſuperficies, whether plain or arched, is reflected, or echoes, more or leſs. The ſurface, ſays he, muſt be ſmooth; otherwiſe the air, by reverberation, will be put out of its regular motion, and the ſound thereby broken and extinguiſhed. He adds, that it echoes more or leſs; and ſhows, that when all things are as before deſcribed, there is ſtill an echoing, though it be not always heard; either becauſe the direct ſound is too weak to beat quite back again to him that made it; or that it does return to him, but ſo weak, that it cannot be diſcerned; or that he ſtands in a wrong place to receive the reflected ſound, which paſſes over his head, under his feet, or on one ſide of him; and which therefore may be heard by a man ſtanding in the place where the reflected ſound does come, provided no interpoſed body intercepts, but not by him that firſt made it. Echoes may be produced with different circumſtances. For, 1. A *plane* obſtacle reflects the ſound back in its due tone and loudneſs; allowance being made for the proportionable decreaſe of the ſound, according to its diſtance. 2. A *convex* obſtacle reflects the ſound ſomewhat ſmaller and ſomewhat quicker though weaker, than otherwiſe it would be. 3. A *concave* obſtacle echoes back the ſound, bigger, ſlower, and alſo inverted; but always according to the order of words. Nor does it ſeem poſſible to contrive any ſingle echo, that ſhall invert the ſound, and repeat backwards; becauſe, in ſuch caſes, the word laſt ſpoken, that is, which laſt occurs to the obſtacle, muſt be repelled firſt; which can not be. From the determinate concavity or archedneſs of the reflecting bodies, it may happen that ſome of them ſhall only echo back one determinate note, and only from one place. 4. The echoing body being removed farther off, it reflects more of the ſound than when nearer; which is the reaſon why ſome echoes repeat but one ſyllable, ſome one word, and ſome many. 5. Echoing bodies may be ſo contrived and placed, as that reflecting the ſound from one to the other, either

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either directly and mutually, or obliquely and by succeſſion, out of one ſound, a multiple echo or many echoes ſhall ariſe. A multiple echo may be made, by ſo placing the echoing bodies at unequal diſtances, that they may reflect all one way, and not one on the other; by which means, a manifold ſucceſſive ſound will be heard; one clap of the hands, like many; one *ha* like a laughter; one ſingle word like many of the ſame tone and accent; and ſo one viol, like many of the ſame kind, imitating each other. Laſtly, echoing bodies may be ſo ordered, that from any one ſound given, they ſhall produce many echoes different both as to tone and intention: By which means a muſical room may be ſo contrived, that not only one inſtrument playing therein ſhall ſeem many of the ſame ſort and ſize, but even a concert of different ones, only by placing certain echoing bodies ſo, that any note played ſhall be returned by them in 3ds, 5ths, and 8ths.

(III.) ECHO, is alſo uſed for the place where the repetition of the ſound is produced or heard. In echoes, the place where the ſpeaker ſtands is called the *centrum phonicum*; and the object or place that returns the voice, the *centrum phonocamptícum*. Echoes are diſtinguiſhed into two kinds; viz. *Single and Tautological, or Multiple.*

I. ECHOES, SINGLE, are thoſe which return the voice but once. Of theſe ſome are *Tonical*, others *Polyſyllabical*.

II. ECHOES, POLYSYLLABICAL, are thoſe which return many ſyllables, words, and ſentences. Of this laſt kind is that fine echo in Wood-ſtock park, which Dr Plot aſſures us, in the day-time, will return very diſtinctly 17 ſyllables, and in the night 20.

2. ECHOES, TONICAL, are thoſe which only return a voice, when modulated into ſome particular muſical tone.

II. ECHOES, TAUTOLOGICAL, or MULTIPLE, are thoſe that return ſyllables and words, the ſame oftentimes repeated. At the ſepulchre of Metella, wife of Craſſus, was an echo, which repeated what a man ſaid five times. Authors mention a tower at Cyzicus, where the echo repeated 7 times. One of the fineſt echoes we read of is that mentioned by Barthius, in his notes on Statius's *Thebais*, lib. vi. 30. which repeated the words a man uttered 17 times: it was on the banks of the Naha, between Coblentz and Bingen. Barthius aſſures us, he had proved what he writes; and had told 17 repetitions. In common echoes, the repetition is not heard till ſome time after hearing the word ſpoke, or the notes ſung; but in this, the perſon who ſpeaks or ſings is ſcarce heard at all; but the repetition moſt clearly, and always in ſurpriſing varieties; the echo ſeeming ſometimes to approach nearer, and ſometimes to be further off. Sometimes the voice is heard very diſtinctly, and ſometimes ſcarce at all. One hears only one voice, and another ſeveral: one hears the echo on the right, and the other on the left, &c. At Milan in Italy, is an echo which reiterates the report of a piſtol 56 times; and if the report is very loud, upwards of 60 reiterations may be counted. The firſt 20 echoes are pretty diſtinct; but as the noiſe ſeems to fly away, and anſwer at a great diſtance, the reiterations are ſo doubled, that they can ſcarce be counted. See an account of a remarkable echo under the article PAISLEY. The rev. Mr Dunbar, in his *Stat. Account of Kinneul*, mentions a remarkable echo near the *Windy Gowle*, which repeats above 9 times.

(IV.) ECHO, in architecture, a term applied to certain kinds of vaults and arches, moſt commonly of the elliptic and parabolic figures uſed to redouble ſounds, and produce artificial echoes.

(V.) ECHO, in geography, a town of Spain, in the kingdom of Arragon, 13 miles NNW. of Jaca.

(VI.) ECHO, in poetry, a kind of compoſition wherein the laſt words or ſyllables of each verſe contains ſome meaning, which, being repeated apart, anſwers to ſome queſtion or other matter contained in the verſe; as in this beautiful one from Virgil:—

Crudelis mater magis, an puer improbus ille?
Improbus ille puer, crudelis tu quoque mater.

The elegance of an echo conſiſts in giving a new ſenſe to the laſt words; which reverberate, as it were, the motions of the mind, and by that means affect it with ſurpriſe and admiration.

(VII.) ECHO, in the mythology, (§ 1. *def.* 1.) a daughter of Aer and Tellus, who chiefly reſided in the vicinity of the Cephiſus. She was once one of Juno's attendants, and became the confident of Jupiter's amours. Her loquacity however diſpleaſed Jupiter, and ſhe was deprived of the power of ſpeech by Juno, and only permitted to anſwer the queſtions which were put to her. Pan had formerly been one of her admirers, but he never enjoyed her favours. Echo, after ſhe had been puniſhed by Juno, fell in love with Narciſſus; but being deſpiſed by him, pined to death, having nothing but her voice left.

(1.) * *To* ECHO. *v. a.* To ſend back a voice; to return what has been uttered.—Our ſeparatiſts do but *echo* the ſame note *Decay of Piety*.—

One great death deforms the dreary ground
The *echo'd* woes from diſtant rocks reſound.
Prior.

(2.) * *To* ECHO. *v. n.* 1. To reſound; to give the repercuſſion of a voice.—

At the parting
All the church *echo'd*. *Shak.*

2. To be ſounded back.—

Hark, how the ſound diſturbs imperious Rome!
Shakes her proud hills, and rolls from dome to dome!
Her mitr'd princes hear the *echoing* noiſe,
And, Albion, dread thy wrath and awful voice.
Blackmore.

ECHOE, a town of the United States of America, in the Tenneſſee government, 50 miles S. of Knoxville.

ECHOMETER, among muſicians, a kind of ſcale or rule, with ſeveral lines thereon, ſerving to meaſure the duration and length of ſounds, and to find their intervals and ratios.

ECHT, a pariſh of Scotland, in Aberdeenſhire, about 10 miles W. of Aberdeen, and extending 4½ in length and 4½ in breadth, being nearly of a quadrangular form. It is eſtimated to contain about 10,500 acres, of which there is not one third arable, great part of it being ſwampy. Part of

it is also hilly, but the hills are of such a gentle acclivity, that many of them are plowed to the top. The soil consists of loam, clay, sand and moss; highly susceptible of improvement. The climate is mild and the crops early; but the old method of farming still chiefly prevails. Oats and barley are the principal crops. The population in 1801, was 303. The Hon. Alex. Duff of Echt, the chief proprietor, has planted 150 acres with trees of various kinds, and rendered 80 acres of moorish ground fertile by the modern improvements.

ECHZELL, a town of Germany, in the circle of the Upper Rhine, and upper principality of Hesse, 14 miles SE. of Wetzlar.

ECIJA, or EXIJA, a town of Spain, in the kingdom of Seville, on the Xenil, containing six parishes, 20 convents, 6 hospitals, and about 9000 souls, situated in a valley surrounded with small hills, which makes it the warmest place of Andalusia. Wool and hemp are the chief riches of the place. It is 55 miles ENE. of Seville. Lon. 11. 43. E. Peak of Teneriffe. Lat. 37. 33. N.

ECKARDSBERGA, a town of Germany in the circle of Upper Saxony, and circle of Thuringia, 10 miles WSW. of Naumburg, and 10 S. of Nebra.

ECKELNFOHREDE, or ECKERFORD, a town of Denmark, in the duchy of Sleswick.

ECKEREN, a village of France, in the department of Deux Nattes and ci-devant province of Brabant, 5 miles N. of Antwerp. An obstinate battle was fought here between the French and the Dutch in 1703, when the latter were the victors.

ECKERO, a small island of Sweden, between the Baltic and the gulph of Finland, a little to the W. of the island of Aland.

ECKFORD, [Gael. i. e. the *Horse ford*,] a parish of Scotland in Roxburghshire above 6 miles long from N. to S. and 4½ broad; situated between Jedburgh and Kelso, 4½ miles from each. The air is dry and salubrious; the soil a light loam; the husbandry is much improved. Early oats, barley, wheat, clover, rye-grass, turnips, potatoes, and flax, are the produce. A few plantations have been lately laid out, which promise to be a great ornament to the country. There are two small villages in the parish, Cavertown and Cessford, the latter of which is a barony in the Roxburgh family. In its neighbourhood are the ruins of the old castle of Cessford. Many cairns are to be seen, and in various places curious antiquities have been dug up. The population, in 1801, was 973.

ECKIUS, John, a learned divine, professor in the university of Ingoldstadt, memorable for the opposition he gave to Luther, Melancthon, Carolostadius, and other leading protestants in Germany. He wrote many polemical tracts; and among the rest, a *Manual of Controversies*, printed in 1535, in which he discourses upon most of the heads contested between the Protestants and Papists. He was a man of uncommon parts and zeal and died in 1543.

ECKLES, the name of 3 villages: 1. in Lancashire, W. of Manchester: 2. in Norfolk, N. of Harling: 3. in ditto NE. of Hickling.

ECKLESFIELD, in Yorkshire, near Sheffield.

ECKMULL, a town of Germany, in Lower Bavaria, 16 miles W. of Straubing.

ECKQLSHEIM, or EGGOLSHEIM, a town of Germany in the circle of Franconia, and bishopric of Bamberg, 3 miles N. of Forcheim.

ECKTERNAC, a town of France, in the department of Forets, and ci-devant province of Austrian Luxemburg, seated on the river Suir, in a valley surrounded by mountains; 18 miles NE. of Luxemburg. Lon. 6. 33. E. Lat. 49. 50. N.

ECKWERDSHEYDE, a town of Silesia, in the principality of Neysze, 7 miles N. of Neysze.

* ECLAIRCISSEMENT. *n. s.* [French.] Explanation; the act of clearing up an affair by verbal expostulation.—The *eclaircissement* ended in the discovery of the informer. *Clarenon.*

ECLAIRON, or ECLARON, } a town of France, in the departm. of Upper Marne, seated on the Blaise, 5 miles SW. of St Dizier.

* ECLAT. *n. s.* [French.] Splendour; show; lustre. Not English.—Nothing more contributes to the variety, surprize, and *eclat* of Homer's battles, than that artificial manner of gaging his heroes by each other. *Pope.*

(1) * ECLECTICK. *adj.* [ἐκλεκτικὸς.] Selecting; chusing at will.—Cicero was of the *eclectick* sect, and chose out of each such positions as came nearest truth. *Watts on the Mind.*

(2.) ECLECTICS, *n. s.* [from ἐκλέγω, to choose,] ancient philosophers, who, without attaching themselves to any particular sect, chose what they judged good and solid from each. Laertius says that they were also denominated *Analogetici*; but that they call themselves *Philalethes*, i. e. lovers of truth. The founder of the Electici was one Potamon of Alexandria, who lived under Augustus and Tiberius; and who, weary of doubting of all things with the Sceptics and Pyrrhonians, formed the Eclectic sect; which Vossius calls the ECLECTIVE.

(3.) ECLECTICS were also a certain set of physicians among the ancients, of whom Archigenes, under Trajan, was the chief, who selected from the opinions of all the other sects, that which appeared to them best and most rational; hence they were called *eclectics*, and their prescriptions *medicina eclectica*.

(4.) ECLECTICS, or modern PLATONICS, a sect of Christians, who arose about the end of the 3d century. They professed to make truth the only object of their enquiry, and to be ready to adopt from all the different systems and sects, such tenets as they thought agreeable to it. However, they preferred Plato to the other philosophers, and looked upon his opinions concerning God, the human soul, and things invisible, as conformable to the spirit and genius of the Christian doctrine. One of the principal patrons of this system was Ammonius Saccas, who at this time laid the foundation of that sect, afterwards distinguished by the name of the *New Platonists*, in the Alexandrian school. See AMMONIUS and PLATONISM.

* ECLEGMA. *n. s.* [ἐκ and λείχω.] A form of medicine made by the incorporation of oils with syrups, and which is to be taken upon a liquorice stick *Quincy.*

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(1.) * ECLIPSE

(1.) * ECLIPSE. *n. ſ.* [ἔκλειψις.] 1. An obſcuration of the luminaries of heaven: the ſun is eclipſed by the intervention of the moon; the moon by the interpoſition of the earth. The word originally ſignifies departure from the place, to which *Milton* alludes.—

Planets, planet-ſtruck, real *eclipſe*
Then ſuffer'd. *Milton.*

So though the ſun victorious be,
And from a dark *eclipſe* ſet free,
The influence, which we fondly fear,
Afflicts our thoughts the following year. *Waller.*

—An *eclipſe* of the moon is when the atmoſphere of the earth, being between the ſun and the moon, hinders the light of the ſun from falling upon and being reflected by the moon: if the light of the ſun is kept off from the whole body of the moon, it is a total *eclipſe*; if from a part only, it is a partial one. *Locke.* 2. Darkneſs; obſcuration.—All the poſterity of our firſt parents ſuffered a perpetual *eclipſe* of ſpiritual life. *Raleigh's Hiſtory.*—Experience we have of the vanity of human glory, in our ſcatterings and *eclipſes*. *King Charles.*

(2.) ECLIPSE. Although the doctrine concerning the eclipſes of the heavenly luminaries, is already inſerted at conſiderable length, under the article ASTRONOMY, from § 570 to 668, we ſhall here add a few remarks upon lunar eclipſes, from Dr Gregory's valuable Dictionary, lately publiſhed, "Lunar eclipſes only happen at full moon, becauſe it is only then the earth is between the ſun and moon; nor do they happen every full moon, becauſe of the obliquity of the moon's path with reſpect to the ſun's, but only in ſuch full moons as happen either at the interſection of thoſe paths called the moon's nodes, or very near them, viz. when the moon's latitude, or diſtance between the centres of the earth and moon, is leſs than the ſum of the apparent ſemidiameters of the moon and the earth's ſhadow.—The chief circumſtances in lunar eclipſes are the following: 1. All lunar eclipſes are univerſal, or viſible in all parts of the earth which have the moon above their horizon; and are every where of the ſame magnitude, with the ſame beginning and end. 2. In all lunar eclipſes the eaſtern ſide is what firſt immerges and emerges again, i. e. the left hand ſide of the moon as we look towards her from the north; for the proper motion of the moon being ſwifter than that of the earth's ſhadow, the moon approaches it from the weſt, overtakes and paſſes through it with the moon's eaſt ſide foremoſt, leaving the ſhadow behind, or to the weſtward. 3. Total eclipſes, and thoſe of the longeſt duration, happen in the very nodes of the eclipſe; becauſe the ſection of the earth's ſhadow, then falling on the moon, is conſiderably larger than her diſc. There may however be total eclipſes within a ſmall diſtance of the nodes; but their duration is the leſs as they are farther from it, till they become only partial ones and at laſt none at all. 4. The moon, even in the middle of an eclipſe has uſually a faint appearance of light, reſembling tarniſhed copper, which Gaſſendus, Ricciolus, Kepler, &c. attribute to the light of the ſun, refracted by the earth's atmoſphere, and ſo tranſmitted thither. Laſtly, ſhe grows ſenſibly paler and dimmer, before entering into the real ſhadow, owing to a penumbra which ſurrounds that ſhadow to ſome diſtance."

* *To* ECLIPSE. *v. a.* [from the noun.] 1. To darken a luminary.—

Now if the earth were flat, the dark'ned moon
Would ſeem to all *eclips'd* as well as one. *Creech.*

2. To extinguiſh; to put out.—

Then here I take my leave of thee, fair ſon,
Born to eclipſe thy life this afternoon. *Shakeſp.*

3. To cloud; to obſcure.—They had ſeen tokens of more than common greatneſs, howſoever, now *eclipſed* with fortune. *Sidney.*—He deſcended from his Father, and *eclipſed* the glory of his divine majeſty with a veil of fleſh. *Calamy.* 4. To diſgrace.—She told the king, that her huſband was *eclipſed* in Ireland by the no countenance his majeſty had ſhewed towards him. *Clarendon.*—

Another now hath to himſelf engroſs'd
All pow'r, and us *eclips'd*. *Milton.*

ECLIPTA, in botany; a genus of the polygamia ſuperflua order, belonging to the ſyngeneſia claſs of plants. The receptacle is chaffy; there is no pappus, and the corollulæ of the diſk quadrifid.

(1.) * ECLIPTICK. *adj.* Deſcribed by the ecliptick line.—

Theearth's rotation make's the night and day
The ſun revolving through the *Ecliptick* way,
Effects the various ſeaſons of the year. *Blackm.*

(2.) * ECLIPTICK. *n. ſ.* [ἐκλειπτικὸς.] A great circle of the ſphere, ſuppoſed to be drawn through the middle of the Zodiack, and making an angle with the Equinoctial, in the points of Aries and Libra of 23° 30′. which is the ſun's greateſt declination. This is by ſome called *via ſolis*, or the way of the ſun, becauſe the ſun in his annual motion, never deviates from this line. This line is drawn on the globe; but in the new aſtronomy the *Ecliptick* is that path among the fixed ſtars, which the earth appears to deſcribe to an eye placed in the ſun, as in its annual motion it runs round the ſun from Weſt to Eaſt If you ſuppoſe this circle to be divided into equal parts, they will be the 12 ſigns. *Harris.*—All ſtars that have their diſtance from the *Ecliptick* northwards not more than 23½ degrees, may, in progreſſion of time, have declination ſouthward, and move beyond the equator. *Brown's Vulgar Errours.*—The terraqueous globe had the ſame ſite and poſition, in reſpect of the ſun, that it now hath; its axis was not parallel to that of the *Ecliptick*, but inclined in like manner as it is at preſent. *Woodw. Natural Hiſtory.*—You muſt conceive an imaginary plane, which paſſing through the centre of the ſun and the earth, extends itſelf on all ſides as far as the firmament; this plane is called the *Ecliptick*, and in this the centre of the earth is perpetually carried, without any deviation. *Bentley.*

(3.) ECLIPTIC, OBLIQUITY OF THE. "The ecliptic approaching nearer and nearer to a parallelism with the equator, at the rate of half a ſecond in a year nearly, or from 50″ to 55″ in 100 years, as is deduced from ancient and modern obſervations compared together; and as the mean obliquity of the ecliptic was 23° 28′, about the end of the year 1788, or beginning of 1789, by adding half a ſecond for each preceding year, or ſubtracting the

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ſame for each following year, the mean obliquity will be found nearly for any year either before or ſince that period. The quantity, however, of this change is variouſly ſtated by different authors, from 50″ to 60″ or 70″ for each century or 100 years. Hipparchus, almoſt 2000 years ſince, obſerved the obliquity of the ecliptic, and found it about 23° 51′; and all ſucceeding aſtronomers, to the preſent time having obſerved the ſame, have found it always leſs and leſs, being now rather under 23° 28′: a difference of about 23′ in 1950 years: which gives a medium of 70″ in 100 years. There is great reaſon, however, to think that the diminution is variable. This diminution of the obliquity of the ecliptic to the equator, according to Mr Long, and ſome others, is chiefly owing to the unequal attraction of the ſun and moon on the protuberant matter about the earth's equator. For, if it is conſidered, ſay they, that the earth is not a perfect ſphere, but an oblate ſpheroid, having its axis ſhorter than its equatorial diameter: and that the ſun and moon are conſtantly acting obliquely upon the greater quantity of matter about the equator, drawing it in a manner towards a nearer and nearer coincidence with the ecliptic; it will not appear ſtrange that theſe actions ſhould gradually diminiſh the angle between the planes of theſe two circles. Nor is it leſs probable that the mutual attractions of all the planets ſhould have a tendency to bring their orbits to a coincidence; though this change is too ſmall to become ſenſible in many ages. It is now however, well known, that this change in the obliquity of the ecliptic is wholly owing to the actions of the planets upon the earth, and eſpecially the planets Venus and Jupiter. According to La Grange, who proceeds upon theory, the annual change of obliquity is variable, and has its limits; about 2000 years ago he thinks it was after the rate of about 38″ in 100 years: that it is now, and will be for 400 years to come, 56″ per century; but 2000 years hence 49″ per century. According to Caſſini, who computes from obſervations of the obliquity between the years 1739 and 1778, the annual change at preſent is 60″ or 1′ in 100 years. But according to La Lande, the diminution is at the rate of 83″ per century; while Dr Maſkelyne makes it only 50″ in the ſame time. Beſide the regular diminution of the obliquity of the ecliptic, at the rate of near 50 ſeconds in a century, or half a ſecond a year, which ariſes from a change of the ecliptic itſelf, it is ſubject to two periodical inequalities, the one produced by the unequal force of the ſun in cauſing the preceſſion of the equinoxes and the other depending on the nutation of the earth's axis. See the Explanation and Uſe of Dr Maſkelyne's Tables, and Obſervations, pa. vi, where we are ſhewn how to calculate thoſe inequalities, and where he ſhews that from his own obſervations, the mean obliquity of the ecliptic to the beginning of the year 1769, was 23° 28′ 9·7″."—We have uſed the freedom to quote the above obſervations from Dr Gregory's Dictionary; and we ſhall here ſubjoin, from the ſame work, the method of finding the obliquity of the ecliptic with a table of Obſervations for above 2000 years. "To find the obliquity of the ecliptic, or the greateſt declination of the ſun; about the ſummer ſolſtice, obſerve very carefully the ſun's zenith diſtance for ſeveral days together, then the difference between this diſtance and the latitude of the place, will be the obliquity ſought, when the ſun and equator are both on one ſide of the place of obſervation: but their ſum will be the obliquity when they are on different ſides of it. Or it may be found by obſerving the meridian altitude or zenith diſtance of the ſun's centre, on the days of the ſummer and winter ſolſtice; then the difference of the two will be the diſtance been the tropics, the half of which will be the obliquity ſought.

Table of the obliquity of the ecliptic at different periods.

Author's names.	years bef. Chriſt.	obliquity °	′	″
Pythias	324	23	49	25
Eratoſthenes and Hipparchus	230 & 140 aft. Chriſt	23	51	20
Ptolemy	140	23	48	45
Almahmon	832	23	35	
Albalegnius	880	23	35	
Thebat	911	23	33	30
Abul Waſi and Hamed	990	23	35	
Perſian tables in Chryſococca	1004	23	35	
Albatrunius	1007	23	35	
Arzachel	1104	23	33	30
Almamon	1140	23	33	30
Choja Naſſir Oddin	1290	23	30	
Prophatius the Jew	1300	23	32	
Ebn Shattier	1363	23	31	
Purbach and Regiomontanus	1460	23	30	
Ulugh Beigh	1463	23	30	17
Walther	1476	23	30	
Ditto corrected by refraction	——	23	29	8
Werner	1510	23	28	30
Copernicus	1525	23	28	21
Egnatio Danti	1570	23	29	
Prince of Heſſe	1570	23	31	
Rothman and Byrge	1570	23	30	22
Tycho Brahe	1584	23	31	30
Ditto corrected	——	23	29	
Wright	1594	23	30	
Kepler	1627	23	30	30
Gaſſendus	1630	23	31	
Ricciolus	1646	23	30	20
Ditto corrected	1655	23	29	
Hevelius	1653	23	30	20
Ditto corrected	1651	23	28	51
Caſſini	1655	23	29	15
Montons corrected, &c.	1660	23	29	5
Richer corrected	1672	23	28	52
De la Hire	1686	23	29	
Ditto corrected	——	23	29	28
Flamſtead	1690	23	29	
Bianchini	1703	23	28	25
Roemer	1706	23	28	42
Louville	1715	23	28	24
Godin	1730	23	28	20
Bradley	1750	23	28	18
Mayer	1756	23	28	16
Maſkelyne	1769	23	28	10
Hornſby	1772	23	28	8

"As to the obliquity of the ecliptic, or the angle which its plane makes with that of the equinoctial it is found to vary."

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(4.) ECLIPTIC, in geography, a great circle on he terreſtrial globe, not only anſwering to, but alling within, the plane of the celeſtial ecliptic. ee GEOGRAPHY.

(1.) * ECLOGUE. *n. ſ.* [ἐκλογη] A paſtoral poem, ſo called becauſe *Virgil* called his paſtorals clogues.—What exclaiming praiſes Baſilius gave his *eclogue* any man may gueſs, that knows love better than ſpectacles to make every thing ſeem reat. *Sidney.*—It is not ſufficient that the ſenences be brief, the whole *eclogue* ſhould be ſo too. *Pope.*

(2.) * ECLOGUE, [ἐκλογη, Gr. *choice,*] in poetry, kind of paſtoral compoſition, wherein ſhepherds re introduced converſing together. According o the etymology, *eclogue* ſhould be no more than ſelect or choice piece; but cuſtom has determined it to a farther ſignification, viz. a little elegant compoſition in a ſimple natural ſtyle and manner. IDYLLION and *eclogue*, in their primary ntention, are the ſame thing: thus, the idyllia, ἰδυλλια of Theocrites, are pieces wrote perfectly n the ſame vein with the *eclogua* of Virgil. But uſtom has made a difference between them, and ppropriated the name *eclogue* to pieces wherein hepherds are introduced ſpeaking; *idyllion*, to hoſe wrote like the eclogue, in a ſimple natural tyle, but without any ſhepherd in them.

ECLUSE, a ſmall but ſtrong town of France, n the department of the North, and ci-devant rovince of Dutch Flanders. It has a good harour and ſluices. The Engliſh beſieged it in vain 1405, and the people of Bruges in 1426. But he Dutch, commanded by Count Maurice of Naſſau, took it in 1644. It is defended by ſeveral orts, and ſtands near the ſea. Lon. 3. 10. E. Lat. 0. 25. N.

ECNOMUS, in ancient geography, a promonory of Sicily.

ECOMOY, a town of France, in the department of Sarte, 12 miles S. of Mans.

* ECONOMICK. } *adj.* [from *economy.*] 1.
* ECONOMICAL. } Pertaining to the regulaion of an houſehold.—

Her quick'ning power in every living part,
Doth as a nurſe, or as a mother ſerve;
And doth employ her *economick* art,
And buſy care her houſehold to preſerve. *Davies.*

—In *economical* affairs, having propoſed the government of a family, we conſider the proper means o effect it. *Watts.* 2. Frugal.—Some are ſo mainly *economical*, as even to deſire that the ſeat e well watered, and well ſwelled. *Wott. Arch.*

ECONOMICS. *n. ſ.* See OECONOMICS.

(1.) * ECONOMY. *n. ſ.* [οἰκονομια. This word is often written, from its derivation, *œconomy*; but being no diphthong in Engliſh, it is placed here with the authorities for different orthography.] 1. The management of a family; the government of a houſehold.—By St. Paul's *economy*, the heir differs nothing from a ſervant, while he is in his minority; ſo a ſervant ſhould differ nothing from a child in the ſubſtantial part. *Taylor.* 2. Diſtribution of expenſe.—Particular ſums are not laid out to the greateſt advantage in his *economy*; but are ſometimes ſuffered to run waſte, while he is only careful of the main. *Dryden.* 3. Frugality; diſcretion of expenſe; laudable parſimony.—I have no other notion of *economy*, than that it is the parent of liberty and eaſe. *Swift to Bolingbroke.* 4. Diſpoſition of things; regulation.—All the divine and infinitely wiſe ways of *economy* that God could uſe towards a rational creature, oblige mankind to that courſe of living which is moſt agreeable to our nature. *Hamm.* 5. The diſpoſition or arrangement of any work.—In the Greek poets, as in Plautus, we ſee the *economy* and diſpoſition of poems better obſerved than in Terence. *B. Jonſon.* 6. Syſtem of matter; diſtribution of every thing active or paſſive to its proper place.—

Theſe the ſtrainers aid,
That by a conſtant ſeparation made,
They may a due *economy* maintain,
Exclude the noxious parts, the good retain.
Blackmore.

(2.) ECONOMY. Without entering into any elaborate diſquiſition upon this ſubject, we inſert the following hints from a letter of lord Burleigh to his ſon, correſponding with the definitions above given. "Touching the government of thy houſe, let thy hoſpitality be moderate, and according to the meaſure of thy eſtate, rather plentiful than ſparing, but not coſtly; for I never knew any grow poor by keeping an orderly table; but ſome conſume themſelves by ſecret vices, and then hoſpitality bears the blame. But baniſh drunkenneſs out of thy houſe, which is a vice that impairs health, conſumes much, and makes no ſhew;—and beware thou ſpend not above three parts of the four of thy living, nor above a third part of that in thy houſe; for the other two parts will do little more than to defray thy extraordinaries, which will always ſurmount thy ordinaries by far; otherwiſe thou ſhalt live like a rich beggar, in continual want; and the needy man can never live happy nor contented, for every the leaſt diſaſter makes him ready to mortgage or ſell: and that gentleman who ſells one acre of land loſes an ounce of credit; for gentility is nothing but riches; ſo that if a foundation ſhrink the building muſt needs follow.—Live not in the country without corn and cattle about thee; for he that puts his hand to his purſe for every expenſe of houſhold, is like him that thinks to keep water in a ſieve: and what proviſion thou ſhalt want, try to buy it at the beſt hand, for there is one penny in four ſaved betwixt buying at thy need, and when the markets and ſeaſons do ſerve fitteſt for it:—and be not ſerved with kinſman friends, or men intreated to ſtay, for they will expect much and do little; nor with ſuch as are amorous for their heads are always intoxicated: and keep rather too few than too many: feed them well, and pay them the moſt, and then thou may'ſt boldly require their ſervice and duty."

ECOS, or } A town of France, in the depart-
ECOTS, } ment of Eure, 7 miles NNE. of Vernon.

ECOUCHE, a town of France, in the department of Orne, 4½ miles W. of Argentan.

ECOUEN, a town of France, in the department of Seine, and Oiſe, 5 miles N. of St Denys.

ECOUY, a town of France, in the department of Eure, 4 miles N. of Grand Andelys.

(1.) * ECPHRACTICKS. *n. ſ.* [ἐκ and φραττω.] Such medicines

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medicines as render tough humours more thin, so as to promote their discharge. *Quincy.*—Procure the blood a free course, ventilation, and transpiration, by suitable purges and *ecphratick* medicines. *Harvey*

(2.) ECPHRATICKS. See ATTENUANT, § 2. DEOBSTRUENT, § 1, and DETERGENT, § 2.

* ECSTACY. *n. f.* [ἔκστασις.] 1. Any passion by which the thoughts are absorbed, and in which the mind is for a time lost.—

Follow them swiftly,
And hinder them from what this *ecstacy*
May now provoke them to. *Shak.*

—Whether what we call *ecstasy* be not dreaming with our eyes open, I leave to be examined. *Locke.* 2. Excessive joy; rapture.—O, love, be moderate! allay thy *ecstasy*! *Shak.*—The religious pleasure of a well disposed mind moves gently, and therefore constantly: it does not affect by rapture and *ecstasy*; but is like the pleasure of health, still and sober. *South.*

Each delighted, and delighting gives
The pleasing *ecstasy* which each receives. *Prior.*

3. Enthusiasm; excessive elevation and absorption of the mind.—

He lov'd me well, and oft would beg me sing;
Which when I did, he on the tender grass
Would sit, and hearken even to *ecstasy*. *Milton.*

4. Excessive grief or anxiety. This is not now used.

Sighs and groans, and shrieks that rend the air,
Are made, not mark'd; where violent sorrow seems
A modern *ecstasy*. *Shak.*

Better be with the dead,
Than on the torture of the mind to lie
In restless *ecstasy*. *Shak.*

5. Madness; distraction. This sense is not now in use.—

Now see that noble and most sovereign reason,
Like sweet bells jangled out of tune, and harsh,
That unmatch'd form, and feature of blown youth,
Blasted with *ecstasy*. *Shak.*

* ECSTASIED. *adj.* [from *ecstasy*.] Ravished; filled with enthusiasm.—These are as common to the inanimate things as to the most *ecstasied* soul upon earth. *Norris.*

* ECSTATICAL. ECSTATICK. *adj.* [ἐκστατικός.] 1. Ravished; rapturous; elevated beyond the usual bounds of nature.—

There doth my soul in holy vision sit,
In pensive trance, and anguish, and *ecstatick* fit. *Milton.*

—When one of them, after an *ecstatical* manner, fell down before an angel, he was severely rebuked, and bidden to worship God. *Stillingfleet.* 2. Raised to the highest degree of joy.—

To gain Pescennius one employs his schemes;
One grasps a Cecrops in *ecstatick* dreams. *Pope.*

3. Tending to external objects. This sense is, I think, only to be found once, though agreeable enough to the derivation.—I find in me a great deal of *ecstatical* love, which continually carries me out to good without myself. *Norris.*

ECSTATICI, [ἐκστατικοί, from ἐξίστημι *I am entranced,*] in antiquity, a kind of diviners who were cast into trances or ecstasies, in which they lay like men dead or asleep, deprived of all sense and motion; but, after some time, returning to themselves, gave strange relations of what they had seen and heard.

ECTERNACH. See ECKTERNAC.

ECTHESIS, in church history, a confession of faith, in the form of an edict, published A. D. 639, by the emperor Heraclius, to pacify the troubles occasioned by the Eutychian heresy in the eastern church. However he revoked it, on being informed that pope Severinus had condemned it, as favouring the Monothelites; declaring at the same time, that Sergius, patriarch of Constantinople, was the author of it.

ECTHLIPSIS, among Latin grammarians, a figure of prosody whereby the *m* at the end of a word, where the following word begins with a vowel, is elided, or cut off, together with the vowel preceding it, for the sake of the measure of the verse: thus they read *mult' ille*, for *multum ille*.

ECTON, a village in Northamptonshire.

ECTROPIUM, in surgery, is, when the eyelids are inverted, or retracted, so that they show their internal or red surface, and cannot sufficiently cover the eye.

ECTYLOTICS. in pharmacy, remedies proper for consuming callosities.

* ECTYPE. *n. f.* [ἔκτυπος.] A copy.—The complex ideas of substances are *ectypes*, copies, but not perfect ones; not adequate. *Locke.*

ECU, [Fr.] a French crown. See MONEY.

ECUNDI. See CONGO, N° 2.

* ECURIE. *n. f.* [French; *equus*, Lat.] A place covered for the lodging or housing of horses.

ECYA, or ECIJA. See ECIJA, and ASTIGI.

ED, the name of two towns in Sweden: 1. in the province of Smaland, 80 miles N. of Calmar: 2. in that of W. Gothland, 33 miles N. of Uddevalla.

(1.) EDA, a town of Sweden, in the province of Warmeland, 40 miles N. of Carlstadt.

(2.) EDA, or EDAY one of the Orkney isles, about 5½ miles long, and nearly 1½ broad situated 8 miles NNE. from Pomora. It consists chiefly of hills of a moderate height, affording excellent pasture. It contains several villages. and has two good hrbours or road-steads, each sheltered by a small islet, where vessels of any burden may ride in safety. There is an old chapel in ruins, and the remains of several religious houses. Near this island are several pasture isles or holms, on which are the ruins of several religious edifices. Eday contains about 600 inhabitants. Lon. 0. 33. E. of Edinburgh. Lat. 59. 2. N.

* EDACIOUS. *adj.* [*edax*, Lat.] Eating; voracious; devouring; predatory: ravenous: rapacious; greedy.

* EDACITY. *adj.* [*adacitas*, Lat.] Voracity; ravenousness; greediness; rapacity.—The wolf is a beast of great *edacity* and digestion; it may help the parts of him comfort the bowels: *Bacon.*

EDAL, a town in the high Peak of Derby.

(1.) EDAM, a town of the United provinces, in the department of Amstel, and cidevant province of Holland, seated near the Zuyder Zee. It is built in a triangular form, and has a good port formed by the river Ey, which, with the dam raised against its inundations, gives name to the town. It is famous for its cheeses; and lies 12 miles

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miles N. of Amſterdam. Lon. 4. 58. E. Lat. 52. 23. N.

(2.) EDAM, an iſland near Batavia, to which the Dutch exile criminals, and condemed them to labour in different kinds of work.

EDBO, a town of Sweden, in the province of Upland, 30 miles ENE. of Upſal.

(2.) EDBURTON, a town in Buckinghamſhire

(2.) EDBURTON, a village in Suſſex.

EDDA, the ſyſtem of the ancient Icelandic or Runic mythology, containing many curious particulars of the theology, philoſophy, and manners of the northern nations of Europe; or of the Scandinavians, who had migrated from Aſia, and from whom our Saxon anceſtors were deſcended. Mr Mallet apprehends that it was originally compiled, ſoon after the Pagan religion was aboliſhed, as a courſe of poetical lectures, for the uſe of ſuch young Icelanders as devoted themſelves to the profeſſion of a *ſcald* or poet. It conſiſts of two principal parts; the 1ſt containing a brief ſyſtem of mythology, properly called the *Edda*: and the 2d being a kind of art of poetry, and called *Scalda* or *poetics*. The moſt ancient Edda was compiled by Soemund Sigfuſſon, ſurnamed the *Learned*, who was born in Iceland about A. D. 1057. This was abridged, and rendered more eaſy and intelligible about 120 years afterwards, by Snorro Sturleſon, who was ſupreme judge of Iceland in 1215 and 1222; and it was publiſhed in the form of a dialogue. He added alſo the 2d part in the form of a dialogue, being a detail of different events tranſacted among the divinities. The only three pieces that are known to remain of the more ancient Edda of Soemund, are the Voluſpa, the Havamaal, and the Runic chapter. The Voluſpa, or prophecy of Vola or Fola, appears to be the text, on which the Edda is the comment. It contains in 200 or 300 lines the whole ſyſtem of mythology, diſcloſed in the Edda, and may be compared to the Sibylline verſes, on account of its laconic yet bold ſtyle, and its imagery and obſcurity. It is profeſſedly a revelation of the decrees of the Father of nature, and the actions and operations of the gods. It deſcribes the chaos, the formation of the world, with its various inhabitants, the functions of the gods, their moſt ſignal adventures, their quarrels with Loke their great adverſary, and the vengeance that enſued; and concludes with a long deſcription of the final ſtate of the univerſe, its diſſolution and conflagration, the battle of the inferior deities, and the evil beings, the renovation of the world, the happy lot of the good, and the puniſhment of the wicked. The Havamaal, or Sublime Diſcourſe, is attributed to the god Odin, who is ſuppoſed to have given theſe precepts of wiſdom to mankind; it is compriſed in about 120 ſtanzas, and reſembles the book of Proverbs. Mr Mallet has given ſeveral extracts of this treatiſe on the Scandinavian ethics. The Runic chapter contains a ſhort ſyſtem of ancient magic, and eſpecially of the enchantments wrought by the operation of Runic characters, of which Mr Mallet has alſo given a ſpecimen. A manuſcript copy of the Edda of Snorro is preſerved in the library of the univerſity of Upſal; the firſt part of which has been publiſhed with a Swediſh and Latin verſion by M. Goranſon. The Latin verſion is printed as a ſupplement to M. Mallet's Northern Antiquities. The firſt edition of the Edda was publiſhed by Reſenius, profeſſor at Copenhagen, in a large 4to volume, in 1665; containing the text of the Edda, a Latin tranſlation by an Icelandic prieſt, a Daniſh verſion, and various readings from different MSS. M. Mallet has alſo given an Engliſh tranſlation of the firſt part, accompanied with remarks; from which we learn, that the Edda teaches the doctrine of the Supreme, called the *Univerſal Father*, and *Odin*, who lives for ever, governs all his kingdom, and directs the great things as well as the ſmall; who formed the heaven, earth and air; made man, and gave him a ſpirit or ſoul, which ſhall live, after the body ſhall have mouldered away; and then all the juſt ſhall dwell with him in *Gimle* or *Vingolf*, the palace of friendſhip; but wicked men ſhall go to *Hela*, or death, and from thence to *Niſlheim*, or the abode of the wicked, which is below in the ninth world. It inculcates alſo the belief of ſeveral inferior gods and goddeſſes, the chief of whom is Frigga or Frea, i. e. *lady*, meaning hereby the earth, who was the ſpouſe of Odin or the Supreme God; whence we may infer that, according to the opinion of theſe ancient philoſophers, this Odin was the active principle or ſoul of the world, which uniting itſelf with matter, had thereby put it into a condition to produce the intelligences or inferior gods, and men and all other creatures. The Edda likewiſe teaches the exiſtence of an evil being called *Loke*, the calumniator of the gods, the artifier of fraud, who ſurpaſſes all other beings in cunning and perfidy. It teaches the creation of all things out of an abyſs or chaos: the final deſtruction of the world by fire; the abſorption of the inferior divinities, both good and bad, into the boſom of the grand divinity, from whom all things proceeded, as emanations of his eſſence, and who will ſurvive all things; and the renovation of the earth in an improved ſtate.

(1.) *EDDER. *n. ſ.* [from the verb.] Such fence-wood as is commonly put upon the top of fences. Not in uſe.—

In lopping and felling, ſave *edder* and ſtake,
Thine hedges, as needeth, to mend or to make.
Tuſſer.

(2.) EDDER, or EIDER DOWN. See ANAS, N° 28; and DOWN, N° III, § 3.

* *To* EDDER. *v. a.* (probably from *edge.*) To bind or interweave a fence. Not in uſe.—To add ſtrength to the hedge, *edder* it; which is, bind the top of the ſtakes with ſome ſmall long poles on each ſide. *Mortimer.*

EDDRACHYLIS, [Gael. *i. e.* between two kyles, or arms of the ſea,] a pariſh of Scotland, in the county of Sutherland, erected in 1724. It is bounded on the W. by the Atlantic, and on the N. by the North Sea, to Cape Wrath: being ſituated on the angle formed by theſe ſeas. It is 30 miles long, and 15 broad; beſides which the *Davoch* or diſtrict of *Aſhir*, or *Alſhire*, is annexed to it, extending 8 miles in length and 7 in breadth. The climate is healthy, though rainy: the ſurface though mountainous and rugged, yields excellent paſture, many of the hills being clothed with graſs, clover, and daiſies to the tops. The ſoil being rocky, the *caſcroim* is the only inſtrument uſed for turning it

it up. See CASCHROM. Oats, bear, and potatoes are the only produce: yet with every disadvantage, "scarce any place, (says the rev. Mr Falconer,) affords a more commodious habitation to poor people, if there are any such in it. For upon a farm of 20s. or only 10s. many families want none of the necessaries of life, having bread, fish, flesh, wool, clothing, milk, butter, and cheese, all the fruit of their own industry, and the produce of their farms:—also fuel on easy terms." The coast has many excellent harbours and bays, abounding with fish, and would make a good fishing station. Lord Reay is the proprietor. The only names in the parish almost are *Morrison*, *M'Clay*, and *Macleod*. Game of all kinds are plentiful, and there are considerable natural woods. Lord Reay exacts no services, but the tacksmen exact them from the sub-tenants most rigorously. *Sir J. Sinclair's Stat. Acc.* VI. 300. The population, in 1802, was 2253.

EDDERS. See ARUM, § II, N° 3; and EDDOES.

EDDERSTON, a village in Northumberland.

EDDERTOWN, [Gael. *Ederdoun, i. e.* surrounded by hills,] a parish of Scotland in Rossshire, on the Frith of Tain, the name of which is expressive of its situation, being open only on the N. It is 10 miles long, and 7 broad. The soil is generally rich though wet: but the old method of husbandry prevails, except on the property of Mr Scobie of Ardmore, who has introduced the new system with great success, and rears upon it all kinds of crops. Several hundred acres have been planted with firs by Sir C. Ross and Mr M'Leod of Cadboll. This parish was anciently the scene of a bloody battle with the Danes: (see BALLIOCH;) supposed to have been the battle of *Carros*, fought, gained, and recorded by Ossian: the plain being still named *Carrblair*, i. e. *the battle of Carros*. *Sir J. Sinclair's Stat. Acc.* XI. 465. The population, in 1801, was 899.

EDDESLEY, a village in Shropshire.

(1.) EDDINGTON, near Hungerford, Berksh.

(2.) EDDINGTON, near Westbury, Wiltshire.

EDDISH, EADISH, or EAGRASS. See EADISH.

EDDISTO, or PONPON, a large river of South Carolina, which rises in the district of Ninety-Six, and, running SE. through Orangeburg and Charlestown districts, falls into the Atlantic by several branches. Of these the two principal are NORTH and SOUTH EDDISTO:

1. EDDISTO, NORTH, is also called *Dawhan* for 5 or 6 miles after its separation from the main river, and falls into the Atlantic between the S. end of Simon's Island, and the N. of Tucker's.

2. EDDISTO, SOUTH, after leaving the main river, receives several streams, the chief of which is called the *North Branch*, and afterwards runs into the Ocean between the E. end of Fenwick's Island and the W. of Eden's Island.

EDDLESTONE. See EDLESTOWN, N° 1 & 2.

EDDLETHORP, a town S. of North Malton, Yorkshire.

EDDOES, or EDDERS, in botany; the American name of the *arum esculentum*. See ARUM, § II, N° 3.

(1.)* EDDY. *adj.* Whirling; moving circularly.—

And chaff with *eddy* wind is whirl'd around,
And dancing leaves are lifted from the ground.
Dryden.

(2.) * EDDY. *n. s.* [*ed*, *backward again*, and *ea*, *water*, Sax.] 1. The water that by some repercussion, or opposite wind, runs contrary to the main stream.—My praises are as a bulrush upon a stream: if they sink not, 'ts because they are born up by the strength of the current, which supports their lightness; but they are carried round again, and return on the *eddy* where they first began. *Dryden.* 2. Whirlpool; circular motion.—

The wild waves master'd him, and suck'd him in,
And smiling *eddies* dimpled on the main. *Dryd.*

So, where our wide Numidian wastes extend
Sudden th' impetuous hurricanes descend,
Wheel through the air, in circling *eddies* play,
Tear up the sands, and sweep whole plains away. *Addison.*

(3.) EDDY WIND is that which returns or is beat back from a sail, mountain, or any thing that may hinder its passage.

EDDYSTONE ROCKS, the name of some rocks in the English Channel, so called from the great variety of contrary currents in their vicinity. They are situated nearly SSW. from the middle of Plymouth Sound, their distance from the port about 14 miles, and from Ram-Head, the nearest point of land, 12 and a half. They are almost in the line which joins the Start and the Lizard Points; and as they lie nearly in the direction of vessels coasting up and down the Channel, they were very dangerous, and ships were sometimes wrecked on them, before the light-house was established. They are so exposed to the swells of the ocean, from all the S. and W. points of the compass, that the heavy seas come uncontrolled and break on them with the utmost fury. Sometimes, after a storm, when the sea in general is, to all appearance, quite smooth, and its surface unruffled by the slightest breeze, the growing swell or under current, meeting the slope of the rocks, the sea beats dreadfully upon them, and even rises above the lighthouse in a magnificent manner, overtopping it for the moment, as with a canopy of frothy wave. Notwithstanding this tremendous swell, Mr Henry Winstanley, in 1696, undertook to build a lighthouse on the principal rock, for the rest are under water; and he completed it in 1700. This ingenious mechanic was so confident of the stability of his structure, that he declared his wish to be in it, during the most tremendous storm that could blow. Unfortunately he obtained his wish, for he perished in it, during the dreadful storm which destroyed it, on the 27th Nov. 1703. In 1709, another light-house was erected of wood on this rock, but on a different construction, by Mr John Rudyard. It stood till 1755, when it was burnt. A third one, of stone, was begun by the late celebrated Mr John Smeaton, on the 2d of April 1757, and finished 24th Aug. 1759: and has withstood the rage of all weathers ever since. The rock which slopes towards the SW. is cut into horizontal steps; into which are dove-tailed and united by a strong cement Portland stone and granite: for Mr Smea-

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on diſcovered, that it was impoſſible to make uſe of the former entirely, as there is a marine animal that can deſtroy it; and that he could not uſe the latter ſolely, as the labour of working it would have been too expenſive. He therefore uſed the one for the internal and the other for the external part of the ſtructure. Upon the principle of a broad baſe and accumulation of matter, the whole, to the height of 35 feet from the foundation, is a ſolid maſs of ſtones engrafted into each other, and united by every kind of additional ſtrength. The light-houſe has 4 rooms, one over another, and at the top a gallery and lantern. The ſtone floors are flat above, but concave below, and are kept from preſſing againſt the ſides of the building by a chain let into the walls. The light houſe is nearly 80 feet high, and withſtands the moſt violent ſtorms, without ſuſtaining the ſmalleſt injury. It has now ſtood above 39 years, during which time it has been often aſſaulted by all the fury of the elements: And, in all probability, as Mr Smeaton ſaid, nothing but an earthquake can deſtroy it. The wooden part of it, however, was burnt in 1770, but renewed in 1674. Lon. 4. 21. W. Lat. 50. 3. N.

EDE, a village, 2 miles SW. of Exeter.

EDEFORD, a town in Devonſhire.

EDELBACH, a town of Germany, in the archduchy of Auſtria, 6 miles ESE. of Bavarian Waidhoven.

EDELINCK, Gerard, a famous engraver, born at Antwerp, where he was inſtructed in drawing and engraving. He ſettled at Paris, in the reign of Louis XIV. who made him his engraver in ordinary. He was alſo counſellor in the Royal Academy of Painting. His works are particularly eſteemed for the neatneſs of the engraving, their brillant caſt, and the prodigious eaſe apparent, in the execution; and to this facility is owing the great number of plates we have of his; among which are excellent portraits of many illuſtrious men of his time. Among the moſt admired of his prints, the following hold a chief place. 1. A Battle between 4 Horſemen, with 3 figures lying ſlain upon the ground, from Leonardo da Vinci. 2. A holy Family, with Elizabeth, St John, and two Angels, from the famous picture of Raphael in the late king of France's collection. The firſt impreſſions are before the arms of M. Colbert were added at the bottom of the plate; the 2d are with the arms; and in the 3d the arms are taken out, but the place where they had been inſerted is very perceptible. 3. Mary Magdalen bewailing her ſins, and trampling upon the riches of the world from Le Brun. The firſt impreſſions are without the narrow border which ſurrounds the print. 4. Alexander, entering into the tent of Darius, a large print on 2 plates, from Le Brun. This engraving belongs to the three battles, and triumphal entry of Alexander into Babylon, by Gerard Audran, and completes the ſet. The firſt impreſſions have the name of *Goyton*, the printer, at the bottom. 5. Alexander entering into the Tent of Darius, (finiſhed by P. Drevet,) from Peter Mignard. Edelinck died in 1707, in an advanced age, at the Hotel Royal in the Gobelins, where he had an apartment. His brother John was alſo a ſkilful engraver, but died young.

EDELSTEIN, a town of Sileſia, in the principality of Neiſſe, 5 miles S. of Ziegenthals.

* EDEMATOSE. *adj.* [οἴδημα,] Swelling; full of humours: commonly written *œdematous*.—A ſeroſity obſtructing the gland may be water, *edematoſe*, and ſchirrous, according to the viſcoſity of the humour. *Arbuthnot*.

EDEMATOUS. See OEDEMA, and OEDEMATOUS.

(1. i.) EDEN. [עדן, Heb. *i. e.* pleaſure,] a country with a garden, in which the progenitors of mankind were ſettled by God himſelf. It would be endleſs to recount the various conjectures as to its ſituation, ſome of which are very wild and extravagant. Moſes ſays, that "a river went out of Eden to water the garden, and from thence it was parted and became into four heads." This river is ſuppoſed to be the common channel of the Euphrates and Tigris, after their confluence; which parted again, below the garden, into two different channels: ſo that the two channels before, and the other two after their confluence conſtitute the heads mentioned by Moſes. This will determine the ſituation of the garden to have been in the S. of Meſopotamia, or in Babylonia. The garden was alſo called *Paradiſe*; a term of Perſic original, denoting a garden.

(ii.) EDEN, GARDEN OF. As this garden is not only often referred to in the ſacred ſcriptures, but in the religious rites of the heathen, it will not be deemed foreign to the nature of our work, either by the ſtudent of theology or the claſſical reader, if we here inſert a few extracts from learned and ingenious writers, tending to illuſtrate the nature and deſign of this incloſure: I. As to the garden in general; II. As to its river; and from hence to notice, III. The imitations of it among the heathen. I. As to the garden in general, it is obſerved by a late author that this "garden was meant to ſerve two purpoſes; the one reſpecting the time then preſent, the other all future generations. In the firſt place, as God *purpoſed* in very deed to dwell with man upon the earth, it was certainly proper that he ſhould provide a habitation for himſelf, ſuited to the dignity, and formed to diſplay the glory, of the Lord of all. This garden then, muſt have been far ſuperior in order, beauty, elegance, and magnificence, to every thing of the kind that has hitherto been ſeen on the earth. When Jehovah planted a garden, we may be aſſured of it, that it was planted in ſuch a ſtyle of ſuperior excellence as gave propriety to the epithet, *The garden of Jehovah*, Gen xiii. 10. and Iſaiah, li. 3. The plan and execution both "came from the Lord of hoſts, who is wonderful in counſel, and excellent in working." All his works are perfect or perfectly adapted to the end propoſed; but as this garden was formed for the moſt noble purpoſe, it muſt have exceeded the ſcenery of the common earth in every point of excellence, as far as man, the laſt and finiſhing production in the animal world, exceeds every other ſpecies of animated exiſtence." It was given to Adam, to anſwer the uſes of a ſacred incloſure or tabernacle, for ſpiritual protection and defence, even by means of the tree of life, with the river or rivers of living waters, &c. "Here it is certain, the Moſt High reſided, and that in ſome diſtinguiſhed ſpot of

the garden, as the *Sanctum Sanctorum*,—the holy of holies, where our first parents saw the glory of Jehovah, and worshipped before him in the beauty of holiness. The Son, who has always revealed the Father, and whose delights from everlasting were with the sons of men, here first rejoiced in the habitable parts of the earth, which his own hand had fitted up for a habitation for himself, and the man he had formed and qualified for knowing and enjoying his maker. Formed after the image of his God, man dwelt in the full beams of his love, while his glory surrounded him as a shield. So justly does Moses say, "Lord thou hast been our dwelling-place in all generations."—"In the 2d place (says the same author,) this garden was intended to be a specimen and figure of all the dwellings of Jehovah upon earth, in all the coming ages. Not only did it testify his kind design to dwell with man in a form and majesty, characteristic of Deity, and that in some particular spot which he selected for his habitation; but this garden was so planned, as that it served as a model of every habitation of the kind which he should afterwards choose for his residence." And in this view the subject is traced at great length by another writer, who observes, that "there is something in the use of the name *shyccô*, his *tabernacle*, which bespeaks the relation which the temple of Solomon, and the Mosaic, and all other sacred tabernacles, had to the garden of Eden, as they had been instituted to the same use with it; that is, both they and it had, in their respective kinds, been holy places, sanctuaries, or temples. For *shach* or *shoch*, a tabernacle, was but the old descriptive name of that garden sanctuary, carried down and applied to the new fabricated tabernacles and temples of God's people in the world. Nay, it is a term, as nearly as may be, synonymous with *gan*, a garden, its proper signification being a place inclosed and fenced with an hedge. So that the strict rendering of the word *shyccô*, is even his hedged place, his place, inclosed and fenced with shrubs and trees. Now neither the tabernacle erected by Moses, nor the temple built by Solomon, was in that manner hedged and fenced; but the original Edenic tabernacle, from which they derived their name was; and similar to it were the tabernacles in the patriarchal age, Gen. xxi. 33. &c. And therefore, as it hath been always common for the first things of any kind to give names to others of their kinds, though not in all respects answering to the original forms or patterns, so was the name *shoch*, as also *soch*, and *socha*, taken from the matter and manner of the inclosure of the said first paradisiacal, or hedged sanctuary, and from thence made a name for all other succeeding sanctuaries, though they were not hedged, but otherwise inclosed with hangings, curtains, walls, gates, &c. This, therefore, helps us to the true meaning of that beautiful illusion of the prophet, Isaiah iv 6. 'And there shall be a tabernacle, Heb *syccah*, an hedged sanctuary, for a shadow in the day time from the heat, (as by an arbour,) and for a place of refuge, and for a covert from storm and from rain.'—But, expressions and ideas taken from the hedge, covert, shadow, of the garden and vineyard of the church, do occur in almost numberless places, in the sacred scriptures; to all which the hedge, covert, shadow of the paradisiacal sanctuary, must help us to the key or else we lose the beauty, nay almost the whole intent and meaning of them.—In the Canticles (iv. 12, &c.) the church is called a garden inclosed, or barred fast, and, by the terms, precious and delightful fruits, wells and streams of living waters, with their additions of all manner of sweet and fragrant flowers and spices; it appears that the description of the church in that state, is taken from the very description of the former paradise in Eden." It is also observed by the same author, in tracing this subject, that the verb *gan*, a garden, (which he had before shown signified, to *fence* or *hedge in*), "in the masculine form *gan*, and *gannim*, singular and plural, is never used in the holy scripture but for the Edenic garden, except where it is put for the spiritual christian church, or for the heavenly paradise; while, for a garden, a common or profane garden or grove, such as the idolators used for temples, a deflexion of the same word into the feminine form, *gnah* and *gannoth* is generally used. So that *gan* or *gannim* are not of the species of appellative or common names, but of the proper or singular; they are proper names for either the sanctuary of paradise, or for the sanctuaries of the church: consequently the compound word *chegan* in the prophetic Lamentations, (ii 6.) signifies not indefinitely *a garden*, *some garden*, or *any garden*, but with appropriation, *the garden*, *that garden* of Eden; which fixes the allusion from the tabernacle on Sion, to its first terrestrial exemplar, the tabernacle of the garden, the very paradisiacal garden tabernacle. Again, as the simple word *gannim*, *gardens*, in the plural, is a comprehensive term, put for the temple and church of God at large, in all ages, and under all dispensations, so is the compound *mischenoth*, tabernacles, for the same reason, put for either the Mosaic tabernacle, or the temple of Solomon, &c. And there are, in like manner, descriptions of the same holy places or *mischenoth*, tabernacles, as plainly taken from those first divine or garden tabernacles in paradise. Such as the 7th verse of 132d Psalm, and, with the addition of the paradisiacal river, the 4th verse of the 46th Psalm. In the same style Balaam describes the Mosaic tabernacle with its courts and furniture, Numb. xxiv. 5. 'How goodly are thy tents O Jacob! and *mischenothecha*, thy tabernacles, O Israel! as the valleys are they spread forth, as gardens by by the river side; as shadowing woods, and as paradises by the river; as the trees of lign-aloes which Jehovah hath planted; as tabernacles which the Lord hath pitched; as the (*ahalim*) tabernacle trees which Jehovah planted; and as the cedar trees beside the waters.' Indeed, the trees of God's plantation, in general, with the river of life, and the tree of life, in special, are from the 2d chapter of Genesis to the end of Revelation, frequently joined and understood together. But, Mr Hutchinson has, with the greatest show of reason made appear, that the several plants and trees in paradise were, besides their other higher intentions, called by such names, and disposed in such manner, as to exhibit apt representations, severally of the operations and revolutions of the firmanent, the heavenly orbs, and the earth, to

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to deſcribe the reſpective motions, bearings, and influences of the ſaid orbs, with reſpect to one another, and of the earth. To which it may be added, that there alſo was, as appears by numerous references through the ſcripture, an exhibition of a glorious preſence, diſtinguiſhed from, ſuperior to, and over-ruling theſe agents and lights of this world; to ſhew, that they were all God's creatures and mechanical inſtruments, ordered for the ſervice and benefit of man, not to make him happy of themſelves, but to give him ideas of, and to raiſe his thoughts to, other things, ſtates, and perſons, on whom his happineſs eſſentially did depend. So, in the tabernacle and temple, though thoſe things were not repreſented by real plantations of trees, yet there were embroideries, &c.—Looking into the temple of Solomon, the place which Jehovah had choſen to put his name there, the reſt, in which he delighted to dwell, we find not only the whole houſe covered with cedar, or inlaid with it both within and without, ſo that not a ſtone was ſeen, but alſo all the walls of the houſe, within and without, are carved with carvings of cherubim, and palm trees and open flowers. The doors, too, were made of the olive or oil tree, and all carved with the very ſame ſpecies of figures. For what purpoſe all this? Certainly to remind the worſhippers of the living God that the firſt habitation he formed for himſelf among mankind was a garden, a plantation of trees, of which this temple was but a copy. The garden of Eden was the model or original. In this view we can eaſily underſtand, why not a ſtone was ſeen—all that appeared to the eye was wood. On the firſt view of this ſacred edifice without, every part had the appearance of Eden—rows of lofty trees, interſperſed with cherubim, and flowers in full blow. Entering the temple, we ſeem to enter through rows of trees, and all within preſents the ſame ſcenery—palm-trees, cherubim, and open flowers. God dwelt between the cherubim in the temple his own hand had reared in Eden; and when he placed his throne on Mount Sion, ſtill he dwelt between the cherubims, the pattern or mode of which firſt appeared in the original garden. Surveying this temple of Solomon muſt we not be induced to ſay, Is not this paradiſe reſtored? Is not this the garden of Jehovah? But all this was but to ſhow how completely it ſhall be reſtored, when *Behold the tabernacle of God is with men*! II. As to the river in the garden of Eden, it ſeems, from the manner in which it is connected in all the references to that *fountain of gardens*, to have been a very material part of this model of all the after habitations of God. The learned writer, whom we have already quoted, ſays "The immediate uſe of this river in the garden, was to water the garden. And, it appears, from all the alluſions downwards that the waters of this river, were, by the almighty hand of God in Chriſt, whom they repreſented, turned as from a conduit through all the alleys and parts of the garden, to ſupply, refreſh, and nouriſh, without the ordinary natural means, every plant in the garden. For thus Ezekiel, plainly taking his deſcription of the new paradiſiacal river that is to be in the kingdom, from the old ones that had been in the ſanctuary of Solomon's temple, and in the ſanctuary of Eden, ch. xlvii, tells, that waters were to flow from under the threſhold of the door, and to become a river; which was to flow eaſtward, &c." And after noticing many alluſions in the prophets to the ſame thing, our author ſuppoſes the queſtion to be aſked, "what had the tabernacle pitched by Moſes in the wilderneſs, or the temple built by king Solomon, on mount Sion to anſwer to this river in paradiſe, which flowed to the ſeveral alleys and plants of the garden, to water, as by ſo many pipes laid in order from a conduit, every alley, and every plant? It is anſwered, 1ſt, Concerning the water for the tabernacle: Moſes, according to the heavenly pattern, ſhewn him on the holy mount, made, or, which is ſame thing ordered to made, a laver of braſs, with its foot or ſhaft of the ſame metal, for waſhing the prieſt's hands and feet, before they went to ſacrifice, And he, Moſes, as his order is worded, gave, or diſpoſed water there; that is, he brought water in the manner he performed his other mighty works, by a miracle, to that part; to ſupply the laver continually as the prieſts ſhould draw off for their uſes. And this doubtleſs, he performed by one miraculous act, turning a current from the river of the rock, which St Paul alſo tells us was Chriſt, into the court of the tabernacle, probably by a ſubterraneous paſſage to the foot or ſhaft of the laver; and from thence raiſing it, as by a fountain, through the ſhaft, to ſupply the laver: which being once done by ſuch miraculous act as aforeſaid, needed no repetition; but the water, after that, by the divine continuation of that act, was turned and raiſed in the ſame manner, by like currents to the laver, through all their ſtations in the deſert. But, however this be as to the preciſe manner of bringing the water into the laver, it is plain the Iſraelites had in the wilderneſs ſuch a river, ſupplying both their ſacred tabernacle and their camp, and following their camp and tabernacle, in the ſame manner as the river in paradiſe had flowed to, and ſupplied every alley and plant there. And was it then on any account neceſſary that we ſhould be told this in the order of the hiſtorical narratives of the law? Is it not enough, that Moſes and the prophets after him, have, by proper references, let us know, that ſo the fact was? Nay ſhould we not have collected of ourſelves, that ſo it muſt have been? Seeing that without ſome ſuch miracle, we muſt know it had been impoſſible for a much leſs number than a million and a half of people to have ſubſiſted in moſt parts of that terrible deſert, not to ſay for forty years, but for half forty days. But, to paſs on, 2dly, To ſhow, that there likewiſe was ſuch a miraculous ſupply of water, repreſenting, after the ſame manner, that river of Eden in the temple on Mount Sion. Of which, if we are attentive to the information the ſacred ſcripture affords, the proofs will be found, as in the former inſtance, ſufficiently plain and obvious. In the firſt place, then, as the deſcription of the living waters iſſuing from under the threſhold of the temple in Ezekiel's viſion, chap. xlvii. hath an aſpect forwards at diſpenſations and ſtates in the

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church of Chriſt, partly in this world, partly and more properly in the world to come; ſo does the ſame refer backwards to things, operations and effects, firſt in the Edenic ſanctuary, and afterwards in the temple on Mount Sion. For the things that are, and will be ſpiritually, under grace, and in glory were firſt corporeally in the ſeveral ſituations and ſtates of the paradiſiacal and Iſraelitiſh church. And from thence the prophetic deſcriptions of them throughout the holy ſcripture are taken. So that though for the ſtatelineſs of the dimenſions, and the glory and beauty of the ſtructure, the temple in Ezekiel does ſo much exceed that on mount Sion, yet does the whole deſcription of that ſpiritual fabric ſtand upon this, viz. that the ſame things ſo deſcribed by the holy prophet had actually exiſted as repreſentations in paradiſe, and in the Solomonic temple, though exhibited comparatively in miniature and conſtituted of groſſer ſubſtances, even of materials taken from the parts of this corporeal world. In this deſcription, therefore, of Ezekiel, we have both a prophetic delineation of things and ſtates to come, and an hiſtorical one of things formerly exiſting; ſo that, by the gracious and glorious communications preſignified by the waters running out from under the gate of the ſpiritual temple, which gate was at the eaſt end or front of the temple, we may be ſure there alſo was ſuch a ſpring of water under the material temple, that did, in ſuch manner, flow and ſtream out from thence; that is, by one ſtream or current iſſuing as the prophet deſcribes, from the court of the temple eaſtward, to the brook Kidron, whilſt another flowed from under the houſe ſouthward to the current of Siloam at the pool of Bethesda, which brook and pool were alſo cauſed and made by it; from whence it deſcended, and ran both ways, viz. by the ſouth ſide to the weſt end of mount Sion, to the King's Gardens (to water thoſe gardens) one way; and from the ſame pool of Bethesda eaſtward, where it joined the other ſtream that iſſued from the threſhold, and flowed through the court of the temple above mentioned, and with it fell down to the brook Kidron, and ſo flowed into the Mare Mortuum, or lake Aſphaltites, the other way; by which means, this Sionic fountain or river was parted, even as the paradiſiacal river had been, into four heads or diviſions, that is, of the two ſprings and the two ſtreams, that of Siloam, and the other that ran from the court of the temple to Kidron." But, after ſhowing that this miraculous water is often plainly alluded to in the Scriptures, our author concludes, "Thus, upon the whole, we ſhould ſee, by the ſcripture account, that there were waters ſupplied to the temple on mount Sion, and flowing from thence; though we had no human authorities to perſuade us of the ſame things. But neither are theſe wanting; for ſome of the commentators from Vilalpandus ſay, theſe waters did actually ſpring out from under the temple on mount Sion, as the prophet Ezekiel obſerves, and were brought by pipes to all parts of the prieſts' court, to waſh the prieſts hands and feet, the ſacrifices, &c. And St Jerom, on Ezek. xli. 1, ſays, the ſaid waters flowed out from under the temple, as deſcribed by the prophet. Ariſteas, likewiſe, on the ſeventy interpreters, ſays, there were under the temple hidden promptuaries of waters, that broke out as from ſprings at many apertures about the altar; to which he adds, that the ſame were conveyed by pipes to the ſeveral parts of the temple, its courts, &c. And theſe waters, as the geographers deſcribe them, flowed in a current from the courts of the temple, and diſcharged themſelves right againſt the temple eaſtward into the brook Kidron. Whilſt other ſprings again broke out from the foot of the mount on the ſouth ſide of the temple, as Ezekiel alſo mentions, and made a fountain in the pool Bethesda, that ran about to the king's gardens weſt, and again to that other current eaſtward, and ſo into the brook Kidron, and with that into the Dead Sea, or Lake Aſphaltites.—From all this it would appear, that the garden of Eden, the Moſaic tabernacle, and the Solomonic temple, all reſpectively pointed to the heavenly Eden, which was diſplayed to John, as the *revelation* of all theſe. We muſt now, however, proceed to notice, III. The univerſal practice of the heathens to worſhip in gardens, to build their temples in them, or to denominate them from thence. And upon this part of the ſubject, the writer whom we firſt quoted, has the following obſervations. "Mankind, having one common origin, muſt have derived all their ideas from one common ſource. Eden was the firſt ſcene of man. Eden abounded with objects the moſt ſtriking, ſublime, and variegated; objects which muſt have left deep and laſting impreſſions upon the young and ductile mind of man, impreſſions which would not be erazed for many generations. Hence we may conclude *a priori*, that obvious traces of the ſtory of Eden muſt be diſcernible in the hiſtory of all the ancient nations; and particularly, as paradiſe furniſhed man with the firſt ideas of the great, the excellent, and the beautiful; that garden of the Lord muſt have been conſidered, in after periods, as the ſtandard, or every thing of theſe deſcriptions. To this may be added, that as this golden age ſoon paſſed away, and man was expelled from this ſcene of luxuriance and beauty, to poſſeſs a dreary and barren land, the ſtriking contraſt would enhance the value of Eden, add freſh luſtre to its charms, and endear its memory for many ages. Its trees, the beauty and variety of their foliage, the exuberance and delicacy of their fruit; its river; the happineſs man enjoyed, &c. muſt have been the principal topics of converſation in the firſt ages; and thus every part of the ſcenery of Eden would be naturally kept alive in the memory of the poſterity of Adam, even after they had been divided into nations, peoples, and tongues. It is only by keeping this in view, that we can account for an idea ſo univerſal among all the ancient nations, that the gods delighted in groves, and dwelt in trees; or for the correſponding practice of conſecrating groves, and dedicating them as ſacred temples or places of worſhip. Thus, too, and thus only, can we trace the origin of the idea of ſacred fountains, rivers, and ſtones, ſo univerſally to be met with in the hiſtory of the religion, cuſtoms, and uſages, of all the ancient nations." But, to be more particular, we ſhall again quote the words of another author, who ſays, "though the common ſame of their ſpurious or abuſed paradiſe was that of *luci*, groves, yet did they not ſo confine

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ine themſelves to this term or name, but that they alſo retained and uſed the old ſcripture name *hor-ti*, gardens, for the ſame things. Hence their *hor-ti Heſperides*, with the golden apples and the dragon or ſerpent; yea, and that (as it is even repreſented on a medallion in the French king's cabinet) twining round the tree that bears them; juſt as we do, not without reaſon, commonly repreſent the ſerpent that tempted Eve. Nay, which is very remarkable, Virgil, plainly from the tradition of the paradiſiacal temple calls theſe *horti Heſperides*, the temple of the Heſperides; and therewith mentions the dragon, with a ſuppoſed prieſteſs, that kept the temple, and the ſacred branches of the tree; and fed the dragon, as Eve fed the old ſerpent with her own, and with the duſt of her poſterity. (Iſa. lxv. 25.) Hence alſo the *horti Adonides*, which were ſmall portable gardens, with certain herbs or ſmall ſhrubs, ſet in ſhells or pots, and carried in proceſſion to Adonis or the ſolar light, as conſidered in its winter receſs, in lieu of the larger ſacred gardens or groves, and in ſome view to repreſent them. Meanwhile, as theſe ſacred groves and gardens were the heathens' garden ſanctuaries, (paradiſes of their own perverſe and rebellious ſetting up, as it were to tell Jehovah they had no need of him, or of his paradiſe, but, though he had deſtroyed one Eden, they knew how to make themſelves others, and ind to ſet up other divinities alſo to preſide in them,) ſo does Jehovah charge, reproach, and threaten them accordingly by his prophet. Iſa. i. 29. 30. xv. 2, 3, 4 lxvi. 17. In a word from the firſt great and delightful paradiſe as it was ordered for the uſe of the tabernacle, or temple, and from the parts of it, the tree of life and the waters of life, &c. deſcriptions were all along taken and given in ſacred ſcripture of the church and houſe of God, on the one hand; and of the anti-church of idolaters and apoſtates on the other. It would be waſting time, to adduce farther examples, which from this hint a diligent reader will find in abundance for himſelf; both from the ſcriptures and claſſical writers. For as God had, for the purpoſe of ſhadowing forth the living waters in glory, his waters of paradiſe, of his tabernacle and temple; ſo the idolaters had their ſacred fountains, rivers, lakes, and ſeas, with their preſident-gods, goddeſſes, nymphs, tritons, &c. But to come to a concluſion, this perpetual uſage from the moſt early ages, to denominate and deſcribe tabernacles and temples, both true and ſpurious, ſacred and profane, by names and characters taken from that garden-tabernacle in Eden, which God hedged in and planted, fully demonſtrates that the firſt garden of God was to all ſucceeding tabernacles and temples, as every pattern is to its copy, *i. e.* the ſame thing in kind with them: it was for a place, eminently, of holy ſacraments, memorials, emblems, communications, and worſhip." And as ſuch, it becomes a ſimple eaſy, and rational key to unravel all the ancient myſteries; but, otherwiſe all the ideas, religion, and practices of antiquity, remain a riddle—an enigma that never can be ſolved. Reaſon can make nothing of it; having no *data*, ſhe can draw no concluſion. But, penetrating to the darkeſt receſs of the ſacred grove, and beholding the prieſt and the altar of a falſe god, behind the oracular "tree in the midſt," if acquainted with the ſcenery of Eden, this leafy temple, its prieſt, altar, and all the leading rites of ſacrificature, may be traced up to the eaſt end of the garden of Eden, where firſt was erected the altar of the true God, who dwelt between the cherubim in the glory, from whence iſſued the ſacred fire to conſume or accept the ſacrifice, he himſelf had appointed."

(2.) EDEN, a river of England, which riſes in Weſtmoreland, on the borders of Yorkſhire, croſſes the county of Cumberland, and runs into the Solway Frith, about 7 miles below Carliſle. Salmon appear in the Eden in numbers, ſo early as Dec. and Jan. and the London and Newcaſtle markets are ſupplied with early fiſh from this river: but it is remarkable, that they do not viſit the Eſk in any quantity till April; notwithſtanding the mouths of the two rivers are very near each other.

(3.) EDEN, a river of Scotland, in Berwickſhire, which riſes in Lammer-muir, joins the Tiviot at Kelſo, runs along the S. and SE. border of the pariſh of Edenham, and falls into the Tweed near Coldſtream. It produces trouts and ſome ſalmon.

(4.) EDEN, a river of Scotland, in Fifeſhire, which riſes about 8 miles W. of Cults, and falls into the Bay of St Andrews, 9 miles below Cupar. It abounds with pike and trouts.

(5.) EDEN, a town of Germany, in the circle of Weſtphalia, and county of Reitzberg; 1 mile ESE. of Reitzberg.

(6.) EDEN, a townſhip of the United States, in Hancock county, diſtrict of Maine, incorporated in 1796, taken from the northerly part of Mount Deſert.

(7.) EDEN, a townſhip of Orleans county, Vermont, NW of Craftſbury, and adjoining to it.

(8.) EDEN, and } two villages in Kent, near
EDENBRIDGE, } Surry, W. of Penſhurſt.

EDENBURG, a town of Hungary, 29 miles SW. of Preſburg, and 36 S. of Vienna.

EDENDERRY, a town of Ireland, in King's county, 29 miles W. of Dublin.

EDENHALL, or EDNALL, a village in Cumberland, ſeated on the Eden, NE. of Penrith.

(1.) EDENHAM, or EDNAM. See EDNAM.

(2.) EDENHAM, a village near Grimſthorp, in Lincolnſhire.

EDENKEILLE, [*Aodincoille*, Gael. *i. e.* the face of the wood;] a pariſh of Scotland, in the county of Moray, wherein there were anciently two royal foreſts, of which there are ſtill very extenſive remains in natural wood, covering about 900 acres of ground. Many of the oaks are 9 and 10 feet in girth, at 3 feet above the ground, and exhibit no ſigns of decay. About 3,400 acres have alſo been planted by the earl of Moray, with no fewer than 10,591,000 trees of various kinds; all within 24 years, between 1767 and 1791. This pariſh is 12 miles long from N. to S. and 10 broad. The air is of the pureſt and moſt ſalubrious quality. The ſoil in the low ground is light and fertile but a great part of the reſt is moor and moſs. Barley, oats, rye, and potatoes, are the chief produce; but huſbandry is yet little improved. On the river Findhorn, which runs through the pariſh, there is a conſiderable ſalmon fiſhing. In the upper part of the pariſh, among the hills between

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Strath-

Strathſpey and Braemoray, is the lake of Lochindorb, in which, on an iſland, ſtand the ruins of a caſtle of the ſame name, formerly a place of great ſtrength. The caſtles of Dunphail, and of the Downehill of Relugas, are alſo celebrated remains of antiquity. The population in 1801, was 1123.

EDENMOUTH, a village in Roxburghſhire, at the conflux of the Eden and the Tweed.

EDENSOR, a town in the Peak of Derby.

EDENSTOW, a village in Nottinghamſhire.

* EDENTATED. *adj.* [*edentatus*, Latin.] Deprived of teeth. *Dict.*

(1.) EDENTON, a diſtrict on the ſea coaſt of North Carolina; bounded on the N. by the ſtate of Virginia, on the E. by the ocean, on the W. by Halifax diſtrict, and on the S. by Newbern. It is ſubdivided into 9 counties, viz. Chowan, Currituck, Camden, Paſquotank, Perquimins, Gates, Hertford, Bertie, and Tyrrel. It contains 53,770 inhabitants, of whom 10,198 are ſlaves. Its chief town is Edenton. The wood is chiefly pine, oak, cypreſs, and juniper, all of which abound.

(2.) EDENTON, the capital of the above diſtrict, (N° 1.) is a poſt town and port of entry, at the head of a bay on the N. ſide of Albemarle Sound, and at the NE. ſide of the opening of Chowan river. The public buildings are an ancient brick Epiſcopal church, a court-houſe, and gaol. Its exports in the year ending September 30, 1794, amounted to the value of 50,646 dollars. It is 97 miles N. of Newbern, 255 NNE. of Wilmington, 139 SE. of Peterſburg, and 440 SSW. of Philadelphia. Lon. 77. 11. W. Lat. 36. 6. N.

EDERITZ, a town of Germany, in the circle of Upper Saxony, and principality of Anhalt Cothen, 4 miles S. of Cothen.

EDERNY BRIDGE, a village of Ireland, in Fermanagh, Ulſter.

EDESHEIM, a town of France, in the department of Mont Tonnerre, late of Germany in the biſhopric of Spires, 14 miles W. of Spires.

EDESSA, a town of European Turkey, in the province of Macedonia, near the Viſtricza, called by the Turks Moglena, 44 miles WNW. of Saloniki, and 316 W. of Conſtantinople. Lon. 39. 49. E. Ferro. Lat. 40. 50 N.

EDESTON, a plantation of the United States of America, in Hancock county, diſtrict of Maine containing 110 inhabitants.

EDET, a town of Sweden, in the province of Weſt Gothland, 25 miles N. of Gothenburg.

EDFUERIM, a town of Norway, 36 miles N. of Berga.

(1.) EDGAR, the ſon of Edmund I, one of the moſt fortunate of the Anglo-Saxon monarchs. He ſucceeded his brother EDWY, A. D. 959; and is ſaid to have been rowed down the Dee, by 8 kings his vaſſals. He died in 975. See ENGLAND.

(2.) EDGAR ATHELING, the ſon of prince Edward by Agatha, daughter of the emperor Henry II, and grandſon of Edmund II, king of England. Though he was the lawful heir of the crown, and was even declared king upon the death of Harold II, he ſubmitted to William the Conqueror, after the battle of Haſtings: but afterwards retired to Scotland, with his two ſiſters, Margaret and Chriſtina; where they were kindly received by king Malcolm II, who married the princeſs Margaret. See ENGLAND.

EDGARTON, a port of entry and poſt town of Maſſachuſetts, and the chief town of Duke's county, ſituated on the eaſt ſide of the iſland of Martha's Vineyard. The fertile iſland of Chabaquidick is within the juriſdiction of Edgartor; which has a ſmall trade to the Weſt Indies. It exports annually to the amount of 2257 dollars value. It lies about 14 miles S. of Barnſtable county, on the main, and 94 miles SSE. of Boſton. It was incorporated in 1671, and contained 1351 inhabitants, in 1797.

(1.) EDGCOMB, a townſhip of the United States, in Lincoln county, diſtrict of Maine, containing 855 inhabitants. It was incorporated in 1774, and lies 180 miles N. by E. of Boſton.

(2.) EDGCOMB, a county of Halifax diſtrict, N. Carolina, bounded on the S. by Pitt county, on the SW. by Wayne county and Tar river, which affords it communication with ſeveral counties in the ſtate, on the W. by Naſh county, and on the E. by Martin and Halifax counties. It contains 10,255 inhabitants, of whom 2009 are ſlaves.

(3.) EDGCOMB, a village of England, in Deviſhire, ſeated on the Tamar, on the ſide next to Cornwall.

(1.) EDGCOTT, a town in Buckinghamſhire.

(2.) EDGCOTT, a village in Northamptonſhire, 4 miles N. of Banbury.

EDGCUMB, BAY, on the NE. coaſt of New Holland. Lat. 20. S.

(1.) * EDGE. *n. ſ.* [*ecge*, Sax.] 1. The thin or cutting part of a blade.—

Seize upon Fife; give to the *edge* o' th' ſword
His wife, his babes. *Shakeſp. Macbeth.*

He that will a good *edge* win,
Muſt forge thick, and grind thin. *Proverb.*

2. A narrow part riſing from a broader.—Some harrow their ground over, and then plow it upon an *edge*. *Mortimer.* 3. Brink; margin; extremity.—The rays which paſs very near to the *edges* of any body, are bent by the action of the body. *Newton.*—We have for many years, walked upon the *edge* of a precipice, while nothing but the ſlender thread of human life has held us from ſinking into endleſs miſery. *Rogers.* 4. Sharpneſs of mind proper diſpoſition for action or operation; intenſeneſs of deſire.—

Give him a further *edge*,
And drive his purpoſe into theſe delights. *Shak.*

—Silence and ſolitude ſet an *edge* upon the genius, and cauſe a greater application. *Dryden's Dufreſ.* 5. Keenneſs; acrimony of temper.

Abate the *edge* of traitors, gracious Lord!
That would reduce theſe bloody days again.
Shakeſp. Richard III.

6. *To ſet teeth on* EDGE. To cauſe a tingling uneaſineſs in the teeth.—A harſh grating tune *ſets the teeth on edge*. *Bacon.*

(2-4.) EDGE, in geography, the name of three villages: 1. in Glouceſterſhire: 2. in Shropſhire, between Aſhton-Piggot and Shrewſbury: 3. a ditto, between Aſhbaſton and Wem.

(1.) * *To* EDGE. *v. a.* [from the noun.] 1. To ſharpen; to enable to cut.—

There ſat ſhe rolling her alluring eyes,

To

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To *edge* her champion's ſword, and urge my ruin. *Dryden.*

2. To furniſh with an edge.—

I fell'd along a man of bearded face,
His limbs all cover'd with a ſhining caſe;
So wondrous hard, and ſo ſecure of wound,
It made my ſword, though *edg'd* with flint, rebound. *Dryden.*

3. To border with any thing; to fringe.—

Their long deſcending train,
With rubies *edg'd*, and ſaphires, ſwept the plain. *Dryden.*

—I rid over hanging hills, whoſe tops were *edged* with groves, and whoſe feet were watered with winding rivers. *Pope.* 4. To exaſperate; to embitter.—By ſuch reaſonings the ſimple were blinded, and the malicious *edged*. *Hayward.*—He was indigent and low in money, which perhaps might have a little *edged* his deſperation. *Wotton.* 5. To put forward beyond a line.—*Edging* by degrees their chairs forwards, they were in a little time got up cloſe to one another. *Locke.*

(2.) * *To* EDGE. *v. n.* [perhaps from *ed*, backward, Sax.] To move forward againſt any power; going cloſe upon a wind, as if upon its ſkirts or border, and ſo ſailing flow.—

I muſt *edge* upon a point of wind,
And make ſlow way. *Dryden's Cleomenes.*

EDGEBASTON, a village near Birmingham.

* EDGED. *participial adj.* [from *edge*.] Sharp; not blunt.—We find that ſubtile or *edged* quantities do prevail over blunt ones. *Digby.*

(1.) EDGEFIELD, a county of South Carolina, the ſouthermoſt in the diſtrict of Ninety-Six, bounded on the N. by Saluda river, which divides it from Newbury county, on the SW. by Savannah river, which ſeparates it from the ſtate of Georgia, on the E. by Orangeburg diſtrict, and on the W. by Abbeville county. The ridge of elevated land, which divides the waters of Saluda from thoſe of Savannah river, paſſes nearly through the middle of the county. Edgefield county is about 34 miles long, and 24 broad; and contains 13,289 inhabitants, of whom 3619 are ſlaves.

(2.) EDGEFIELD, a town in the above county, with a court houſe and poſt office: 40 miles from Abbeville; 25 from Auguſta, and 60 from Columbia.

(3.) EDGEFIELD, a village of England, in Norfolk, on the S. ſide of the river Holt.

EDGEHILL, a village in Warwickſhire, near Kenton; memorable for the firſt battle fought between the forces of K. Charles I, and thoſe of the parliament in 1642.—It is 14 miles S. of Warwick. Lon. 1. 35. W Lat. 51. 37. N.

* EDGELESS. *adj.* [from *edge*.] Blunt; obtuſe; unable to cut.—They are *edgeleſs* weapons it hath to encounter. *Decay of Piety.*

EDGEMONT, a townſhip of the United States, in Delaware county, Pennſylvania.

EDGERTON, a village of England, in Rutlandſhire, SE. of Okeham.

* EDGETOOL. *n. ſ.* [*edge* and *tool*.] A tool made ſharp to cut.—There muſt be no playing with things ſacred, nor jeſting with *edgetools*. *L'Eſtrange.*—I ſhall exerciſe upon ſteel, and its ſeveral ſorts: and what ſort is fitteſt for *edgetools*, which for ſprings. *Moxon.*

EDGEWARE, a town of England, in the county of Middleſex, on the borders of Herefordſhire; with a weekly market on Thurſday. It is 8 miles NW. of London. Lon. 0. 14. W. Lat. 51. 37. N.

* EDGEWISE. *adv.* [*edge* and *wiſe*.] With the edge put into any particular direction.—Should the flat ſide be objected to the ſtream, it would be ſoon turned *edgewiſe* by the force of it. *Ray.*

(1.) EDGEWORTH, a large pariſh of England, in Glouceſterſhire, 3 miles from Biſley.

(2.) EDGEWORTH, or EDGEWORTH'S TOWN, } a town of Ireland, in Longford county, Leinſter; 52 miles from Dublin.

EDGHIR, a town of Hindooſtan, in the county of Golconda, 10 miles W. of Rachore, and 75 SW. of Hydrabad.

(1) * EDGING. *n. ſ.* [from *edge*.] 1. What is added to any thing by way of ornament.—

The garland which I wove for you to wear,
And border'd with a roſy *edging* round. *Dryd.*

—A woman branches out into a long diſſertation upon the *edging* of a petticoat. *Addiſon's Spect.* 2. A narrow lace.

(2.) EDGINGS, in gardening, the ſeries of ſmall but durable plants, ſet round the edges or borders of flower-beds, &c. The beſt and moſt durable of all plants for this uſe, is box; which, if well planted, and rightly managed, will continue in ſtrength and beauty for many years. The ſeaſons for planting this, are the autumn, and very early in the ſpring: and the beſt ſpecies for this purpoſe is the dwarf Dutch box. Formerly, it was alſo a very common practice to plant borders, or edgings, of aromatic herbs; as thyme, ſavory, hyſſop, lavendar, and the like; but theſe are all apt to grow woody, and to be in part, or wholly deſtroyed in hard winters. Daiſies, thrift, or ſea july-flower, and camomile, are alſo uſed by ſome for this purpoſe: but they require yearly tranſplanting, and a great deal of trouble, elſe they grow out of form; and they are alſo ſubject to periſh in very hard ſeaſons.

EDGMOND, a village in Shropſhire, 2 miles from Newport.

EDGTON, SE. of Biſhop's caſtle, Shropſhire.

EDHILING, EDHILINGUS, an ancient appellation of the nobility among the Anglo-Saxons. The Saxon nation, ſays Nithard (*Hiſt. lib.* iv.) is divided into three orders or claſſes of people; the *edhilingi*, the *frilingi*, and the *lazzi*; which ſignify the nobility, the freemen, and the vaſſals or ſlaves. Inſtead of *edhiling*, we ſometimes meet with *atheling*, or *aetheling*; which appellation was likewiſe given to the king's ſon, and the preſumptive heir of the crown. See ATHELING.

EDIAL, a village W. of Litchfield, Staffordſh.

* EDIBLE. *adj.* [from *edo*, Latin.] Fit to be eaten; fit for food.—Some fleſh is not *edible*, as horſes and dogs. *Bacon.*—Wheat and barley, and the like, are made either *edible* or potable by man's art and induſtry. *More.*—Some the fungus kind, gathered for *edible* muſhrooms, have produced a difficulty of breathing. *Arbuthnot.*

EDICLIFF, a town SE. of Shadwell, Salop.

(1.) * EDICT. *n. ſ.* [*edictum*, Lat.] A proclamation of command or prohibition; a law promulgated.—When an abſolute monarch commands

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his ſubjects that which ſeemeth good in his own diſcretion, hath not his *edict* the force of a law? *Hooker.*—

Severe decrees may keep our tongues in awe,
But to our thoughts what *edict* can give law?
Dryden.

—The miniſters are always preaching, and the governours putting out *edicts*, againſt gaming and fine cloaths. *Addiſon.*

(2.) *An* EDICT is an order or inſtrument, ſigned and ſealed by a prince, to ſerve as a law to his ſubjects. We find frequent mention of the edicts of the prætor, in the Roman law. In the ci-devant French law, the edicts were of ſeveral kinds: ſome importing new laws or regulations; others, the erection of new offices; eſtabliſhments of duties, rents, &c. and ſometimes articles of pacification. In deſpotic governments, an edict is much the ſame as a proclamation is with us: but with this difference, that the former has the authority of a law from the power which iſſues it; whereas the latter is only a declaration of a law, to which it refers, and has no power in itſelf. Edicts cannot exiſt in Britain, becauſe the enacting of laws is lodged in the parliament, and not in the king. Edicts are all ſealed with green wax, as a ſign of their being perpetual and irrevocable.

* EDIFICATION. *n. ſ.* *edificatio*, Lat.] 1. The act of building up man in the faith; improvement in holineſs.—Our bleſſed Saviour told us, that we muſt account for every idle word, not meaning that every word not deſigned for *edification*, or leſs prudent, ſhall be reckoned for a ſin. *Taylor.* 2. Improvement; inſtruction.—Out of theſe magazines I ſhall ſupply the town with what may tend to their *edification*. *Addiſon.*

* EDIFICE. *n. ſ.* [*ædificium*, Lat.] A fabrick; a building; a ſtructure.—My love was like a fair houſe built on another man's ground; ſo that I have loſt my *edifice* by miſtaking the place where I erected it. *Shakeſp.*—

The *edifice*, where all were met to ſee him,
Upon their heads and on his own he pull'd. *Milt.*
—As Tuſcan pillars owe their original to this country, the architects always give them a place in *edifices* raiſed in Tuſcany. *Addiſon on Italy.*—He muſt be an idiot that cannot diſcern more ſtrokes of workmanſhip in the ſtructure of an animal than in the moſt elegant *edifice*. *Bentley.*

* EDIFIER. *n. ſ.* [from *edify*.] One that improves or inſtructs another.

* *To* EDIFY. *v. a.* [*edifico*, Lat.] 1. To build.

There was a holy chapel *edify'd*,
Wherein the hermit wont to ſay
His holy things each morn and eventide. *Spenſ.*

2. To inſtruct; to improve.—He who ſpeaketh no more than *edifieth*, is undeſervedly reprehended for much ſpeaking. *Hooker.*—Men are *edified*, when either their underſtanding is taught ſomewhat whereof, in ſuch actions, it behoveth all men to conſider, or when their hearts are moved with any affection ſuitable thereunto. *Hooker.*—Life is no life, without the bleſſing of a friendly and an *edifying* converſation. *L'Eſtrange.* 3. To teach; to perſuade. This is now either obſolete or ludicrous.—You ſhall hardly *edify* me, that thoſe nations might not, by the law of nature have been ſubdued by any nation that had only policy and moral virtue. *Bacon's Holy War.*

EDIKOSEN, a town of France, in the dep. of Mont Tonnerre, late of Germany, in the palatinate of the Rhine, 4 miles N. of Landau. Near this place a long and bloody battle was fought between the French and Pruſſians in 1794, which terminated in favour of the former.

(1.) * EDILE. *n. ſ.* [*ædilis*, Lat.] The title of a magiſtrate in old Rome, whoſe office ſeems in ſome particulars to have reſembled that of our juſtice of peace.—

The *edile*, ho! let him be apprehended. *Shak.*

(2.) EDILE. See EDILE.

END OF THE SEVENTH VOLUME.

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